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PROCEEDINGS
OF THE
Fifth
Ecumenical Methodist
Conference

HELD IN
The Central Hall, Westminster
LONDON

SEPTEMBER 6-16, 1921

WITH INTRODUCTION
BY
REV. DR. WORKMAN AND DR. H. K. CARROLL

THE METHODIST BOOK CONCERN
NEW YORK. CINCINNATI.

KEY TO GROUP OF DELEGATES

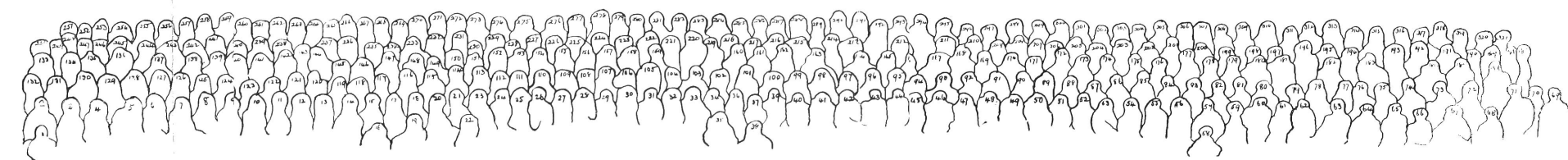
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INTRODUCTION

The assembling of the Fifth Ecumenical Methodist Conference in London (September 6-16, 1921) was attended with many difficulties, mostly due to the aftermaths of the war. Rates of transport had soared to such heights that many delegates found it impossible to attend; for Australia the costs were nearly prohibitive. The anxieties of business—for the Conference was held at a time of universal disturbance and depression in the world of commerce—kept at home some of the most distinguished laymen on both sides of the ocean. Ministers and laymen alike found it impossible to decide until the last minute whether or not they could be present, and in consequence the difficulties of the authorities in America and Canada in making up their delegation were very considerable. All this was reflected in the programme, in which changes both in subjects and speakers had to be made right up to the opening of the Conference itself. Owing also to the housing question, the scarcity of service, and the holiday season, the London Executive experienced great difficulty in obtaining suitable accommodation for the delegates. London was very full, and often it was necessary to telephone to half a dozen hotels before rooms could be obtained, while the uncertainties of the whole situation made it inadvisable to engage rooms beforehand. In solving these problems the Homes Committee, especially its secretary, the Rev. Joseph Johnson, spent many anxious hours. The burden of work, owing to the holidays, fell also almost wholly on the General Secretary and the Staff of the Wesleyan Education Committee.

Nevertheless, in spite of all obstacles, the Fifth Ecumenical Methodist Conference was duly held, and, in the judgement of most of its members, was a marked success. Since the event critics have found fault with many of its details. Some have claimed that the Conference should have been more 'practical.'

Such critics can scarcely have understood the constitution of the Conference, or the diverse elements which made up the assembly. Probably no two subjects for discussion more appealed to members of the Conference than the League of Nations to the Eastern section, and Prohibition to the Western. But on both these great issues it was found impossible to go as far as advocates and enthusiasts desired. In America the League of Nations had become a party watchword ; the Eastern section was obliged to respect the scruples of their brethren and guests and to pass a resolution that to all the Easterns and many of the Westerns appeared insufficient in warmth and scope. On the other hand, the Western section was anxious to pass resolutions advocating Prohibition that to the many temperance advocates in the East appeared premature. Here again compromise was necessary. Over both matters the Business Committee spent many anxious hours in discovering the way that would unite all. To those to whom compromise is distasteful the resolutions adopted may appear weak ; to others they will appeal as the best possible.

We have given these illustrations of the difficulties of securing ' practical ' results, even in matters where there was truly no real difference of opinion at bottom. For the West was as anxious for the peace of the world as the East ; the East as desirous of temperance as the West. If, however, we pass from these topics to the questions of the Bible, of the influence of modern thought on the theological outlook, of the relations of Capital and Labour, &c., ' practical ' results in the narrower sense of the word become even more unattainable. Such critics, in our judgement, forget that the formation of opinion in the Church itself, the unfolding of ideals of righteousness and truth, is the necessary preparation for all action. There is a tendency in the twentieth century to be

heedless of far gain,
Greedy for quick returns of profit ;

to look only for the immediate results, to the neglect of the larger vision. Against all such narrow horizons the volume before us is a protest. The Conference throughout tried to face the facts of life and thought, and to fit the new outlook

into the old *continuum* of faith and order which was its sacred heritage from the past. That much in its deliberations was imperfect, incomplete, or even out of focus must be set down to human limitation, and not be allowed to detract from the value of the Conference itself.

One other aspect of the Ecumenical Conference needs emphasis. Not the least valuable part of the Conference was the bringing together in social intercourse and spiritual and intellectual fellowship of brethren from all parts of the world. No part of Methodism can afford to stand alone. We in England, who are but a fraction of the great whole, need to-day, and in days to come shall need increasingly, the strength and support of fellowship with our brethren in America. Our brethren in America, on the other hand, would lose much by cutting themselves off from the Methodism of the land of John and Charles Wesley and of Francis Asbury. Methodism began in the interchange between two continents of men of faith and burning love; any severance of intercommunication and fellowship would be disastrous. No Church can afford to be narrow and limited; it is imperative that it should be imperial both in thought and life if it is to fulfil the visions of its Lord and Master. The international value of Methodism as a factor in the preservation of the peace of the world has not always been recognized; in the future it should be even more potent than in the past. But such peace can only rest upon close sympathy, and the breaking down through intercourse of all ignorance and misunderstandings. In America and in England alike strident voices in the Press and divisive influences in politics would work much mischief were it not for the silent but effective forces of the Church of Christ that make for international peace and righteousness.

The defence of the Conference does not mean that some better method of conducting future Conferences may not be devised. It is now forty years since the First Ecumenical Conference was held at City Road, London, and ever since the procedure has been regulated by rules then laid down. In the judgement of the Conference itself the time has now come for a new departure, and for an organization which would give various sectional interests more opportunity for mutual help and deliberation.

How such a departure should be made in the next Ecumenical Conference was referred by the Conference itself to the Methodist Ecumenical Committee. This Committee was further charged with the business, during the interval, of keeping in such close touch as may be possible with the various sections of Methodism throughout the world.

The Executive Committee desires to acknowledge its indebtedness to Sir Robert W. Perks, Bart., for social hospitalities and for the garden party which he gave to the Conference on Saturday, September 10. The Committee is also greatly indebted to the authorities of Westminster Training College for putting their premises at their disposal as the Executive Offices of the Conference, and for the hospitality afforded to a large number of delegates, especially in the daily lunch provided for the whole of the Conference. Among the social functions held at the college no record is to be found in the following pages of the successful garden party for lady delegates and the wives and daughters of delegates. This was followed up by a later meeting in the college chapel, at which it was determined to take steps to co-ordinate and develop women's work throughout the Methodist world.

Among the other unrecorded meetings, great value accrued from the gathering at the Mission House of the missionary representatives of the various missionary organizations for consultative purposes.

Through the kindness of the Rev. W. Hodson Smith, a large party of delegates especially interested in the work represented by the National Children's Home and Orphanage was taken over the Home at Harpenden.

A matter of mournful interest to the Eastern Delegates is the fact that Sir George Smith, on the day that he received the sad news from his medical adviser that he could not hope for many days of life, retired to his study and wrote the paper on 'The Spiritual Essentials of Unity,' which was read for him by the Rev. J. E. Wakerley. Sir George Smith passed away on October 9, 1921.

H. B. WORKMAN.

H. K. CARROLL.

OFFICIAL LIST OF DELEGATES

EASTERN SECTION.

Apportionment of Delegates to the Eastern Section.

Wesleyan Methodist Church	80
<i>Representatives of Foreign Missions</i>	14
Primitive Methodist Church	38
<i>Representatives of Foreign Missions</i>	3
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<i>Representatives of Foreign Missions</i>	3
Methodist Church in Ireland	10
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Independent Methodist Church	4
French Methodist Church	2
Italian Wesleyan Methodist Mission	2
South African Methodist Church	6
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New Zealand Methodist Church	4

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Wesleyan Methodist Church.

REV. J. ALFRED SHARP (<i>President</i>)	London.
REV. WILLIAM L. WATKINSON, D.D.	London.
REV. W. THEOPHILUS DAVISON, D.D.	Richmond.
REV. MARSHALL HARTLEY	London.
REV. J. SCOTT LIDGETT, D.D.	London.
REV. JOHN HORNABROOK	Manchester.
REV. FREDERICK L. WISEMAN, B.A.	London.
REV. DINSDALE T. YOUNG	London.
REV. JOHN G. TASKER, D.D.	Birmingham.
REV. SAMUEL CHADWICK	Calver, Sheffield.
REV. WILLIAM T. A. BARBER, D.D.	Richmond.
REV. J. T. WARDLE STAFFORD, D.D.	Newcastle-on-Tyne.
REV. GEORGE ALLEN, B.A.	Leeds.
REV. WALTER H. ARMSTRONG	London.
REV. EDGAR C. BARTON	London.
REV. ARTHUR B. BATEMAN	Birmingham.
REV. JOSEPH H. BATESON, C.B.E.	London.
REV. FREDERICK H. BENSON, B.A.	Birmingham.
REV. WILLIAM BRADFIELD, B.A.	Shipley.
REV. W. BARDSLEY BRASH, B.D.	Southport.
REV. J. WILLIAMS BUTCHER	London.
REV. HENRY CARTER	London.
REV. E. ALDOM FRENCH	London.
REV. GRAINGER HARGREAVES	Oxford.
REV. WILLIAM H. HEAP	Hull.
REV. H. MALDWYN HUGHES, D.D.	Cambridge.
REV. T. FERRIER HULME, M.A.	Bristol.
REV. GEORGE JACKSON, B.A.	Manchester.
REV. THOMAS KIRKUP	London.
REV. WILLIAM F. LOFTHOUSE, M.A.	Birmingham.
REV. GEORGE H. MCNEAL	Sheffield.
REV. WILLIAM RUSSELL MALTBY	Ilkley.
REV. PHILIP PRICE	Liverpool.
REV. J. ERNEST RATTENBURY	London.
REV. J. HERBERT RIDER	Newquay.
REV. JOHN H. RITSON, D.D.	London.

REV. C. RYDER SMITH, D.D.	Richmond.
REV. W. HODSON SMITH	Harpenden.
REV. JOHN E. WAKERLEY	Bury St. Edmunds
REV. CHARLES ENSOR WALTERS	London.
REV. OWEN S. WATKINS, C.M.G., C.B.E.	London.
REV. HERBERT B. WORKMAN, D.Lit., D.D.	London.
MR. R. WILBERFORCE ALLEN, B.A.	St. Albans.
MR. WILLIAM J. BACK	London.
BRIG.-GEN. SIR JOHN BARNESLEY, D.L.	Birmingham.
SIR ARTHUR W. BLACK	Nottingham.
MR. GEORGE F. BYROM	Manchester.
MR. J. CROWLESMITH, J.P.	Rayleigh, Essex.
MR. WILLIAM J. DAVEY	London.
SIR W. HOWELL DAVIES, M.P.	Bristol.
MR. HARRY DAWSON	Huddersfield.
MR. J. HAROLD EARLY	Witney.
MR. J. W. WILCOX EDGE, J.P.	Wolstanton, Stoke-on-Trent.
RT. HON. THOMAS R. FERENS, P.C.	Hull.
MR. MICHAEL GUTTERIDGE	Haslemere.
MISS ANNA M. HELLIER	London.
SIR NORVAL WATSON HELME	Lancaster.
RT. HON. ARTHUR HENDERSON, M.P.	London.
MR. ISAAC H. HOLDEN	Southport.
SIR HENRY HOLLOWAY	London.
MR. GEORGE KNIGHT	Bournemouth.
MR. WILLIAM E. KNIGHT	Newark.
SIR ERNEST LAMB, C.M.G.	Croydon.
MR. EDWARD R. LIGHTWOOD, B.A.	Lytham, Lancs.
SIR GEORGE LUNN, D.L.	Newcastle-on-Tyne.
MR. ISAAC A. MACK	Liverpool.
SIR WILLIAM MIDDLEBROOK, M.P.	Scarborough.
SIR ROBERT W. PERKS, Bart.	London.
MR. ARTHUR R. PRICE	Liverpool.
MR. JOSEPH RANK	Tadworth, Surrey.
RT. HON. WALTER RUNCIMAN	London.
MR. NORMAN T. C. SARGANT	London.
MRS. NORMAN T. C. SARGANT	London.
COL. SIR GEORGE SMITH, D.L.	Truro.
LADY SMITH	Truro.
MR. CHARLES VERNON	London.
MR. J. WESLEY WALKER	Maidenhead.
MISS LENA WALLIS, J.P.	Lincoln.
MR. ALFRED WASELL, J.P.	Ripley, Derby.
SIR KINGSLEY WOOD, M.P.	London.

Representatives of Foreign Missions.

REV. CHARLES W. ANDREWS, B.A., B.D.	London.
REV. AMOS BURNET	London.
REV. WILLIAM GOUDIE	London.
REV. ELIAS D. KUMALO	Transvaal.
REV. WILLIAM B. MARKE	Sierra Leone.
REV. CHARLES H. MONAHAN, M.A.	Madras.
REV. THEOPHILUS SUBRAHMANYAM	Madras.
REV. EDGAR W. THOMPSON, M.A.	London.
MR. WILLIAM McEWAN	Transvaal.
MR. WILLIAMSON LAMPLOUGH	London.
THE HON. DR. LAURENCE	West Indies.
MR. A. H. NATHANIELSZ	Ceylon.
MR. SZ-TO WAI	China.
DR. F. PERCY WIGFIELD	London.

Primitive Methodist Church.

REV. S. HORTON (<i>President</i>)	London.
REV. M. P. DAVISON	London.
REV. GEORGE ARMITAGE	London.
REV. JOSEPH T. BARKBY	London.

REV. J. G. BOWRAN	London.
REV. WILLIAM CHAPMAN	Shrewsbury.
REV. GEORGE T. CHAPPELL	Cleethorpes.
REV. FRANK HOLMES	Leicester.
REV. A. LEWIS HUMPHRIES, M.A.	Manchester.
REV. G. HUNT	Leeds.
REV. JAMES LOCKHART	Manchester.
REV. E. MACLELLAN	London.
REV. JAMES S. NIGHTINGALE	Durham.
REV. HENRY J. PICKETT	Manchester.
REV. FRANCIS J. SAINTY	Glasgow.
REV. G. STANDING, D.S.O., M.C.	London.
REV. H. J. TAYLOR	Liverpool.
REV. THOMAS A. THOMPSON, B.Sc.	Hull.
REV. WILFRED R. WILKINSON	London.
REV. WILLIAM YOUNGER	Newcastle-on-Tyne.
MRS. E. H. BROWN	Sunderland.
MR. RICHARD FLETCHER, J.P.	Silsden, Yorks.
MR. THOMAS L. GERRARD, C.C.	Manchester.
MR. JAMES GRAY, J.P.	Glasgow.
MR. ALD. T. WARD GREEN	Llanymynech, Mont.
MISS C. HARTLEY	Southport.
MR. JOHN W. LADLAY	Leeds.
MR. JOSEPH LONGSTAFF, J.P.	Newcastle-on-Tyne.
MR. WILLIAM E. MORSE, J.P.	Swindon.
MR. A. VICTOR MURRAY, M.A.	Manchester.
DR. ARTHUR S. PEAKE	Manchester.
MRS. T. PROUD	London.
MR. J. SKINNER, J.P.	London.
MR. STANLEY R. SLACK, B.A.	York.
MR. B. SPOOR, M.P.	London.
MR. J. H. THOMPSON	Newbury.
MR. CHARLES K. WATKINSON, J.P.	Grimsby.

Representatives of Foreign Missions.

REV. A. BALDWIN	London.
REV. C. P. GROVES, B.A.	Nigeria, W. Africa.
REV. J. MAYLES	London.

United Methodist Church.

REV. W. TREFFRY (<i>President</i>)	Plymouth.
REV. HENRY SMITH	London.
REV. R. R. BAKER	Huddersfield.
REV. T. REES BOTT	Stoke-on-Trent.
REV. DAVID BROOK, D.C.L.	Southport.
REV. J. H. BURKITT	Southport.
REV. W. E. CHIVERS, B.A.	London.
REV. DR. JOHN S. CLEMENS	Sheffield.
REV. E. D. CORNISH	Manchester.
REV. A. E. J. COSSON	Bideford.
REV. GEORGE EAYRS	Wallsend-on-Tyne.
REV. FRANCIS J. ELLIS	Nantwich.
REV. JAMES ELLIS	London.
REV. FREDERICK GALPIN	London.
REV. WILLIAM A. GRIST	Leeds.
REV. JOHN NAYLOR	Cheslyn Hay, Staffs.
REV. CHARLES STEDEFORD	Birmingham.
REV. T. SUNDERLAND	London.
REV. JAMES WRIGHT	Bristol.
MR. J. K. BAKER	Sheffield.
ALD. CHARLES H. BIRD, J.P.	Cardiff.
MR. WILLIAM P. BURNLEY, J.P.	Burnley.
MR. GEORGE P. DYMOND, M.A.	Plymouth.
SIR R. WALTER ESSEX	London.
MR. THOMAS GILL, J.P.	Leeds.
MR. WILLIAM A. LEWINS	Manchester.

MR. W. MALLINSON, J.P. London.
 MR. W. J. MALLINSON London.
 MR. THOMAS H. MORDEY, J.P. Sully, Glam.
 MR. J. ROUNSEFELL, M.A., B.Sc. Shebbear, Devon.
 MR. WM. S. SKELTON, O.B.E. Sheffield.
 DR. H. LLOYD SNAPE, O.B.E. Torquay.
 MR. COUN. H. W. SURTEES, J.P. Derby.
 MR. DARLEY TERRY Prestatyn, N. Wales.
 ALD. JOHN H. TURNER, J.P. Brighouse.
 MR. ROBERT TURNER, J.P. Rochdale.
 MR. JOSEPH WARD Sheffield.
 MR. WILLIAM S. WELCH London.

Representatives of Foreign Missions.

REV. J. B. STEDEFORD Sheffield.
 MRS. T. BUTLER Bristol.
 MR. W. S. TANDY Birmingham.

Methodist Church in Ireland.

REV. WILLIAM H. SMYTH, M.A. (*President*) . Belfast.
 REV. JAMES M. ALLEY Cork.
 REV. WILLIAM R. BUDD Dublin.
 REV. R. LEE COLE, M.A., B.D. Belfast.
 REV. WILLIAM CORRIGAN Belfast.
 SIR R. N. ANDERSON, M.P., D.L. Londonderry.
 MR. RICHARD W. BOOTH, J.P. Dublin.
 MR. J. ROBERTSON COADE, J.P. Dublin.
 MR. ALEXANDER M. FULLERTON, O.B.E. ... Dalkey, Co. Dublin.

Wesleyan Reform Union Church.

REV. EDMUND BROMAGE Sheffield.
 REV. GEORGE E. STONE Norwich.
 MR. SOLOMON BASTOW Bradford.
 MR. JOHN H. FREEBOROUGH Sheffield.

Independent Methodist Church.

MR. WILLIAM A. HINDLEY (*President*) Bolton.
 MR. R. HENSHALL, J.P. Warrington.
 MR. G. HUNTER, J.P. Leigh, Lancs.
 MR. ELLIS BARKER Morecambe.

French Methodist Church.

M. LE PASTEUR W. H. GUITON Neuilly (Seine), France.
 M. W. G. WILMOT Brussels.

Italian Wesleyan Methodist Mission.

REV. EDGAR J. BRADFORD Rome.
 REV. F. PRISINZANO Palermo.

Wesleyan Methodist Church of South Africa.

REV. CHARLES S. LUCAS Durban, Natal.
 REV. SAMUEL H. RAVENSCROFT Maitland, Cape Town.
 REV. H. ROBIN TOURTEL Jagersfontein, Free State Province.
 MR. HAROLD W. PAYNE
 MR. H. C. PEACOCK East London, Cape Province.

Methodist Church of Australia.

REV. G. E. HOLLAND Queensland.
 REV. HENRY HOWARD S. Australia.
 REV. WILLIAM JEFFRIES Queensland.
 REV. JOHN THOMAS, B.A. Victoria.
 MR. E. C. DE GARIS Melbourne.
 MRS. DE GARIS Melbourne.
 MR. JAMES P. WALTON Perth, W. Australia.

*Delegation completed by the following Conferences :**Wesleyan Methodist Church.*

REV. FREDERIC PLATT, D.D. Birmingham.
 MRS. WORKMAN London.

Primitive Methodist Church.

REV. GEORGE BENNETT London.
 MR. JAMES SIVIL Sheffield.

United Methodist Church.

MR. THOMAS BUTLER Bristol.

Methodist Church of New Zealand.

REV. J. DAWSON Wellington, N.Z.
 MR. THOMAS ALLEN Auckland, N.Z.
 MR. JAMES BUTTLE Auckland, N.Z.

Delegate appointed by the United Methodist Church.

REV. THOMAS NIGHTINGALE London.

WESTERN SECTION.**Apportionment of Delegates to the Western Section**

(including 30 Representatives of Foreign Missions).

Methodist Episcopal Church	162
Methodist Episcopal Church, South	84
Methodist Church of Canada	24
African Methodist Episcopal Church	21
African Methodist Episcopal Zion Church	18
Methodist Protestant Church	7
Coloured Methodist Episcopal Church	10
Wesleyan Methodist Connexion.....	1
Primitive Methodist Church	1
Union American Methodist Episcopal Church	1
British Methodist Episcopal Church	—
Japan Methodist Church	1
Free Methodist Church of America	—

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Methodist Episcopal Church.

BISHOP ANTON BAST Copenhagen, Denmark.
 BISHOP EDGAR BLAKE Paris, France.
 BISHOP R. J. COOKE Athens, Tenn.
 BISHOP J. W. HAMILTON Washington, D.C.
 BISHOP FREDERICK D. LEETE Indianapolis, Ind.
 BISHOP F. J. McCONNELL Pittsburg, Pa.
 BISHOP JOHN L. NUELSEN Zurich, Switzerland.
 REV. BENJ. F. ABBOTT, D.D. St. Louis, Mo.
 REV. JOHN ADALBERT Borlänge, Sweden.
 REV. GEORGE ADAMS, D.D. New York, N.Y.
 REV. S. K. ARBUTHNOT, D.D. Buckhannon, W. Va.
 REV. W. B. ARMINGTON, D.D. Cleveland, O.
 REV. J. B. ASCHAM, D.D. Cincinnati, O.
 REV. ORRIN W. AUMAN, D.D. Denver, Col.
 REV. SIDNEY H. BASS Clarence, N.Y.
 REV. JOHN M. BAXTER..... Ohio.
 REV. LAYTON C. BENTLEY, D.D. Anderson, Ind.

REV. JABEZ P. BICKERTON, D.D.	Philadelphia, Pa.
REV. L. BRUCE BOWERS, D.D.	Pres. Univ., Salina, Kans.
REV. G. H. BRIDGMAN, D.D.	Pres. Emer., Hamline, Minneapolis.
REV. ARTHUR A. BROOKS	Fort Dodge, Iowa.
REV. DAN B. BRUMMITT, D.D.	Ed. <i>Epworth Herald</i> , Chicago, Ill.
REV. WM. F. BURRIS, D.D.	Dist. Sup., St. Joseph, Mo.
REV. PAUL BURT	Paris, France.
REV. H. K. CARROLL, LL.D.	Church Statistician, Plainfield, N. J.
REV. SAMUEL J. CARROLL	N. Pomona, Cal.
REV. F. H. COMAN, D.D.	Dist. Sup., Rochester, N. Y.
REV. ELMER E. COUNT	Miss. Sup., Belgrade.
REV. A. M. COURTENAY	Westerville, O.
REV. THOS. T. CRAWFORD, D.D.	Zanesville, O.
REV. JOS. DAWSON	Washington, D. C.
REV. FRANK DORAN, D.D.	Dist. Sup., St. Paul, Minn.
REV. DAVID G. DOWNEY, LL.D.	Book Ed., New York.
REV. CHAS. W. DREES, D.D.	Dist. Sup., Buenos Aires, Argentina.
REV. GEORGE ELLIOTT, D.D.	Ed. <i>Methodist Review</i> , New York.
REV. HERBERT A. ELLIS, D.D.	Dist. Sup., Jamestown, N. Y.
REV. DANIEL L. ENNIS, D.D.	Baltimore, Md.
REV. CHAS. E. FLINT, D.D.	College Pres., Mt. Vernon, Ia.
REV. C. O. FORD, D.D.	Dist. Sup., Springfield, Mass.
REV. E. F. FRAESE	Miss. Sup., El Bier, Algiers.
REV. MARTIN FUNK	Budapest, Hungary.
REV. PROF. G. FREI	Zurich, Switzerland.
REV. C. B. GRAHAM, D.D.	Charleston, W. Va.
REV. R. E. GROB	
REV. T. W. GROSE, D.D.	Toledo, Ohio.
REV. L. T. GUILD, D.D.	Long Beach, Cal.
REV. L. W. HARTMAN, D.D.	Ed. <i>Zion's Herald</i> , Boston, Mass.
REV. J. W. HENSON, D.D.	Dist. Sup., Philadelphia, Pa.
REV. JOSEPH B. HINGELEY, D.D.	Conf. Cl. Sec., Chicago, Ill.
REV. FRANK R. HOLLENBACK, D.D.	Dist. Sup., Denver, Col.
REV. J. E. HOLMES, D.D.	Sup. Meth. Hosp., Brooklyn, N. Y.
REV. H. S. HOLSCHUHER	Ch. Press Agent, Riga, Latvia.
REV. FLETCHER HOMAN, D.D.	Kansas City, Mo.
REV. DANIEL W. HOWELL, D.D.	Sec. Deaconess Bd., Buffalo, N. Y.
REV. SAMUEL W. IRWIN	Miss. Sup., Belgrade, Serbia.
REV. HORACE L. JACOBS, D.D.	Lewiston, Pa.
REV. K. A. JANSSEN, D.D.	Pres. Theol. Sem., Upsala, Sweden.
REV. THOS. W. JEFFREY, D.D.	Kansas City, Mo.
REV. SAMUEL F. KERFOOT, D.D.	Pres. Hamline U., St. Paul, Minn.
REV. ALBERT E. KIRK, D.D.	Pres. S. W. College, Wingfield, Kans.
REV. E. D. KOHLSTEDT, D.D.	Dept. Sec., Chicago, Ill.
REV. WM. H. LACY, D.D.	Ed., Shanghai, China.
REV. F. M. LARKIN, D.D.	Ed. <i>Cal. Adv.</i> , San Francisco, Cal.
REV. ERNEST LIENHARD, D.D.	Zurich, Switzerland.
REV. G. E. MCCAMMON, D.D.	Pres., McKendree Coll., Lebanon, Ill.
REV. DUGALD MCCORMICK, D.D.	Dist. Sup., Wichita, Kans.
REV. WALLACE MACMULLEN, D.D.	Dist. Sup., New York City.
REV. D. B. MAGEE, D.D.	Dist. Sup., Concordia, Kans.
REV. JOHN W. MAYNARD, D.D.	Rome, Italy.
REV. F. H. OTTO MELLE, D.D.	Pres. Miss. Inst., Frankfort-on-the-Main, Germany.
REV. WM. MOSES	Harrisburg, Pa.
REV. N. K. MUKERJEE	Teacher, Bareilly, India.
REV. HERBERT E. MURKETT, D.D.	Chattanooga, Tenn.
REV. C. NILSEN	Veile, Denmark.
REV. E. L. NIXON	Ohio.
REV. CHAS. N. PACE, D.D.	Duluth, Minn.
REV. SAMUEL L. PARISH	Winona, Minn.
REV. JACOB S. PAYTON	Pittsburg, Pa.
REV. I. J. PERITZ, Ph.D.	Professor, Syracuse, N. Y.
REV. CARL PETERSEN	Odense, Denmark.
REV. ELI PITTMAN, D.D.	Area Sec., Syracuse, N. Y.
REV. J. W. POTTER, D.D.	Fort Wayne, Ind.
REV. SAMUEL W. ROBINSON	Sec. Children's Home, Buffalo, N. Y.

REV. SHERIDAN B. SALMON, D.D.	Warren, O.
REV. EDWARD SANDBERG	Christiania, Norway.
REV. WM. D. SCHERMERHORN, D.D.	Pres., Dakota Wes. U., Mitchell, S.D.
REV. JOHN S. SECREST, D.D.	Dist. Sup., Akron, O.
REV. E. W. SHARP, D.D.	Dist. Sup., St. Johnsbury, Vt.
REV. D. STANLEY SHAW, D.D.	Binghamton, N.Y.
REV. WM. E. SHAW, D.D.	Peoria, Ill.
REV. GEORGE A. SIMONS, D.D.	Miss. Sup., Reval, Esthonia.
REV. CHARLES F. SITTERLY, S.T.D.	Prof., Drew Th. Sem., Madison, N.J.
REV. HAROLD P. SLOAN, D.D.	Bridgeton, N.J.
REV. ALBERT E. SMITH, D.D.	Pres., Northern U., Ada, O.
REV. C. E. SPAULDING, D.D.	Dist. Sup., Worcester, Mass.
REV. C. B. SPENCER, D.D.	Ed. <i>Central Adv.</i> , Kansas City, Mo.
REV. CHAS. W. SULLIVAN	Middletown, O.
REV. J. S. LADD THOMAS, D.D.	Chicago, Ill.
REV. BERTRAM L. TIPPLE, D.D.	Miss. Sup., Rome, Italy.
REV. EZRA S. TIPPLE, LL.D.	Pres., Drew Th. Sem., Madison, N.J.
REV. S. A. VIRGIL	Baltimore, Md.
REV. J. S. WADSWORTH, D.D.	Reconstruction, Château Thierry, France.
REV. JOHN J. WALLACE, D.D.	Ed. <i>Advocate</i> , Pittsburg, Pa.
REV. E. C. WAREING, D.D.	Ed. <i>Advocate</i> , Cincinnati, O.
REV. CLARENCE TRUE WILSON, D.D.	Sec. Temperance, Washington, D.C.
REV. RICHARD WOBITH	Ed. <i>Evangelist</i> , Stuttgart, Germany.
REV. C. W. WRIGHT, D.D.	Westfield, N.J.
REV. ELBERT R. ZARING, D.D.	Ed. <i>N.W. Advocate</i> , Chicago, Ill.
MR. FRANK A. ARTER	Cleveland, O.
MR. E. G. BEK	Pforzeim, Germany.
MR. IRA B. BLACKSTOCK	Springfield, Ill.
MRS. D. B. BRUMMITT	Chicago, Ill.
MR. RUFUS C. BURTON	Zanesville, O.
MR. WM. E. CARPENTER	Brazil, Ind.
MR. JAMES H. CAUSEY	Denver, Col.
MRS. F. H. CLAPP	Albion, Mich.
MR. CHAS. F. COFFIN	Pres., Chamber Com., Indianapolis.
MR. DAVID COLE	Ex Pres., Bd. of Edu., Omaha, Neb.
PROF. IRA M. DE LONG	Univ., Boulder, Col.
MR. M. DIETRICH	Paris, France.
MR. WM. H. GOLD	Redwood Falls, Minn.
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DAILY PROGRAMME.

Places assigned to Eastern Section marked—E.

Places assigned to Western Section marked—W.

FIRST DAY—TUESDAY, SEPTEMBER 6, 1921.

Wesley's Chapel, City Road.

PRESIDENT: Rev. J. ALFRED SHARP, President of the Wesleyan Methodist Conference.

E. 6 P.M.—Formal opening of the Conference in Wesley's Chapel, City Road, London, E.C.

W. Sermon: Rev. S. P. Rose, D.D., Professor of Wesleyan College, Montreal, Methodist Church of Canada.

SECOND DAY—WEDNESDAY, SEPTEMBER 7.

(The Central Hall, Westminster.)

9.45 A.M.—Sacrament of the Lord's Supper.

First Session (Delegates only).

PRESIDING MINISTERS:

Rev. J. ALFRED SHARP President of Wesleyan Methodist Church.
Rev. SAMUEL HORTON President of Primitive Methodist Church.
Rev. WILLIAM TREFFRY President of United Methodist Church.
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BISHOP KOGORO USAKI Japan Methodist Church.
Rev. DR. W. B. BEAUCHAMP Methodist Episcopal Church, South.
Rev. DR. K. A. JANSSON Methodist Episcopal Church.

Public Session.

W. PRESIDENT: Bishop John L. Nuelsen, LL.D., Methodist Episcopal Church.

11 A.M.—I. Formal Business: Election of Treasurers, Secretaries, and Business Committee.

2. Acceptance of Rules and Regulations.
3. Address to His Majesty the King. Moved by Sir William Middlebrook, M.P., Wesleyan Methodist Church. Seconded by Bishop J. W. Hamilton, Methodist Episcopal Church.
4. Address to the President of the United States of America. Moved by Sir Robert W. Perks, Bart., Wesleyan Methodist Church; seconded by Bishop W. N. Ainsworth, Methodist Episcopal Church, South.
5. Announcements by the Secretary.

TOPIC : ECUMENICAL METHODISM.

- E. Essay : Ten Years' Retrospect of Methodist Work. Rev. Frederick L. Wiseman, B.A., Wesleyan Methodist Church.
- E. First Address : Steps Taken Toward Further Methodist Union. Mr. H. Lloyd Snape, O.B.E., D.Sc., Ph.D., United Methodist Church.
- E. Second Address : The Recent Emphasis on Evangelism. Rev. William Younger, Primitive Methodist Church.

Second Session.

- E. PRESIDENT : Rev. W. Treffry, United Methodist Church.
- 2.45 P.M.**—Devotional Service. Rev. J. G. Bowran, Primitive Methodist Church. Eph. iv. 1-16.
- W. Essay : Ten Years' Retrospect of Methodist Work in the Western Section. Bishop F. D. Leete, LL.D., Methodist Episcopal Church.
- W. First Address : Rev. A. J. Weeks, D.D., Methodist Episcopal Church, South.
- W. Second Address : Rev. C. B. Spencer, D.D., Methodist Episcopal Church.
- W. Third Address : Bishop Kogoro Usaki, D.D., Japan Methodist Church.

Third Session.

- E. **6.30 P.M.**—Reception in the Lower Hall of Delegates and Hosts by Rev. J. Alfred Sharp (President Wesleyan Methodist Church); Rev. Samuel Horton (President Primitive Methodist Church); Rev. William Treffry (President United Methodist Church); Sir Robert W. Perks, Bart. (Wesleyan Methodist Church), and Rev. Joseph T. Barkby (Primitive Methodist Church), Treasurers. Light refreshments were served.
- E. **7.15 P.M.**—Public Meeting in the Large Hall.
- Prayer : Rev. J. T. Wardle Stafford, D.D., Wesleyan Methodist Church.
- PRESIDENT : Sir Robert W. Perks, Bart., Wesleyan Methodist Church.
- ADDRESSES OF WELCOME : Rev. J. Alfred Sharp, President of the Wesleyan Methodist Church; Mr. J. Gray, J.P., Primitive Methodist Church.
- RESPONSES : Rev. Wallace MacMullen, D.D., Methodist Episcopal Church; Hon. M. E. Lawson, Methodist Episcopal Church, South; Rev. J. W. Graham, D.D., Methodist Church of Canada; C. N. Phillips, Jr., M.D., Coloured Methodist Episcopal Church.

THIRD DAY—THURSDAY, SEPTEMBER 8.

First Session.

TOPIC : THE PRESENT POSITION AND PROSPECTS OF EVANGELICAL RELIGION.

- W. PRESIDENT : Rev. Hiram A. Boaz, D.D., Methodist Episcopal Church, South.
- 9.45 A.M.**—Devotional Service with an Invited Address on 'The Supreme Authority of Jesus Christ as Saviour' by Rev. Henry Howard, Methodist Church of Australia. Matt. xi. 1-6; 16-25.
- E. Essay : The Authority of the Bible. Rev. W. Theophilus Davison, D.D., Wesleyan Methodist Church.
- W. First Address : Bishop R. J. Cooke (read by Rev. L. W. Hartman, D.D.), Methodist Episcopal Church.
- E. Second Address : The Authority of the Indwelling Spirit. Rev. William A. Grist, United Methodist Church.
- W. Essay : The Relation of Christian Doctrine to Modern Thought. Rev. Ivan Lee Holt, Ph.D., Methodist Episcopal Church, South.

- E. First Address : Rev. A. Lewis Humphries, M.A., Primitive Methodist Church.
 W. Second Address : Rev. George Elliott, D.D., Methodist Episcopal Church.

Second Session.

(Topic : The same as for Morning Session.)

- E. PRESIDENT : Rev. George Armitage, Primitive Methodist Church.
2.45 P.M.—Devotional Service : Rev. Henry C. Morrison, D.D., Methodist Episcopal Church, South. 1 John iv. 7-21.
 E. Essay : Modern Biblical Criticism. Dr. A. S. Peake, Primitive Methodist Church.
 W. First Address : Bishop John L. Nuelsen, LL.D., Methodist Episcopal Church.
 E. Second Address : The Bible and Experience. Rev. Dr. C. Ryder Smith, Wesleyan Methodist Church.
 W. Essay : Evangelical Theology in the Light of Experience and Philosophy. Rev. Lyman E. Davis, D.D., Methodist Protestant Church.
 E. First Address : Rev. William Bradfield, B.A., Wesleyan Methodist Church.
 W. Second Address : Rev. M. T. Plyler, D.D., Methodist Episcopal Church, South.

FOURTH DAY—FRIDAY, SEPTEMBER 9.

First Session.

TOPIC : CHRISTIAN UNITY.

- W. PRESIDENT : General Superintendent S. D. Chown, D.D., Methodist Church of Canada.
9.45 A.M.—Devotional Service : Rev. J. G. Bickerton, D.D., Methodist Episcopal Church. Ps. cxxxiii.
 E. Essay : Aspects of Methodist Reunion. Rev. Henry Smith, United Methodist Church.
 W. First Address : Bishop E. D. Mouzon, D.D., Methodist Episcopal Church, South.
 E. Second Address : Methodist Union—A National Need. Sir Robert W. Perks, Bart., Wesleyan Methodist Church.
 W. Essay : Aspects of Methodist Reunion. Mr. James R. Joy, Litt.D., Methodist Episcopal Church.
 E. First Address : Union or Competition. Rev. Henry J. Taylor, Primitive Methodist Church.
 W. Second Address : Methodist Union and Christian Brotherhood. Bishop G. C. Clement, D.D., African Methodist Episcopal Zion Church.

Second Session.

(Topic : The same as for Morning Session.)

- E. PRESIDENT : Rev. John Hornabrook, Wesleyan Methodist Church.
2.45 P.M.—Devotional Service : Rev. E. Bromage, Wesleyan Reform Union. 1 Cor. xiii.
 W. Essay : Reunion of Christendom : Some Steps in a Programme of Achievement. Rev. David G. Downey, LL.D., Methodist Episcopal Church.
 E. First Address : The Spiritual Essentials of Unity. Sir George Smith, D.L., Wesleyan Methodist Church (read by Rev. John E. Wakerley).
 W. Second Address : Rev. Paul H. Linn, D.D., Methodist Episcopal Church, South.
 E. Essay : Reunion of Christendom. Rev. J. Scott Lidgett, D.D., Wesleyan Methodist Church.
 W. First Address : Rev. J. J. Wallace, D.D., Methodist Episcopal Church.
 E. Second Address : The Modern Appeal. Rev. James Lockhart, Primitive Methodist Church.

Third Session.

TOPIC : INTER-RACIAL BROTHERHOOD.

W. PRESIDENT : Bishop L. W. Kyles, D.D., African Methodist Episcopal Zion Church.

7.0 P.M.—Devotional Service : Rev. G. W. Allen, D.D., African Methodist Episcopal Church.

W. Essay : The Christian Implications of Inter-racial Brotherhood. Bishop W. N. Ainsworth, LL.D., Methodist Episcopal Church, South.

E. First Address : Christianity and Racial Antagonisms. Rev. Amos Burnet, Wesleyan Methodist Church.

W. Second Address : Inter-Racial Brotherhood the Supreme Test of Christianity. Bishop N. C. Cleaves, D.D., Coloured Methodist Episcopal Church.

FIFTH DAY—SATURDAY, SEPTEMBER 10.**First Session.**

TOPIC : FOREIGN MISSIONARY PROBLEMS.

W. PRESIDENT : Mr. Elmer L. Kidney, Methodist Episcopal Church.

9.45 A.M.—Devotional Service : Rev. Ismar J. Peritz, Ph.D., Methodist Episcopal Church. Ps. lxxii.

W. Essay : Christ, the World's Greatest Need. Rev. Ezra Squier Tipple, D.D., Methodist Episcopal Church.

E. First Address : Rev. Charles Stedeford, United Methodist Church.

W. Second Address : Rev. B. M. Tipple, D.D., Methodist Episcopal Church.

E. Essay : The National Spirit and its Effect on Foreign Missions. Rev. Edgar W. Thompson, M.A., Wesleyan Methodist Church.

W. First Address : Rev. S. H. Wainwright, D.D., Methodist Episcopal Church, South.

E. Second Address : Rev. Theophilus Subrahmanyam, Wesleyan Methodist Church, India.

A MISSIONARY DEMONSTRATION was held in the Central Hall, Westminster, Saturday, September 10. Chairman : Sir R. Walter Essex.

SPEAKERS :

Rev. Elias D. Kumalo (Transvaal) ; Rev. William B. Marke (Sierra Leone) ; Rev. C. P. Groves, B.A. (Nigeria) ; Rev. Theophilus Subrahmanyam (India) ; Mr. Sz-To Wai (China) ; Rev. Charles W. Drees, D.D. (Buenos Aires).

SIXTH DAY—SUNDAY, SEPTEMBER 11.**11.0 A.M.**—Conference Sermon in the Central Hall, Westminster.

Rev. David G. Downey, LL.D., Methodist Episcopal Church.

11.0 A.M.—Service at Wesley's Chapel, City Road.

Rev. Theophilus Subrahmanyam, India, Wesleyan Methodist Church.

The Conference suggested that the main topic—wherever possible—for the Pulpits should be 'The World for Christ.'

SEVENTH DAY—MONDAY, SEPTEMBER 12.**First Session.**

TOPIC : FOREIGN MISSIONARY PROBLEMS.

E. PRESIDENT : Sir R. N. Anderson, M.P., D.L., Methodist Church in Ireland.

9.45 A.M.—Devotional Service : Rev. W. Bardsley Brash, B.D., B.Litt., Wesleyan Methodist Church. Isa. lx.

E. Essay : The Equipment of the Modern Mission and the Preparation of the Missionary. Rev. William Goudie, Wesleyan Methodist Church.

- W. First Address : Rev. C. W. Drees, D.D., Methodist Episcopal Church.
- E. Second Address : Rev. Joseph T. Barkby, Primitive Methodist Church.
- W. Essay : Missionary Opportunity and Obligation in the Homeland.
Rev. Orrin W. Auman, D.D., Methodist Episcopal Church.
- E. First Address : Rev. C. H. Monahan, B.A., Wesleyan Methodist Church.
- W. Second Address : Mr. Thomas S. Southgate, Methodist Episcopal Church, South.

Second Session.

TOPIC : THE CHURCH AND THE PEACE OF THE WORLD.

- W. PRESIDENT : Mr. Charles H. Ireland, Methodist Episcopal Church, South.
- 2.45 P.M.**—Devotional Service : Rev. Frank Doran, D.D., Methodist Episcopal Church. Ps. xlvii.
- E. Essay : A New International Ethic. Rt. Hon. Walter Runciman, Wesleyan Methodist Church.
- W. First Address : Mr. W. H. Van Benschoten, Methodist Episcopal Church.
- E. Second Address : The Ethical Relation—Nationalism and Internationalism. Rev. John Naylor, United Methodist Church.
- W. Essay : The Moral Necessity of International Alliance to preserve the peace of the world. Judge Charles B. Ames, Methodist Episcopal Church, South.
- E. First Address : National Expediency and National Idealism. Sir R. Walter Essex, United Methodist Church.
- W. Second Address : Hon. N. W. Rowell (read by Rev. T. Albert Moore, D.D.), Methodist Church of Canada.

Third Session.

- E. PRESIDENT : Rt. Hon. Walter Runciman.
- Prayer : Rev. Charles S. Lucas, Wesleyan Church of S. Africa.
- 7 P.M.**—Reception of Fraternal Delegates from other Churches. The following distinguished Fraternal Delegates addressed the Meeting :—The Rt. Rev. Lord Bishop of Chelmsford (Rev. J. E. Watts-Ditchfield) ; Rev. R. C. Gillie, M.A. (Presbyterian), President of the National Free Church Council ; Rev. Dr. S. Parkes Cadman (Brooklyn Congregational), Delegate from Federal Council of the Churches of Christ in America.

EIGHTH DAY—TUESDAY, SEPTEMBER 13.

First Session.

TOPIC : WOMEN'S WORK.

- E. PRESIDENT : Rev. Dr. J. T. Wardle Stafford, Wesleyan Methodist Church.
- 9.45 A.M.**—Devotional Service : Mr. J. H. Thompson, Primitive Methodist Church. Gal. iii. 23–29 ; Mark xiv. 1–9.
- W. Essay : Women's Work in the Church. Miss Daisy Davies, Methodist Episcopal Church, South.
- E. First Address : Mrs. Brown, Primitive Methodist Church.
- W. Second Address : Rev. D. W. Howell, D.D., Methodist Episcopal Church.
- E. Essay : The Awakening of Woman. Mrs. Norman T. C. Sargent, Wesleyan Methodist Church.
- W. First Address : Mrs. Nellie McClung, Methodist Church of Canada.
- E. Second Address : The Woman's Claim for a New Status in the Church. Rev. Thomas Sunderland, United Methodist Church.
- Third Address : Women's Home Missions in the United States. Mrs. D. B. Brummitt, Methodist Episcopal Church.

Second Session.

- TOPIC : THE CHURCH AND THE YOUNG : HOW TO TRAIN AND HOW TO USE.
- W. PRESIDENT : Bishop C. S. Smith, D.D., African Methodist Episcopal Church.
- 2.45 P.M.**—Devotional Service : Rev. T. Jackson Wray, Methodist Church of Canada. Matt. xviii. 1–14.
- W. Essay : The Sunday School and Kindred Organizations. Bishop Edgar Blake, LL.D., Methodist Episcopal Church.

- E. First Address : The Church and the Child. Rev. James M. Alley, Methodist Church in Ireland.
- W. Second Address : Rev. S. L. Greene, D.D., African Methodist Episcopal Church.
- E. Essay : An Educational Aspect of the Subject. Mr. John Rounsefell, M.A., B.Sc., United Methodist Church.
- W. First Address : Youth's Adventure in Self-Discovery. Rev. Dan Brummitt, D.D., Methodist Episcopal Church.
- E. Second Address : The Utmost for the Highest. Rev. William T. A. Barber, D.D., Wesleyan Methodist Church.

NINTH DAY—WEDNESDAY, SEPTEMBER 14.

First Session.

TOPIC : THE ATTITUDE OF THE PEOPLE TOWARDS RELIGION : THE PROBLEM—ITS CAUSES AND SOLUTIONS.

E. PRESIDENT : Mr. William A. Lewins, United Methodist Church.

9.45 A.M.—Devotional Service : Rev. J. H. Bateson, Wesleyan Methodist Church. Isa. lviii.

- E. Essay : The Attitude of the People towards Religion. Rev. Samuel Chadwick, Wesleyan Methodist Church.
- W. First Address : Rev. Andrew Sledd, Ph.D., D.D., LL.D., Methodist Episcopal Church, South.
- E. Second Address : Rev. George Standing, D.S.O., M.C., Primitive Methodist Church.
- W. Essay : Finding Work for Every Member. Rev. W. A. Blackwell, D.D., African Methodist Zion Church.
- E. First Address : Intensive Culture. Rev. William E. Chivers, B.A., United Methodist Church.
- W. Second Address : Rev. Wesley Boyd, M.A., D.D., Primitive Methodist Church of America.

Second Session.

(Topic : The same as for Morning Session.)

W. PRESIDENT : Rev. H. L. Jacobs, D.D., Methodist Episcopal Church.

2.45 P.M.—Devotional Service : Bishop J. H. Jones, D.D., African Methodist Episcopal Church. Hosea xiv.

- W. Essay : Drifts to and from the Church. Bishop L. J. Coppin, D.D., African Methodist Episcopal Church.
- E. First Address : The Main Topic from a Rural Aspect. Rev. T. Ferrier Hulme, M.A., Wesleyan Methodist Church.
- W. Second Address : Essentials Growing Dim. Prof. G. F. Porter, Coloured Methodist Episcopal Church.
- E. Essay : Suggestions Towards Changing the Attitude of the People Towards Religion. Rev. George Eayrs, United Methodist Church.
- W. First Address : Rev. J. S. Ladd Thomas, D.D., Methodist Episcopal Church.
- E. Second Address : The Intellectual Attitude of the People to the Church in Cities. Rev. J. Ernest Rattenbury, Wesleyan Methodist Church.

Third Session.

TOPIC : THE RELIGIOUS PAPER AS AN EVANGELIZING AGENCY.

E. PRESIDENT : Rev. Samuel Horton, Primitive Methodist Church.

7 P.M.—Devotional Service : Rev. W. H. Heap, Wesleyan Methodist Church.

- W. Essay : Methodism and the Press. Rev. G. T. Rowe, D.D., Methodist Episcopal Church, South.
- E. First Address : Rev. R. Lee Cole, M.A., B.D., Methodist Church in Ireland.
- W. Second Address : Rev. E. C. Wareing, D.D., Lit.D., Methodist Episcopal Church.
- W. Third Address : Christianity and the Press : their Divergence and Re-approachment. Rev. D. W. Johnson, D.D., Methodist Church of Canada.

TENTH DAY—THURSDAY, SEPTEMBER 15.**First Session.**

TOPIC : CHRIST AND THE SOCIAL ORDER.

- E. PRESIDENT : Rev. William Bradfield, B.A., Wesleyan Methodist Church.
- 9.45 A.M.**—Devotional Service : Rev. W. Bradfield, B.A., Wesleyan Methodist Church. Matt. xxv. 31-46.
- E. Essay : Practicability of the Christian Ideal. Rev. H. Maldwyn Hughes, D.D., Wesleyan Methodist Church.
- W. First Address : Rev. Clarence True Wilson, D.D., Methodist Episcopal Church.
- E. Second Address : Christianity and the Complex Social Elements of the Present Day. Mr. Charles H. Bird, J.P., United Methodist Church.
- W. Essay : The Changing Moral Standards of the Age. Bishop F. J. McConnell, D.D. (read by Rev. William H. Lacy, D.D.), Methodist Episcopal Church.
- E. First Address : Mr. A. Victor Murray, M.A., Primitive Methodist Church.
- W. Second Address : Rev. E. Robb Zaring, D.D., Methodist Episcopal Church.

Second Session.

TOPIC : THE CHURCH AND SOCIAL MORALITY.

- W. PRESIDENT : Rev. J. H. Straughn, D.D., Methodist Protestant Church.
- 2.45 P.M.**—Devotional Service : Rev. F. H. Coman, D.D., Methodist Episcopal Church. Isa. v. 8-16; Mark vii. 14-23.
- W. Essay : Temperance Reform in the United States of America. Bishop James Cannon, Jr., D.D., Methodist Episcopal Church, South. Essay read 14th September (morning).
- E. First Address : Alcoholism and Citizenship. Rev. Henry Carter, Wesleyan Methodist Church.
- W. Second Address : The New Freedom Act. Judge Charles A. Pollock, LL.D., Methodist Episcopal Church.
- E. Essay : Gambling ; Amusements in General ; and Sunday Recreations. Rev. Wilfred R. Wilkinson, Primitive Methodist Church.
- W. First Address : Rev. R. R. Wright, Jr., Ph.D., LL.D., African Methodist Episcopal Church.
- E. Second Address : The Temperance Movement in New Zealand. Rev. J. Dawson, Methodist Church of New Zealand.

ELEVENTH DAY—FRIDAY, SEPTEMBER 16.**First Session.**

TOPIC : THE CHURCH AND MODERN INDUSTRIAL PROBLEMS.

- E. PRESIDENT : Rev. Marshall Hartley, Wesleyan Methodist Church.
- 9.45 A.M.**—Devotional Service : Rev. W. H. Smyth, M.A., Methodist Church in Ireland. Matt. v. 1-16.
- E. Essay : The Responsibilities of Capital and Labour. Mr. J. Longstaff, J.P. (read by Rev. G. Armitage), Primitive Methodist Church.
- W. First Address : Rev. John W. Smith, D.D., Methodist Episcopal Church, South.
- E. Second Address : The Human Needs of Modern Industry. Rt. Hon. Arthur Henderson, M.P., Wesleyan Methodist Church.
- W. Essay : The Responsibilities of Capital and Labour. Mr. James W. Kinnear, Methodist Episcopal Church.
- E. First Address : A Neglected Factor in Industrial Relationships. Rev. Thomas Nightingale, United Methodist Church.

Concluding Session.

TOPIC : THE LESSONS OF THE CONFERENCE.

- W. PRESIDENT : Rev. Joseph B. Hingeley, D.D., Methodist Episcopal Church.
- 2.45 P.M.**—Devotional Service with Short Address : Rev. William R. Maltby Wesleyan Methodist Church. John xvii.

- W. Essay : The Future : Its Great Tasks. Rev. Aubrey S. Tuttle, D.D., Methodist Church of Canada.
- E. First Address : The Problem of the Home. Rev. Henry J. Pickett, Primitive Methodist Church.
- E. Essay : The Future : Our Great Spiritual Resources. Rev. John H. Ritson, D.D., Wesleyan Methodist Church.
- W. First Address : Rev. Charles W. Flint, D.D., Methodist Episcopal Church.
- E. Final Address of Benediction : Rev. David Brook, D.C.L., United Methodist Church.

BENEDICTION.

RULES AND REGULATIONS FOR THE GOVERNMENT OF THE CONFERENCE

COMPOSITION OF THE CONFERENCE.—The Conference shall be composed of 550 members, consisting as far as possible of an equal number of ministers and laymen. It shall be divided into two sections, 220 being assigned to the Eastern Section and 330 to the Western Section. The Eastern Section shall comprehend the Methodist Churches in Great Britain and Ireland, France, Italy, South Africa, Australia, New Zealand, and Mission Fields; and the Western Section, the Methodist Churches in the United States, Canada, and Japan, with their foreign work.

THE BASIS OF THE CONFERENCE.—The Conference shall be held on the same basis and with the same limitations as those adopted in the four preceding Conferences, viz.: It shall frankly recognize the differences that exist among the various Methodist Churches, and it shall exclude from discussion all points of doctrine, discipline, and Church government regarded as fundamental by any of the Churches, and as to which any one of the Churches differs from any of the others. (Rule X.)

RULES AND REGULATIONS.

I.—For convenience of organization, and for the purposes of equity and fraternity, the whole Methodist community shall be included in four general divisions, as follows:

FIRST DIVISION.—British Wesleyan Methodist Church.

SECOND DIVISION.—Primitive Methodist Church, United Methodist Church, Methodist Church in Ireland, Wesleyan Reform Union, Independent Methodist Church, French Methodist Church, South African Methodist Church, Australian Methodist Church, and Methodist Church of New Zealand.

THIRD DIVISION.—Methodist Church of Canada, Methodist Protestant Church, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Coloured Methodist Episcopal Church, Primitive Methodist Church, Free Methodist Church, Wesleyan Methodist Connection, Union American Methodist Episcopal Church, British Methodist Episcopal Church, Japan Methodist Church.

FOURTH DIVISION.—Methodist Episcopal Church, and Methodist Episcopal Church, South.

It is understood that the several Churches described are inclusive of their respective mission fields and affiliated Conferences.

II.—There shall be a Business Committee, consisting of twenty-three members, six of whom shall be elected from the First Division, six from

the Second Division, five from the Third Division, and six from the Fourth Division. The four Secretaries of the Conference shall be members of this Committee, Ex-Officio. Two from each Division shall be, if practicable, laymen. This Committee shall be chosen by the Eastern and Western Sections of the Executive Committee, on nomination of the members of the said Executive Committee representing respectively the several general Divisions. (For personnel of this Committee, see p. xxxv.)

The first named on the Business Committee by the First Eastern Division shall be the convener ; but the committee shall choose by ballot its own Chairman and Secretary. All questions, proposals, resolutions, communications, or other matters not included in the regular programme of exercises, which may be presented to the Conference, shall be passed to the Secretary, read by their titles only, and referred without debate or motion to the Business Committee. A period at the close of the regular programme of the final session of each day shall be set apart for reports from the Business Committee ; but the reports of the Business Committee shall at all times be privileged, and shall take precedence of any other matter which may be before the Conference.

III.—A President for each session of the Conference shall be appointed, the selection to be made by the Eastern and Western Sections of the Executive Committee, in alternate order, as nearly as possible.

IV.—The Eastern and Western Sections of the Executive Committee shall nominate for confirmation by the Conference, at the opening of its first regular business session, four secretaries, one from each general division, but if the nomination thus made shall fail of confirmation, in whole or in part, then the Conference shall proceed to fill the vacant place or places in such manner as it may determine, provided that the mode of distribution herein indicated shall be maintained.

V.—Every session shall be opened with devotional exercises, to be conducted by some person or persons selected by the Executive Committees.

VI.—A period, not exceeding an hour of each forenoon session, shall be set apart for devotional exercises, reading of journal, and the presentation of resolutions or other papers not included on the regular programme. Every resolution must be reduced to writing and signed by at least two names. The Conference may, at any time, close this morning hour and proceed to the regular order, but the question must be taken without debate or subsidiary motion.

VII.—No essay presented in the regular programme shall occupy more than twenty minutes in the reading ; the appointed addresses shall be allowed ten minutes each. After the appointed addresses, whatever unoccupied time remains of any session shall be devoted to a general discussion of the topics under consideration ; but no member shall occupy more than five minutes, or speak more than once on the same subject. **THIS RULE SHALL BE STRICTLY ENFORCED BY THE PRESIDING OFFICER.**

The appointed addresses may not be read, but notes, as aids to memory, may be used.

VIII.—At the close of the regular order, at the final session of each day, the President shall call for a report from the Business Committee. In debates on reports, whenever presented, no member shall occupy more than five minutes, nor speak more than once on the same report ; but the Chairman of the Committee, or some one designated by him, shall be allowed five minutes in which to close the debate.

IX.—All votes taken in the Conference shall be by individual count, without any reference to the particular Church with which the voter is connected.

X.—No votes shall be taken on matters affecting the internal arrangements of any of the several Methodist Churches.

XI.—Any alteration of, or addition to, these regulations thought desirable must be sent to the Business Committee, and reported back to the Conference, before a final vote is taken, and no rule shall be suspended except by consent of three-fourths of the Conference.

XII.—Each speaker on rising (other than those officially named in the programme) must announce his name and the Church he represents.

N.B.—1. The manuscripts of the essays read and of addresses delivered, being the property of the Conference, shall be immediately passed over to the Secretary of the Conference. Compliance with this rule is absolutely indispensable to accuracy in the records of the Conference.

N.B.—2. The special attention of speakers is drawn to Rule XII.

ADDRESS OF THE FIFTH ECUMENICAL CONFERENCE TO OUR BRETHREN THROUGHOUT THE WORLD.

Grace be upon you, and peace, from God our Father and from the Lord Jesus Christ.

We are met together in tempestuous days, in times of unrest and uncertainty. We stand between two worlds—one dead; the other, without Christ, powerless to be born. The world sighs for a great leader: we have found ours in Jesus. He accuses and condemns us, but glorifies and inspires us. We have sinned and come short of the glory of God. Assembled together in this Conference we have heard the call to repentance and faith. The days in which we live are crowded with perils, but they are also ringing with hope and calls to new adventures. When Wesley entered a city of England more sinful than he had seen elsewhere, he said, 'Surely the time is ripe for Him who came not to call the righteous, but sinners to repentance.'

It is thus we must approach the great tasks of difficult days. For the times are indeed ripe for Christ. We need more verve, audacity, inventiveness, and to keep all our wits about us. There is a wondrous lilt in our gospel. It is no dirge, but a love-song. We challenge our age with our song, but we can only do this by loving men and women in it. We summon you to an aggressive and militant Christianity. Let us strive to love men as Jesus loved them; to be as He was, a Friend of all the Father's children. Let us love tenderly, inventively, unstintingly.

We realize that faith is individual, but we know that it cannot retain its individuality unless it finds social expression. Life is a walk from Jerusalem to Jericho, and the true lover of Jesus is ever the good Samaritan. Ours is not the religion of the cloisters, but of the road. Every social problem is a Christian problem. Every man who fights for peace, for freedom, for the rights of small nations and races, for temperance, and for the unlocking of the treasures of education, is a soldier in the great campaign of Christ. We need a more spacious conception of the tasks of faith.

The world is dying for lack of fellowship. Christ came to make us a band of brothers and sisters, to break down barriers, and to welcome all men into the Father's Home. 'Fellowship is life, and lack of fellowship is death: fellowship is heaven: and lack of fellowship is hell; and the deeds which we do on earth, it is by fellowship we do them.' We call you to this great fellowship. War breaks the fellowship; let us destroy it; intemperance murders tens of thousands; let us slay it; social injustice

makes slaves of God's children ; let us break the fetters, and live and suffer to make men free. Christ claims all life. Wesley, with his wide-embracing love, cried out : ' The world is my parish.' We must, however, also remember that every parish is in our world. Every province of life needs the vitalizing power of love—nationalism, internationalism, the home, education, art, literature ; especially is this true in the industrial world. We welcome the emancipation of women, and hail them joyfully as our fellow workers in all the crusades of Christ's Kingdom. If we answer the tragic cries of our age, we shall find the road to Jericho is also the road to Emmaus, for Jesus will walk the way with us.

We have heard the call to the Union of the Churches. It has come to us with majestic instancy. We cannot stop our ears and be deaf to its claims. Our first duty is to heal our own divisions, and to call the children of the one Methodist family to a greater unity than we now enjoy. We have a hero-roll common to us all. Wesley, Coke, Asbury, belong now to no section of the Churches—they are our common inheritance. We are one in faith, even if not in polity. A living creed, however, is greater than a polity, and love has eyes which are quick to see the underlying unities. Here is another call to courage, patience, and a tolerance which is born of vision. The Union of Methodism is our first step on the road which leads to wider Union.

We are called to a world-wide evangelism. The poignant cries of many countries beat upon our ears. We have seen the vision of the world's needs. Here is our glorious task. The thought of it makes life great. Let us learn to look upon every land as our Father's land, and the inhabitants thereof as our brothers.

The world needs the fire of a great love. Only these with the burning heart can bring the kindling for which men yearn. We often linger with joy, when reading Wesley's *Journal*, under the entry of May 24, 1738 : ' At a quarter to nine . . . I felt my heart strangely warmed.' But that is not the wonder of his life. The great fact is that from then until the day of his death each day tells the same glowing story. Wesley speaks not of cold grates or white ashes, but of flame and fire. The fire never dies down, for he ever fed it with the divine fire of love. Day by day he held his vigil with God. Thus the fire burned higher and hotter. Here is the great secret ; but it is the open secret. Neither age, nor feebleness, nor approaching death could damp down the fires of his love, for he called in his last moments to his children of many lands, and still he calls to us to-day : ' The best of all is, God is with us.'

REPORT OF THE PROCEEDINGS
OF THE
FIFTH ECUMENICAL METHODIST CONFERENCE

FIFTH ECUMENICAL METHODIST CONFERENCE

FIRST DAY

TUESDAY, SEPTEMBER 6, 1921

OPENING SESSION

THE opening of the Fifth Ecumenical Conference took place in Wesley's Chapel, City Road, London, on Tuesday evening, September 6, 1921, at 6 o'clock. The service was conducted by the President of the Wesleyan Methodist Conference (the Rev. J. ALFRED SHARP), and began with the hymn, 'Come, let us join our cheerful songs.' Prayer was offered by the Rev. SAMUEL HORTON, President of the Primitive Methodist Conference.

After some official announcements by Dr. H. B. WORKMAN, the PRESIDENT OF THE WESLEYAN CONFERENCE said :

Fathers and brethren, it is most fitting that we should meet for our opening session in this sanctuary, with all its hallowed memories. Wesley's Chapel occupies a position among Methodists that no other church, no matter how beautiful, no matter how costly it may be, can possibly have. Around this sanctuary many of the most precious memories of our Church life gather. Here in this church John Wesley exercised his blessed and beneficent ministry. In the adjoining house the soul of that great evangelist passed from earth into the presence of God. Gifts from America, Canada, Australasia, South Africa, and various Methodist Conferences in our own land have from time to time enriched this sanctuary. It may be said that Wesley's Chapel speaks to and belongs to no one section of the Methodist Church, but to the Methodist Church as a whole. We meet to-day in the presence of perils and dangers far greater than those Wesley had to meet. Well may it be here if we can breathe his spirit and partake of his glorious enthusiasm. We meet in strangely troubled and tragic times. All around us the spirit of unrest and lawlessness is working. Men feel that the ground on which they stand is shaking and quaking beneath their feet. One thing, and one thing only, can save the world, and that is a mighty outburst of spiritual power and fervour. Is it too much to hope and to expect that this great Conference may help to meet this need? What a glorious thing it would be for us and for our Churches if in connexion with this Conference there could come to us a new vision of God and a glorious outburst of spiritual revival! Why not? If we

seek, we shall find. God is not straitened in His resources. It is only because we do not ask in faith that we do not receive.

The PRESIDENT then read the following letter from the Archbishop of Canterbury :

Dear Mr. SHARP,

I believe it is to you that I ought to write to give expression to the deep interest I feel in the approaching Methodist Ecumenical Conference. I am leaving home in a few days for a holiday, and shall probably be in Scotland when the Conference meets, but I am anxious to place in your hands this letter, of which you can make such use as you think desirable, expressing my deep interest in your gathering, and assuring you of my prayers that it may be attended by divine blessing of the richest kind.

This time last year the Bishops of the Church of England were engaged in shaping large proposals and adumbrating large hopes for a closer union of the different sections of the Church of Christ, both in England and across the seas. I appreciate most highly the welcome which our ' Appeal to All Christian People ' has received, and not least from members of the Church over which you are to preside. All efforts to draw our sundered groups more closely together have, as it seems to me, a direct as well as an indirect result in producing the right temper and atmosphere, as well as conducing to the practical effectiveness of our common Christian work. To say that we are thus doing our part together in promoting the evangelization of the world has, happily, almost become a commonplace, because it is so generally accepted as a principle by us all. The gathering of your Conference cannot fail to be a matter of real religious importance, both to this country and to America. I shall await with the keenest interest such report of your proceedings as may be given to the world, and I am anxious to assure you, and through you the members of the Conference, that we shall steadily remember in prayer your great endeavour, in the firm belief that it will tend towards the consummation to which efforts in these difficult post-war days are on all sides being directed. I believe I am right in thinking that my brother and friend, the Bishop of Chelmsford, is to attend your Conference, and I know that at his hands you will receive not only a ready sympathy, but keen co-operation and wise and experienced counsel.

Commending you and your gathering to the divine guidance and benediction,

Yours very truly,

RANDALL CANTUAR.

The PRESIDENT announced that the following telegram had been received :

Fraternal greetings from Baptists of Great Britain. Trust your deliberations may be blessed by our one Lord.—CARLILE, President Baptist Union.

The PRESIDENT also read the following message, which had been just sent from Scotland by Mr. Lloyd George :

As British Prime Minister I should like to send cordial greetings to the Methodist Ecumenical Conference assembling in London to-morrow. This Conference represents the most remarkable religious movement of the last two centuries. The English-speaking races owe a special debt of gratitude to John Wesley, the greatest spiritual leader and religious organizer they ever produced. The influence of his life-work extended beyond the community he founded, and constitutes to-day one of the greatest moral forces in the world.

These messages, Mr. SHARP said, must give to them all great joy and satisfaction.

Dr. H. B. WORKMAN read Revelation xxi., and the Rev. W. TREFFRY, President of the United Methodist Conference, offered prayer. The hymn 'We love Thy Kingdom, Lord,' was sung ; and the official sermon was then preached by the Rev. S. P. ROSE, D.D., Professor of Wesleyan College, Montreal.

'And He that sitteth on the throne said, Behold, I make all things new.'—REV. xxi. 5.

Our text is the proclamation of the triumphant and ascended King :
'And He that sitteth on the *throne* said.'

If we had discovered these words among the sayings of Jesus belonging to the period of His earthly ministry, we should treasure them as a message of priceless significance. If they had been spoken on the cross we should often recall them with awe and delight, feeding our faith upon the optimism implicit in their content. But they come to us with a still weightier authority, for it is the victorious Christ who speaks. The days of His flesh are a thing of the past. Death and the grave have confessed themselves defeated. He has led captivity captive, and now, having made purification of sins, sits on the right hand of the Majesty on high.

There never was an hour in the history of the world when the assurance and comfort of the text were more needed. It is the commonplace of daily conversation that we live in such a time of transition, disturbance, and agony, as our sad old world has never experienced. We walk with fear amid the falling timbers of a civilization too weak to carry its own weight. Everything is involved in a common upheaval. We recall almost instinctively the words of the Epistle to the Hebrews, where, with uncanny accuracy, the situation we face is described as by one living to-day : 'Yet once more I make to tremble not the earth only, but also the heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which are not shaken may remain.'

And, as if it were not enough to live under conditions so perplexing we

are compelled to listen to the apostles of despair. They are everywhere. They proclaim their message from the house-tops. They whisper it into our ears, when, like Bunyan's pilgrim, we walk through the Valley of the Shadow of Death. They intrude their unwelcome presence into our seasons of devotion. However discordant their voices, these prophets of evil are uniform in their testimony that for things as they are there is no remedy. The past suggests no basis for hope; the future is wholly dark and unpromising. Discerning the future from the past, they conclude that—

We but return
Upon our steps, although they seem so free.
The thing that has been is that which shall be.

If their pessimism is sweetened by some measure of faith, they still see no way out of our tribulation save by means of a catastrophe, a terrible 'day of the Lord,' when a ministry of destruction may accomplish that which the message of redemption has failed to bring to pass. If religion has perished out of their hearts, they seek by revolution to hasten the overthrow of the present social and political order, with no clear vision of the uprising of a better. How inexpressibly delightful, how invigorating to hope, therefore, the authoritative word of the Conqueror, who, having from beneath the shadow of Calvary triumphantly declared, 'I have overcome the world,' now from the throne of His power issues a proclamation richer in content and more challenging to faith, 'Behold, I make all things new!' History does not repeat itself. We do not return upon our steps. The seeming round—

Is spiral, and the race's feet have found
The path rise under them which they have trod.

God works in all things, not by force, but by power, the power of redemptive love; not by revolution, but by regeneration, will Christ subdue all things unto Himself: 'I will make all things new.' 'For of Him, and through Him, and unto Him, are all things. To Him be the glory, for ever. Amen.'

No observant reader can fail to notice the frequent recurrence of the word 'new' in the Christian Scriptures. He will find it in impressive connexions in the Old Testament as well, as when a psalmist exhorts the worshippers in the Temple to 'sing unto the Lord a new song,' or Isaiah, speaking in the Divine name, predicts, 'Behold, I will do a new thing,' or Jeremiah tells of 'a new creation,' or Ezekiel bids the people make unto themselves 'a new heart and a new spirit.' But, as might reasonably be expected, the word has a special affinity for the writings of the New Covenant. Thus we find the teaching of Christ spoken of as 'a new doctrine.' He Himself insists that for the new wine new wineskins are requisite. He imposes a new commandment. He typifies His surrendered life under the figure of an outpouring of the blood of a new Covenant. St. Paul calls the believer a 'new man,' and St. Peter predicts 'a new

heaven and a new earth,' while the writer of the Epistle to the Hebrews dwells upon the 'new and living way' opened up through the ministry of the Cross.

But the word has a peculiar fascination for the author of the book of Revelation. I avail myself of the admirable comment of a writer, resident on this side of the Atlantic, the Rev. H. D. A. Major: 'For him every possession and privilege of the Christian is new. He that overcometh receives a new name, because he has received a new nature (ii. 16), for a new nature perceives new aspects of God (iii. 12). The Christian is given a "new song"—a song of thanksgiving to the Lamb for His redemption (v. 9). He is enrolled as the citizen of a new city—"the New Jerusalem" (iii. 12; xxi. 2), in which God dwells ever with its citizens. The Christian looks forward to "a new heaven and a new earth, wherein dwelleth righteousness," and into which neither sin, nor sorrow, nor death, can enter (xxi. 1). But the climax is reached when the seer hears the proclamation from Him that sitteth upon the throne: "Behold, I make all things new" (xxi. 5).'

It is to that noble peak of inspiration I desire to engage your attention. We have in the text a *striking summary of the temporary and continuous ministry of the Lord Jesus*. He came to earth, not on a ministry of mere adjustment or reformation—words which do slight justice to His purpose or achievement—but on a ministry of *renewal*. And now that the ministry of the days of His flesh is over, He sits upon His throne carrying forward His mission through the agency of His Spirit, and of His Church, which is His Body. That by means of a Church, Spirit-filled and Spirit-guided, the work which began with His incarnation should be continuous, is the inescapable teaching of the New Testament. 'The works that I do shall ye do also,' declared the Master, in anticipation of His return to the glory He had with His Father before the world was. As He was the Light of the World, so should His followers be, when He no longer walked amongst men. So far from limiting His power, or abandoning His ministry, by withdrawal from earth, He extended it, and gave it new life. 'Greater works' are now possible, because He has ascended on high. Wisely, the writer of the book of Revelation puts into the mouth of the *Risen Saviour* the saying, 'I make all things new.' It does not meet the facts to talk of the Church as *another* Christ. So far as it is indeed His Body, it incarnates the Christ of Galilee, who by His Spirit lives again in the hearts of those who obey Him. His mission is their mission; the power which is in them is not theirs but His, for apart from Him they can do nothing. The Church fulfils its mission as the Body of Him who sits upon the throne—as the organ through which His Spirit carries on the ministry of renewal Jesus came to earth to begin.

This being so, it becomes us immediately to inquire how Christ, during the days of His flesh, discharged His mission, that we, members of His Body, may learn how to perpetuate what He began to do.

1. And it is important to begin by reminding ourselves that it is possible for Christ to redeem the promise, 'Behold, I make all things new,' only

because that He is Himself the Fountain of Life. First He must be able to say, 'I am the *Life*,' before He may proclaim the wonderful word of the text, 'I make all things new.'

Within this obvious commonplace an abiding truth lies, the doctrine of *spiritual biogenesis*. Not only must life proceed from life, but it can flow alone from abundant, overflowing life. Where the struggle for mere existence is keen, creative life cannot function. In the small orchard belonging to the parsonage where three years of my boyhood were spent was a peach-tree that annually excited, only to disappoint, my childish hopes. Every spring-time it brought forth blossoms in abundance, but the promise of fruit was never realized. The tree was too old to do more than blossom, it possessed no overflowing life whereby fruit could arrive at maturity; which may be accepted, if you like, as an allegory. It is possible for the individual Christian, and for the Church itself, to be like the peach-tree, just able to live, but powerless to bring forth fruit to the glory of God, thus proving unfaithful to the Master's commission, 'I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide; herein My Father is glorified, that ye bear much fruit; and so shall ye be My disciples' (John xv. 16, 8).

Or to change the figure; there are churches that are like deep wells, whose waters are pure and cold, but you must come to draw, and bring your own water-pot to draw with, for their waters never overflow. The doors of such Churches are wide open: 'Strangers and visitors welcome.' The services are decorous, elevating, and helpful. They do not merit the condemnation of the tree whose energy was spent in unfulfilled promises. But how imperfectly they realize their Master's will, who would have us like the mighty river that flows onward to the ocean, bringing life and health and fruitfulness wherever it comes. 'And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, yielding its fruit every month: and the leaves of the tree were for the healing of the nations' (Rev. xxii. 1, 2). But may we not with profit extend the image somewhat further still? It is the *overflowing* banks of the Nile that make the land fruitful, not its self-contained waters moving on sluggishly towards their outlet. It is when the Church is at high tide of revival that it becomes a creative power. When the waters of life cannot be restrained within conventional boundaries, but seek out new channels, they renew the earth, and bring to perfection the tree of life, the very leaves of which have their ministry of healing.

2. By reason of the fact that the ministry of Christ was a ministry of renewal, *He did not greatly concern Himself with things outward*, such as organization, or observances, in which the souls of the Pharisees delighted. It was the inside of the cup and the platter that must be cleansed. His appeal was directly to the heart, which He sought to renew; to the will, which He constantly sought to bring into subjection to the will of the Father; to the conscience, which He sought to educate and inform. It

is the recurring temptation of the Church, to which it so often yields, to depart from the Master's practice in this respect. Adjustment and readjustment, organization and reorganization, business methods in furthering spiritual ends, these are too frequently our watchwords, and our weakness. Mrs. J. W. Wootton, in a thought-provoking article in the *Hibbert Journal* of January last, reminds us of a somewhat forgotten truth when she writes of 'The Use and Abuse of Organized Religion.' It is worth while to ponder her saying, 'The wholly unorganized life of Christ is a supreme example of a revolt against organized religion'; and to give heed to her declaration, 'Religion is like the wind which bloweth where it listeth. Build shelters to catch it, and you will find that in them there is no blowing at all.' These words sound like hyperbole, and must not be taken as expressing the whole truth, but they are worthy of our serious consideration. Organization in religion is a necessity, though sometimes a painful one, for, as Mrs. Wootton reminds us, 'Organized religion must be the voice which gives expression to the spirit that in most of us would otherwise be dumb.' But its place must be quite secondary. The great power of religion is inward; it is essentially a matter of faith, of love, of hope, and these defy the boundaries of our devising. Can we doubt that the Christ to whom the well-organized Church of His time was so objectionable would be impatient with our ill-directed efforts to define and confine the life proceeding from His throne? Is it not a matter of history that faith, hope, and love grow less fervent as organization grows more perfect and is unduly esteemed?

I do not forget that there is another side to all this. Where the inward life abounds, evidence of its character and activity must appear in that which is outward. Indeed, as Sir William Ramsay reminds us in his study of St. Paul at Ephesus, the heathen world first became conscious of Christianity as a disturber of the existing social order. It was the money-market at Ephesus which first felt the effect of Paul's teaching. This is the more significant because nothing was further from the thought of the apostles than to pose as social reformers. They rightly conceived their message as spiritual, a gospel of regeneration; but wherever they proclaimed it they 'turned the world upside down.' The history of Methodism shows that in the same proportion individual lives are regenerated, social reforms advanced. Silly distinctions are sometimes drawn between cleaning up Sodom and saving men's souls. You cannot do either on a large scale without doing both. Sodom cannot be reclaimed unless individual Sodomites turn from their evil ways and serve God; nor can the regeneration of individual Sodomites be accepted as genuine if the city is not reformed. Outward habits of pure living are the fruit of inward cleansing; a right conception of membership in the kingdom of heaven will lead to an earnest effort to conform the things of earth to the heavenly pattern. I have the feeling, however, that we need most of all to emphasize the truth, that in seeking to make all things new, Christ concerned Himself directly with the springs of action. The war did nothing for us if it did not lead to a rediscovery of the absolute importance

of insisting, after the fashion of our fathers, upon the doctrine of the new birth. Our Lord's remedy for the ills of the world was a new heart, a right spirit, a new birth. Failure to follow Him here is to invite and deserve defeat.

3. It is of great importance at this point to note how, in the pursuance of His ministry of renewal, Jesus made such constant use of *truth* as His instrument. The teaching ministry of our Lord cannot be too carefully pondered. The renewing power of truth is emphasized in the New Testament, as you know so well. Thus, St. Peter: 'Seeing ye have purified your souls in obedience to the truth . . . having been born again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth . . . and this is the word of good tidings which was preached unto you' (1 Peter i. 22 f.). The gospel message, coming first of all from the Master's lips, is the Spirit's instrument in saving men's souls.

Two instructive facts deserve recognition in this connexion. (i.) He taught a *new* doctrine. So He fully realized, and so His hearers quickly discovered. His was emphatically a new theology. In your presence it is unnecessary to speak of the content and nature of that new teaching; the important fact for us is that it was new. Has this no significance for His Church to whom He has committed the continuation of His earthly ministry? We must insist upon the finality of Christ. We do not share in the doubt of John Baptist and ask, 'Art Thou He that should come, or look we for another?' But the Fourth Gospel makes it plain that Jesus did not complete His ministry of teaching during the period of His incarnation. 'I have many things to say unto you,' but they were left unsaid. Howbeit His Spirit of Truth would guide His obedient followers into territories of yet undiscovered truth. St. Luke, in the first verse of Acts, suggests that Christ's ministry was in a sense a ministry of beginnings: 'concerning all things that Jesus *began* to do and to teach.' The cry of a few years ago, 'Back to Christ,' had its value, nor is it without its value still; but that we move forward with the Spirit of Christ is the duty of the hour. Will not a living Church, sensitive to the voice of the Spirit, make new discoveries of truth? Should we not cultivate the spirit of high adventure and follow our Guide into new regions? The norm of all we may hereafter discover we shall find in what we already possess; nothing new that does not conform itself in essence to His teaching who is Himself the Truth can claim our confidence; but that Christian doctrine should always unite the freshness of youth to the authority of age is something to which we all consent. (ii.) The second fact is the insistence of Jesus upon the need of *new wineskins* for the new doctrine He taught. Here is something which should receive our attention, particularly at this hour. We have been disloyal to the Spirit of Truth not only in the timidity which has kept us back from following Him into new territories of doctrine, but in our reluctance to grasp the implication of Christ's assurance that for new wine new wineskins should be found. We persist in clothing new views of truth in the thought-forms of past generations,

and of seeking to bind upon thinking men creeds that, however fitting for the times which gave them birth, are quite inadequate to express the convictions of the modern mind. We have indeed made our creeds into cyclone cellars, in which we have hid ourselves, lest the wind of God should blow refreshing gales upon us, and free us from the mists of traditions too long obscuring the full-orbed beauty of the truth. And all the while some of us have vainly spoken of theology as a science—the queen of sciences, if you please—as though scientific investigation and discovery were possible to minds condemned to go forth in the search of truth committed to pre-suppositions both as to its content and form. I make a respectful and warm plea for the ministry of to-morrow that our young men be encouraged to holy adventure, and brave, scientific inquiry; that the scientific rather than the apologetic spirit be cultivated. Refusal to do this is a form of unbelief in the leadership of the Holy Spirit. Why should overtures and bases of union between separated units of Christ's Church so generally proceed upon the assumption that the last word in Christian doctrine was spoken centuries ago? Is there no meaning for us in the familiar warning which Erasmus uttered: 'By identifying learning with heresy, you make orthodoxy synonymous with ignorance'? The teaching ministry of the Church has of late been most properly emphasized. I venture to commend these words from a recent article by President A. C. McGiffert, of New York City: 'The earnestness with which scientists are continually testing and re-testing their fundamental assumptions is worthy of all praise. Christian teachers, dealing as they do with issues of even greater moment, should emulate their example. Too commonly we are only dilettanti in our chosen field. We must come to grips with bottom facts, even at the risk of making mistakes. Knowledge progresses by error, and the Church should not be afraid of it. It is a great curse to be thought infallible, for you have to be so careful lest you betray your fallibility.' More soberly, but not less strikingly, Dr. Kilpatrick, of Knox College, Toronto, states the case for the new wineskins in his recent contribution to the *Encyclopaedia of Religion and Ethics*: 'The deepening experience of the Church requires a new effort of thought to express its vital meanings. A new theology must be the issue of the growing experimental knowledge of God. The theology of the Cross requires a reconstruction of doctrine, in which the great ideas of God, Christ, the Church, the Atonement, Salvation, and the Last Things shall be restated under the governance of one principle—the love that lives in sacrifice.'

Is it too wild and improbable a dream to cherish that the hour shall arrive when in Synods and District Meetings we shall no longer ask whether our ministers believe and preach all our doctrines—a question too easily lending itself to evasion and answers of doubtful expediency—but, Has he been a fearless and scientific searcher after truth, and is he determined at any cost to loyally yield himself to the guidance of the Spirit of Truth, and to withhold his lips from speech unless he may in some good measure repeat the apostolic claim, 'I have the mind of Christ'? Have not our

timidity, our dread of adventure, our insistence upon speech when the preacher was painfully conscious he had no divine message to give, done much to silence the voice of the prophet, one of whose credentials is, according to Jeremiah, a divine originality that compels men who listen to him to say, 'He speaks with authority, and not as the scribes'?

The principle asserted by the figure of the new wineskins must carry us farther still. A Church whose life is constantly renewed will escape the limitations of old forms and methods. Not only will new views of truth clothe themselves in new thought-forms, but ever renewing life will break through former boundaries. Church policy must not be regarded as an inheritance too sacred to admit of change. Forms of government received from our fathers are not necessarily to be accepted as final and infallible. Even denominational names and traditions must, if need arises, be given up for the sake of a higher good. Christ's mission, as I am reminding you almost to weariness, was one of regeneration, not of reformation; but it invariably led to re-formation. We have but to think of the argument of the Epistle to the Hebrews to realize this. The key-word to that Epistle is the word 'better'; from good to better, from better to best, is God's law as illustrated in every verse. But when we come to ask how the better is secured, we discover the operation of the law of displacement: 'He taketh away the first (the good), that He may establish the second (the better).' We look in vain in the New Jerusalem of St. John's vision for the presence of a Temple. We must prepare ourselves for many changes if we yield fully to and co-operate loyally with Christ's Spirit in the work of renewal. We must not cling with too much affection to the old order. 'New occasions teach new duties,' and these in their turn call for new affiliations and new methods. Novelty for novelty's sake is a bane; but new discoveries of the will of God, new visions of obligation, new opportunities of service, will find expression in new forms of activity lest the past good become the enemy of the better. Burke's familiar dictum regarding the State has its application to the Church: 'A State without the means of change is without the means of its conservation.'

4. We are often reminded that in pursuing His teaching ministry *Jesus dealt largely with the individual*. He addressed Himself—so we are frequently and justly told—to the individual rather than the mass. This is a sane and important doctrine, of which we are not always heedful. We have periodical spasms of the consciousness of the unspeakable value of individual work, when our pulpits resound with appeals in favour of the 'Win-One Movement.' It is pointed out with mathematical accuracy that if for a decade the Church of Christ followed this method of evangelization, the world would hear unto its uttermost bounds the message of the gospel. But all our attempts to reduce this admirable theory to practice have so far proved painfully slight and ineffective. Why is this so? Is it chiefly due to lack of spiritual fervour? I do not think so. The absence of spiritual enthusiasm and of the patience that should be linked to it may well be confessed; but that does not explain everything. Is there not a wholesome instinct which makes us aware that a too exclusive

emphasis upon individual effort leads us into error both as to the nature of Christ's Kingdom and the method of its advancement? While we may wisely subscribe to the statement that for Christ 'the individual' was 'the point of departure,' should we not hesitate before we commit ourselves to the proposition that 'He believed not in the mass movement, but in the case system'? In Dr. Haigh's arresting and affecting sermon at Toronto ten years ago, he pointed out our Lord's love for the mob, 'a crowd of common Jews sweating in the hot sun, overlaid with the unwashed grime of days, and unspeakably malodorous.' To Him such crowds—'rotting weeds' to the Pharisees—were golden grain ripe unto harvest. He always viewed the multitudes with compassion. The fact is that you cannot arbitrarily break the masses up into individual units. Whether we agree altogether, as probably we shall not, with the author of that stimulating book, *Instincts of the Herd in Peace and War*, we cannot escape his conclusion that men do not ordinarily live in isolation, but follow their leaders more than they dream. Benjamin Kidd has made it clear that in a generation, through 'the emotion of an ideal,' Germany brought an Empire to accept a doctrine of efficiency which plunged the world into war. The appeal of Peter, on the Day of Pentecost, addressed to the individual conscience, swept thousands into the Kingdom. Early Methodism, strikingly individualistic in so many of its features, saved all England from the horrors of a revolution, and set in operation social movements the thrill of which we feel to-day. Dr. Forsyth is surely right when he says of the Master, 'The mightiest of all individual powers, He has set on foot the greatest Socialism and Fraternity the world has known, which is still in its dawn.' Are we not in danger of falling under the spell of a false antithesis between individual and social effort? Our message must always be addressed, as was our Lord's, to the individual conscience, but 'no man liveth unto himself,' and so it comes to pass that the individual appeal may simultaneously reach and convince multitudes. Where the overflowing life of the Church is of sufficient volume and force, the regeneration of individuals may be upon so great a scale that nations shall be born in a day. Individual conviction is in no sense weakened or made less distinctly personal because it is shared by multitudes. There is nothing properly antithetical between personal evangelism and social service. Jesus, who dealt so consistently with individual men and women, came to save the world. We shall not charge the Apostles with neglecting personal evangelism, but it is significant that multitudes flocked to hear their message.

5. A few closing sentences are in place in respect of the *Power* by which Jesus, in the days of His flesh, carried on His mission of making all things new. In *The Science of Power*, the author, as you remember, makes a valid and useful distinction between Force and Power. Force, upon which Jesus consistently refused to rely, is the weapon of paganism; His weapon, as that of Truth always, is Power. Macaulay saw and made that same distinction years ago, when, in one of his essays, he deprecates the thrusting of temporal power upon the Church, arguing that those who do so resemble

the soldiers who in derision thrust a sceptre into the hands of Jesus, the sceptre of a broken reed, and placed a crown upon His brow, but it was a crown of thorns !

It is hardly needful to remind you what that Power was and is, by reason of which the Risen Lord asserts, ' I make all things new.' It is the Power of the Cross. ' And I, *if I be lifted up*, will draw all unto Me.' Without doubt it was what Jesus brought to the Cross that gave it its magnetic value ; but if He had not died thereon He could not have drawn humanity to His standard. Without the Cross His life might have been the most saintly and perfect ever lived, and His doctrine the most precious, but He would not have become the Saviour-King whom we worship. *And His Power must be ours*, if we are to give effect to His continuous ministry of renewal. The teaching ministry of the Church has been insisted upon in this sermon ; recognition has been made of the social mission of Christianity ; but the regenerating value of education and social effort depends upon the obedience of the followers of the Crucified to the law of the Cross. Without this we are doomed to failure. And must we not confess that it is at this vital point we have most frequently fallen short ? Some months ago, in an editorial of unusual suggestiveness in the *British Weekly*, this sentence occurred : ' The Church will conquer the world by daring to be utterly unworldly. The Church can overcome evil with good when it has faith enough to oppose evil with sheer simple goodness, and with nothing else at all.' True, but ' sheer simple goodness ' is achieved only by those who have the courage and perseverance to follow the Master even unto the death. Never too seriously, nor too often, can we lay to heart the truth that it is not the doctrine of the Cross, with all its emerging implications, that deters men from accepting the Evangel we preach, or drives them from Church fellowship ; much rather is it the uncrucified lives of those who stand in our pulpits and sit in our pews. We are not, as we should, opposing evil ' with sheer simple goodness.' In the dark days lying behind us the world of common men and women demonstrated a capacity for unselfish and sacrificial service such as nothing but Calvary excels. There is that in the souls of men which, rightly stimulated, is capable of response, and does respond, to heroic appeal and the magnetism of right example. Who can doubt that it is the mission of the Church to make this appeal, and to reinforce it as He did, who accepted the Cross of Redemption before He bade men carry the cross of service ? The King upon His throne commits the ministry of renewal to His Church, in which He will dwell in regnant power, if we are loyal to Him. The old world we knew before the war cannot be rebuilt ; it must be reborn ; and if the Church is indifferent or unequal to the mission given to it, the outlook for the future of humanity is distressing in the extreme. The failure of the Church spells the ruin of our hopes. But, please God, the Church will not fail. He who sitteth on His throne will quicken the Church into newness of life, richly abundant life ; and, thus newly qualified and freshly commissioned, it will take up its task with new courage, and move forward, through struggle and

tribulation indeed, but forward to glorious triumph. For He who maketh all things new is in the midst of His people, and by His strength they shall realize His will.

O for the faith to read the signs aright,
And, from the angle of Thy perfect sight,
See Truth's white banner floating on before ;
And the Good Cause, despite of venal friends,
And base expedients, move to noble ends ;
See Peace with Freedom make to Time amends,
And, through its cloud of dust, the threshing-floor,
Flailed by the thunder, heaped with chaffless grain.

The service closed with the hymn, ' When I survey the wondrous cross,' and the Benediction, pronounced by the PRESIDENT.

SECOND DAY

WEDNESDAY, SEPTEMBER 7

TOPIC :

ECUMENICAL METHODISM

FIRST SESSION

The Conference began in the Central Hall, Westminster, with the Sacrament of the Lord's Supper, which was administered to the delegates by the Revs. J. A. SHARP, S. HORTON, W. TREFFRY, MARSHALL HARTLEY, Dr. H. B. WORKMAN, DINSDALE T. YOUNG, Dr. CLEMENS, G. ARMITAGE, J. T. BARKBY, W. R. BUDD, W. H. GUITON, C. S. LUCAS, W. B. MARKE, Bishop J. W. HAMILTON, Bishop J. L. NUELSEN, Bishop W. N. AINSWORTH, Dr. T. W. NEAL, Bishop W. H. HEARD, J. W. BROWN, Dr. G. H. MILLER, Bishop C. H. PHILLIPS, Bishop USAKI, Dr. W. B. BEAUCHAMP, and Dr. K. A. JANSSON. At 11 o'clock Bishop JOHN L. NUELSEN, LL.D. (Methodist Episcopal Church), presided. After the hymn 'Spirit divine, attend our prayers,' on the motion of the Rev. JOHN E. WAKERLEY, Chairman of the Business Committee, Sir ROBERT W. PERKS, Bart., was appointed Lay Treasurer, the Rev. J. T. BARKBY (Primitive Methodist) Ministerial Treasurer, and the Revs. Dr. WORKMAN, W. S. WELCH, Dr. H. K. CARROLL, and Mr. OSCAR W. ADAMS, Secretaries.

SIR WALTER ESSEX (United Methodist Church) read the following message from His Majesty King George V. :

BALMORAL CASTLE.

The King commands me to convey his welcome to the Delegates assembled in London to take part in the Methodist Ecumenical Conference. His Majesty congratulates the world's Methodism on having convened this important assembly, representing thirty millions of its adherents from all quarters of the globe. The King trusts the outcome of their deliberations may be to promote the advancement of a deep religious

spirit in the daily life of the peoples of the world, and to further the movement towards a closer intercommunion between the Christian Churches.

Sir WILLIAM MIDDLEBROOK, M.P. (Wesleyan Methodist Church), moved the following address to His Majesty the King :

TO THE KING'S MOST EXCELLENT MAJESTY.

SIRE, May it please your Majesty :

The Ecumenical Conference of the Methodist Churches throughout the world, which meets every tenth year and whose representatives are now assembled in London at the Fifth Conference, desires to tender to your Majesty its loyal and respectful greetings.

The world-wide character of Methodism in its several branches gives to this Church (more especially amongst the races of Anglo-Saxon origin) an influence in all questions affecting the relationships of the nations of the world which has considerable value in promoting mutual good will and in furthering every effort for the peace and welfare of the world.

The Methodist Church unites in an especial degree the great American Republic and Great Britain, and by its influence in both countries assists in promoting the moral and social improvement of the peoples of these two nations and the strengthening of mutual respect and confidence.

Throughout the recent great war, and even before America joined the combatants, Methodists both on this side and across the Atlantic were one in thought and sympathy and in their appreciation of the great objects which had led the British Empire to enter into hostilities. The entrance of America into the war was but the fulfilment of ideas common to both nations and in pursuit of objects which were believed to be of the highest value to the world.

The Conference desires to assure your Majesty of its earnest prayers that peace and prosperity may prevail throughout the wide dominions over which your Majesty's rule extends and to which the British Crown forms a golden link of union. In every one of these, especially in Australia and Canada, the Methodist Church claims no small part of the population, and is one of the links, in our judgement, which bind the distant parts of the Empire to the British Crown in affection and sympathy. Especially would the Conference unite with your Majesty in the earnest desire that the efforts now being made for restoring peace and contentment in Ireland may meet with early and complete success.

The Conference recognizes with satisfaction and pride the deep and constant personal interest taken by your Majesty, by her Majesty the Queen, and by all members of your family in the comfort, happiness, and prosperity of your subjects of every class throughout your Majesty's dominions, and prays that health and strength may be granted for many years to each one, and that your Majesty may continue to dwell in the loyal and increasing regard and affection of all over whom you rule.

And the Conference will ever pray that the blessing of the Almighty

may increasingly rest upon your Majesty and the Royal Family and upon your Kingdom and Empire.

Signed on behalf of the Conference,

JOHN L. NUELSEN,

H. B. WORKMAN,

London, Wednesday, *September 7, 1921.*

H. K. CARROLL.

Bishop J. W. HAMILTON (Methodist Episcopal Church), in seconding the motion, said :

This is the penalty my office incurs. A bishop is expected to respond to every call and be ready on a moment's notice to speak for every interest, no matter how important the occasion.

But we should not forgive ourselves in the Western section if, in the unavoidable absence of our representative by previous appointment, we failed to recognize the high privilege and distinguished honour given us to pay our respects to the head of the illustrious Government which encircles the earth, and whose hospitality we now enjoy.

We have many things in common. Your forefathers are our forebears, your language is our language, your history is our history, your religion is our religion, your liberties are our liberties. The King of England is the exponent of all these great and good gifts.

Principal Fairbairn, who was, at one time, our guest in the United States, told me it is far and away more important for the Englishman to visit America than for the American to visit England. I said, 'I am surprised to hear you make that remark.' He replied, 'You should not be surprised, for our inheritance is your inheritance. You study what we study, you know what we know.' When young people marry and go away from the old home, they start a lot of new things of which the old folks know nothing unless they go to see them. If we have originated some new things of value we only hold them by the right of stewardship. Our mission is your mission ; we are commissioned to serve as you serve that we may make the world a little better for our being in it.

I count it a very high honour to be called, even so suddenly, to pay tribute, in the name of all these delegates from North and South America, to the King whose country has bequeathed us the noble inheritance which brings us here. I am pleased to second the address with sincere and respectful appreciation.

The motion was carried.

Sir ROBERT PERKS (Wesleyan Methodist Church) then moved the following address to the President of the United States, which was cabled to America :

To the HONOURABLE WARREN G. HARDING,

President of the United States.

Mr. President,

The Ecumenical Conference of the Methodist Churches now assembled in London for their Fifth Decennial Meeting, consisting of 550 delegates

from all parts of the world, send to you, the head of the United States Government, and through you to the people of your Republic, their heartiest fraternal greetings.

The Conference recalls with profound thankfulness the words you used in your Inaugural Address when you declared that 'America is ready to encourage, eager to initiate, anxious to participate in any seemingly programme likely to lessen the probability of war, and promote that brotherhood of mankind which must be God's highest conception of human relationship.'

The practical proposals which your Government has since made to Great Britain and other nations to endeavour by united counsel and friendly action, to settle international controversies, and thus secure and insure the inestimable blessings of peace without having recourse to the disastrous ordeals of war, will be watched with prayerful attention by the Methodist people throughout the world; and the whole strength of our Churches in all lands will be put forth to assist in the successful realization of this object.

From their earliest days, and throughout their eventful history, the Methodist Churches, following the example of John Wesley, have striven to translate the teachings of Christian truth into the practical activities of everyday life. With this end ever in view we believe that it is the duty of the Church of Christ to assist the makers and the administrators of just laws.

To restore to its old place the influence and authority of the Christian family and home; to secure a more reverent and general observance of the Sabbath as a day of rest and worship; to resolutely and fearlessly remove facilities for intemperance and vice; and to use its influence in the cause of industrial unity, and the prevention of class hatred and strife—these are some of the ideals which the Methodist Churches will earnestly pray to see accomplished.

We pray, Mr. President, that the richest blessing of Almighty God may rest upon you in the discharge of the duties of the high office to which your fellow citizens have called you.

Signed on behalf of the Methodist Ecumenical Conference assembled in the Central Hall, Westminster, on Wednesday, September 7, 1921.

H. B. WORKMAN }
H. K. CARROLL } Secretaries.

After the Address had been read, Sir ROBERT said:

No words, I think, of mine are needed to commend this address, which I trust you do not find too long, to your sympathetic attention and your unanimous approval.

I have had the honour of the personal acquaintance of several of the Presidents of the United States. I and my young friend behind, the Rev. Dr. Watkinson, are the only two survivors present to-day out of the contingent from our Churches on this side of the water who were here in

1881. In moving the adoption of this address I would venture to remind the Conference of two famous sayings of Wesley. When he sent out his preachers to the United States he told them to 'hold fast the liberty wherewith God had made them free.' The second saying of our great leader is the sentence inscribed upon his memorial in Westminster Abbey, 'The best of all is, God is with us.'

We all rejoice in the material prosperity of the great Methodist Church in the United States of America, but we, like you, are conscious that the real basis of all national progress and human happiness is not our great armies, or our powerful navies, or the material wealth of our nations. You cannot build up a nation on those unsolid and uncertain and vanishing foundations. And so, in this great Congress, representing as it does the most aggressive, and, we believe, the most effective machine for the extension of the Church of Christ throughout the world, I think we shall all agree that the eternal foundation on which we must build is the rock of Holy Scripture, that impregnable foundation. Thus we shall receive, as our founder did, the blessing of God.

The motion was seconded by Bishop AINSWORTH (Methodist Episcopal Church), who said :

I have the honour, as a representative of the ten million Methodists in America, to second the resolution and address that have been offered to our President by Sir Robert Perks. It is appropriate that these resolutions should be presented and should be heartily adopted here to-day. It has been for ever decreed that in America Church and State shall be two separate entities. We cherish, and shall cherish for ever, the immortal words of the great Washington when he reminded us that we may never hope to maintain even our wholesome morality except under the sanction of a pure and undefiled religion.

The State, therefore, in America has always leaned upon the support of the Church, and the history of the colonies and of her Republic is written large with the fidelity of Methodism. We have stood for the support of the Government in every righteous thing, giving firmness and strength and stability to everything in our history that has been fit to survive. In every righteous war that has been fought—and the Stars and Stripes have entered several righteous wars, and this emblem, which is an emblem of hope and fraternity, not only to us, but to many peoples in the world, never yet has touched the ground—in these conflicts the Methodist Church has sent more soldiers to the front, more nurses into hospitals and camps, and more prayers to heaven, than any other Christian community in that American land.

The Methodist Church has itself been a forerunner of many of the reforms that have blessed the nation. I cannot forbear to mention that widely known fact that the Methodist Church began the agitation for temperance reform, and the Methodists of America have gone farther into the very forefront of this reform, until we have now seen written triumphantly into the Constitution of the Republic prohibition of all traffic in

intoxicating liquors—a reform which has blessed, and does bless, and will bless, America and the other nations of the world.

I should further say in a single word that America stands under the leadership of American Methodism for an alliance with all other nations of the earth that shall mean peace among all the peoples of mankind. The Church which I have the honour to represent has, I might say almost to a single man, outstretched hands toward the other nations of the world for the establishment of righteousness and peace, until these, like level beams, shall lie athwart the entire world.

And so it gives me great pleasure to second the resolution of address to the President of the United States which has been so appropriately offered in this hour. We may be assured that these resolutions will be received with the greatest cordiality; at least one Ecumenical Conference of Methodism has been addressed by one of the Presidents of the United States. This long line of distinguished men recognize that the Bible is the basis of our strength. We recognize that Christianity is part of the common law of the land; and our great President—one of the most worthy of a long and immortal line—is himself, as the representative of the Republic, worthy of this cordial greeting and address.

The motion was carried.

The Rev. F. L. WISEMAN (Wesleyan Methodist Church) then read an essay on 'Ten Years' Retrospect of Methodist Work.' Having referred to the fact that the preparation of the essay had been first entrusted to 'that sagacious and intrepid Primitive Methodist leader,' the late Dr. Guttery, Mr. Wiseman said:

Confronting us at the outset and towering over every other object in the period under survey is the Armageddon of 1914-18, the most tragic, appalling, and fateful event since the sack of Rome, perhaps since the birth of nations. When we met in Toronto ten years ago the political and international barometer was a little unsteady, but later the way seemed to clear, and in the summer of 1914 the nation was preparing to give itself up to the freest and gayest holiday it had enjoyed for years. Suddenly the war cloud arose, swiftly overspread the skies, and broke with relentless fury. Even yet the roar of the storm and the din of falling houses and crashing systems is in our ears; and though at last it is officially proclaimed that the storm is over, distant mutterings are still heard, and there is an ominous sign of clouds returning after the rain. In the wake of the sword come God's other sore judgements—famine, pestilence, and noisome beasts. How these may affect the political and social situation remains to be seen. Meanwhile, of the things that still remain it is difficult to say what is really unshaken.

Have the heavens been shaken along with the earth? If so, is the anticipation of the New Testament writers again to be exemplified:

Plague, earthquake, and famine, and tumult, and war
The wonderful coming of Jesus declare.

If judgement is to begin at the house of God, what account are we to give of our stewardship? How did the Church, and in particular how did Methodism, behave in the Great War? Did its faith stand? Did its works abound? Did its witness convince? Did its ministry comfort and heal? Did its tribulation work patience, experience, and unabashed hope?

I submit the Church wrought inestimably for the steadying of the nation in the hour of its trial and for the maintenance of its faith in God. We honestly believed our cause was just, and demanded the support of all lovers of righteousness and liberty. It was not glory nor patriotism, much less self-interest, which constrained our boys in the early days of our country's peril to leave all and serve her interests; it was, rather, conviction that they could not maintain moral integrity or the answer of a good conscience unless they took up their country's quarrel, and faced hardship and privation, and if need be cruel death, in a cause which they identified with the very principles of Christianity itself. Before the war was finished, out of our little community of less than two millions, no less than 273,000 men were on the Roll of Honour of our churches, and when, at the end of the day, we again called the roll, taking no account of wounded and prisoner, we had to mourn the loss of 26,581 whose voice we never again shall hear. Over three hundred of our ministers and preachers and practically all our theological students served with the colours; thirty-six of them laid down their lives in the cause. Our theological colleges were closed. Every circuit suffered the loss of many of its local preachers, class leaders, Sunday-school teachers. In some churches every official was in khaki. Wherever the boys were located throughout the land our schools were converted into temporary soldiers' homes. Our women gave themselves up to service and spent all their spare time in making comforts for the men abroad.

Nevertheless the King's business went on. The older men came back to active service, women took up the work of preachers and stewards. Here and there congregations united in common worship. So, notwithstanding the absence of the men, the depletion of the workers, and the dangers of the darkened streets, the services of the Church were maintained and well attended. Prayer was made continually for the welfare, safety, and honour of the boys, and for the unity, unfaltering faith, and unflinching courage of the nation. Exemplary was the Christian fortitude displayed by the bereaved. To one at any rate their meekness, quietness, spiritual elevation in crushing sorrow and irreparable loss came as a new and convincing exhibition of the marvellous power of divine grace and consolation.

Perhaps the most characteristic work of the period was done through the brave witness of our Methodist sons in the ranks. Men who had themselves undergone a real change of heart and had tested the powers of the world to give—many of them local preachers and Sunday-school teachers—exercised a great and even amazing influence over their fellows. They held services, conducted classes, pointed inquirers to Christ. By

their presence they did much to purify barrack life and restrain ungodliness. They cared for the inexperienced and encouraged the faint-hearted. Haime and Staniforth would have rejoiced to see how great was the tribe of their worthy descendants, and to witness courageous witness and spiritual triumph as remarkable as their own.

Notwithstanding meticulous care at the time of demobilization to ensure for the returned soldiers introduction to the Churches at home and a hearty welcome, we must confess to some disappointment with the results. Perhaps we were over-sanguine, and had not fully gauged the deleterious effect of the awful experiences through which the men had passed. The trumpet had sounded and they were changed. Many, indeed, have resumed their places amongst us, but we miss a great number. They now find the environment of the house of God irksome. They criticize the services as out of touch with reality. They are infected with the virus which loosens regard for the sanctities of the Lord's Day and indisposes their attendance at religious worship.

Under all the circumstances it is hardly a matter of astonishment that the return of Church members shows a decline. To our last Conference we reported 464,945, or 20,590 less than ten years ago. In the same period our Sunday-school scholars have dropped to 850,871, a decline of 125,881. But it would be fallacious to make the war responsible for the loss. Possibly it accelerated it, but the decline had set in some years previously. Whatever the cause, it was not peculiar to Methodism. There is no Evangelical Church in Britain but has similarly suffered. All show a falling off in membership, however tested, in church attendance, in Sunday-school scholars. So serious has the situation appeared that many of the Churches have appointed commissions to get at the real facts, to search for the causes of decline, and to propound remedial measures. The reports of these commissions, that of our own Church among the number, testify to the earnestness and thoroughness with which the investigation was conducted, to the frankness and courage with which the conclusions were stated. It is not for me to refer at length to their findings. But it may not be wholly disconnected with the Church's attitude of humility and solicitude that this year for the first time in thirteen years our own Church reports an increase both in membership and Sunday scholars. Numbers may not be the only or the safest gauge to the religious life of the Churches, whether the mercury in the spiritual barometer rises or falls, but in this case it synchronizes with an undoubted change in the spiritual atmosphere. Notwithstanding many signs of European decadence, and the weariness and disappointment caused by the heavy burdens resting upon the shoulders of our much-tried nation, and a sense of shortcoming and insufficiency within the Church itself, during the last year the Church has shown an increasing confidence in its gospel, and a revival of hope in our Lord as the Saviour of all men and the arbiter of the world's destiny.

As during the war building operations were stopped it has not been possible to maintain a note of progress in church erection; but during the

ten years 112 new churches have been erected, and the sitting accommodation has increased by 66,000, the total provision being nearly two and a half million sittings. Love to the house of God has therefore spent itself in further reducing the debt upon our churches ; a wise policy, for the only thing in which a sovereign is worth its pre-war value is in the payment of debt. One million, one hundred and thirty-nine thousand pounds has been expended in that way, with the result that now 82 per cent. of our 8,500 churches are entirely free of debt, and on the whole property, worth £25,000,000 (pre-war values), the capital debt remaining is considerably less than one year's income of the estate. Our friends in the Primitive Methodist and United Methodist Churches have adopted the same policy ; they have paid off three-quarters of a million of debt, and the capital debt remaining bears a like relation to their annual income.

The Church's care for its ministry has flourished again with the fresh opportunity. Foreseeing hardship to the families of ministers serving in the war from the loss of the usual church allowances, and dislocation of connexional funds for ministerial support, the Conference raised a special War Emergency Fund to provide a sum sufficient to secure to all ministers serving in the Forces support for themselves and their dependants equal to that which would come from the ordinary channels of ministerial income. Later it awoke to the straitened cares of the manse from the abnormal rise in prices, and determined to raise the allowances of all its ministers so as to secure them a purchasing power at least equal to pre-war ability. By means of a Central Fund to aid poorer circuits, and still more by the loyal response of the circuits to the Conference suggestion, cash allowances have been raised by some £250,000 per annum, or, on the average, fifty to sixty per cent., and the total income therefore by a still larger percentage.

Perhaps the most striking feature illustrating the continued faith of our people in their Lord and His Kingdom is the great increase in contributions to Foreign Missions. Apart from a sum of over £300,000 raised before the war to celebrate the centenary of the Foreign Missionary Society, the ordinary income of the Society shows an advance of seventy-five per cent., and stands now at about a quarter of a million. Never have the prospects of the mission field been brighter, never the triumphs more numerous, never the romance more fascinating, nor the manifestation of the divine wisdom and power in the conversion and guidance of individuals more miraculous. Amid the nations the ten years has been a day of the Son of Man, and of that day we have yet seen but the dawn.

Several movements among the young claim attention. Our young people are at once our glory and our anxiety. We endeavour to make the Sunday-school increasingly efficient and serviceable, not only by more scientific grading of the classes and more careful instruction and preparation of the teacher, but by cultivating a closer relation between teacher and scholar, elder and younger. This 'personal touch' gives much value to the rapidly developing movement of Boy Scouts, Life Brigades, Girl Guides, and associated institutions which are so popular among the young,

and, where the leaders are equal to their task, so highly valuable in the education of our boys and girls. The Wesley Guilds continue to keep our young people together and in touch with the Church. Recently they have shown a disposition to launch out into definitely aggressive Christian work—an admirable development.

Despite certain ominous appearances to the contrary, there is among the younger generation an undercurrent of seriousness and an earnest quest for truth. They may not recognize the sanctions of former days, and have no use for its conventions; they scorn what they regard as the sham and insincerity of mid-Victorianism; they are determined to live their life, as the saying goes; they often appear careless, free, familiar, without respect of persons, impatient, cynical; but much of it is a pose due partly to ignorance, partly to disillusionment, partly to bewilderment, but really adopted to mask a genuine desire to get at reality. Never were our educated young people so ready to discuss deep things as they are to-day, if only they may approach the subject apart from the prepossessions and conclusions of the former generation. Their attitude of mind, however, is not that of a scepticism that affirms there's nothing in it, but is one of real reverence that says, 'there's more in it than you teach or even conceive.' A symptom of the same spirit is observable among our younger ministers, many of whom are banded together in a society named the Fellowship of the Kingdom, the foundation principle of which is the conviction that the New Testament records an experience deeper, more satisfying, and powerful than any at present realized in the Church, which, if once it were enjoyed, would fit the Church for the fulfilment of its task of the conversion and conquest of the world. They are out, therefore, for quest, the quest to be followed by a new crusade.

And so we come full circle back to the upper room at Lincoln College and the experiences of Little Britain and Aldersgate Street. The timeliness of the new movement is obvious. The Church's hope for an abundant supply of the water of life lies in the constant replenishing of the deep springs. Our temptation is to be concerned with form and organism, whether of action or thought, rather than with spirit and life. John Wesley ever insisted that the only power for unwearied aggression lay in attention to the deeper experiences of God. His doctrine of entire sanctification or perfect love is a necessary co-ordinate to that of universal salvation. The gospel to reach all men must be able to reach all of man. The extensive is conditioned by the intensive. The form in which the doctrine is stated will change with the fuller and more scientific knowledge of the powers and working of man's nature, but whatever is brought to light we claim the supremacy of Christ. Already we see the implication of our doctrine for a gospel of the subconscious.

The Methodist spirit of fellowship again is manifesting itself in an increased desire for fellowship with other communions. Our thoughts draw to things that we have in common, and to look at our distinctive features, not so much as an essential to which others must conform, but

rather as complementary to what others are manifesting—the little contribution we ourselves can make to the common stock. The importance of the subject is seen in the time devoted in the agenda to its discussion, and the question of Methodist Union is allocated to one of my colleagues in the presentation of that review.

Meanwhile, constrained from without, the activity of the Church has tended to express itself in the development of the social and institutional rather than the evangelistic and missionary side of its work. Not merely in the down-town churches, where it has to win an estranged population and to provide a counter-attraction to the baleful lure of the public-house and places of questionable amusement, but in the suburban churches also, the Church has greatly developed its social agencies, in order to show its sympathy with the natural desire of young people for social fellowship and entertainments, and recognition of its duty to provide a home as well as a sanctuary.

The feeling is growing, however, that while this the Church ought to do, it ought not to leave the other undone; that is to say, it realizes that its social provision should grow out of its evangelistic activities, not be a substitute for them; that its mission is to convert, not to coddle, and that its conquering sign is not the Club, but the Cross. The last two or three years have witnessed a remarkable increase in evangelistic and aggressive activity. Open-air propaganda is carried on with a thoroughness, zest, courage, and sagacity that not only deserves but is achieving noteworthy success. In the parks and the public-houses, in the market-places and the theatres, at the works-gates and on the sea-shore, the case for Christ is being presented by men singly and in bands, in the clear conviction that there is none other name in which is salvation. By such means we are gaining the ear of the multitudes, disarming suspicion, removing prejudice, awakening hope.

And that is a necessary beginning. For without doubt the vast majority of the nation is outside all the Churches, estranged from, and even hostile to, them. Along with the economic theory imported from the Continent, many younger leaders of industrial thought have taken also the continental workers' hatred of the Church, and do their best to spread the infection of dislike. Well, whether they will bear or forbear, our duty is clear; we must give our witness, not indeed to the Church, but to Christ; and the experience of our community goes to show that triumphs are most signal when opposition is hottest.

One thing is certain; England needs saving, and England must be saved. Those who are trying to rebuild already begin to realize the need of a moral and spiritual dynamic. Exactly that power we know is in Christ Jesus, and our people are recovering confidence in proclaiming Him. There is a widespread expectation that after all the horrors of these years, perhaps as a consequence of war, we are, according to the teaching of the gospel, about to witness some fresh manifestation of the power and glory of our Lord by which the faith of His people will be confirmed and the multitude convinced. Those that plough are ploughing

in hope, those that sow are sowing in hope. It may be the end of the age, but in the Church there is a feeling of spring in the air, summer is coming !

Dr. H. LLOYD SNAPE, O.B.E., D.Sc., Ph.D. (United Methodist Church), spoke on 'Steps taken Towards Further Methodist Union.' He said :

At each of the Methodist Ecumenical Conferences hitherto held, the subject of the Union of the Churches has formed an important topic of discussion ; and the discussions which then took place and the resolutions adopted and conveyed to the Sectional Conferences have had an extremely valuable influence in promoting, not merely co-operation, but also definite organic Union between various branches of the Methodist Church.

I propose to give an outline of the negotiations which have been taking place during the last few years, with the object of exploring the possibilities of effecting amalgamation of the Wesleyan, Primitive, and United Methodist Churches.

As far back as 1913 the Wesleyan Conference adopted the following resolution : ' The Conference, in accepting the report of the Ecumenical Methodist Commission, expresses its profound gratitude at the increasing desire for unity among all branches of the Methodist Church ; and being convinced that the time has come when a serious effort should be made to unite in one Church organization the different branches of British Methodism, the Conference appoints a Committee to collect information and report.'

In 1917 the Wesleyan Conference reappointed and enlarged the Committee, and added to its powers, as follows : ' The Conference empowers it to meet any Committees of the other British Methodist Churches, so as to confer with them on these questions.'

During 1917-18 a preliminary Joint Committee met ; and on its report each Conference in 1918 appointed fifty representatives to form a new Joint Committee, which was further enlarged in 1919, and of which and of its numerous Sub-Committees a large number of meetings has taken place during the last three Connexional years.

As the result of the meetings held during 1918-19 a report was prepared to indicate what the implications of Union would be, and in what fundamental directions modifications and adjustments would be necessary if a definite scheme for a United Church were to be formulated.

The report was received by the respective Conferences of 1919, and instructions were given to prepare a scheme. During the year 1919-20 a tentative scheme was accordingly prepared, and was submitted to the Conferences of the latter year, with the following result.

Each of the Conferences directed that the scheme be sent to the District Synods of 1921 for their ' consideration and suggestions,' on the understanding that before any final decision is reached, on these or any other proposals, the whole question shall be submitted to the people generally through their duly constituted courts. The object of referring the scheme in this

way to the Synods was to ensure as far as possible that, before any definite vote was taken for or against Union, there should be no dubiety as to what Union would involve. The result, however, was that recommendations of an extremely varied character were made, generally in the direction of a return towards the existing polity and methods of the respective sections. The Committee had thus considerable difficulty in determining the significance of the numerous detailed recommendations, especially as to which were intended to be regarded as vital ; but it was of opinion that the result was more favourable than could have been anticipated, and that there was strong ground for prosecuting the endeavour to effect Union.

At the last meeting of the Joint Committee, held in June this year, a motion to the effect that no further action be taken at present in reference to the tentative scheme was defeated by 108 to 12 votes.

It was felt, however, that time must be given for the further consideration of the suggestions made by the Synods ; and hence it was agreed to recommend the Conferences to reappoint the Committees for that purpose, and also to direct that united circuit gatherings and District Conferences shall be arranged for fellowship, prayer, and information as to the proposals for Union. The resolutions of the Conferences held this year are too lengthy to quote in full ; but it may be said these recommendations were adopted in the Wesleyan Conference by 341 to 57 votes, in the Primitive Methodist unanimously, and in the United Methodist with only one dissident. Moreover, the Wesleyan and the United Methodist Conferences reaffirmed their desire for the closest possible unity of the whole Methodist people. The Wesleyan Conference expressed the opinion that ' while the report indicates there are many difficulties to be overcome before organic Union can be effected, it gives good ground for hope that these difficulties are not insoluble.' The Primitive Methodist Conference agreed that ' while many amendments and suggestions have been made, only a few of them are vital to the scheme.' The United Methodist Conference stated that ' it hopes that the scheme now under consideration can be so amended and completed as to provide an acceptable and workable basis of Union.'

I have been very anxious to say nothing that is not a statement of absolute fact, or that might wound the susceptibilities of those who are still not convinced that the time has yet arrived to make Union practicable. It must be admitted that the people generally have yet to pronounce their decision, and that it is impossible for any one to be certain as to the attitude of the minor courts (Quarterly Meetings, &c.), which must eventually be consulted. Much will depend upon the leadership ; and I pray that all whose influences will be most effective will realize the great responsibility which is theirs, and determine to place first and foremost the interests of the Kingdom of our Lord, and that they and all our people may be given grace to sink personal prejudices and traditions if they are shown to conflict with or hinder those interests.

My personal opinion is that the difficulties, great as they are, consisting largely as they do in the real or suspected diminution of ministerial

prerogative on the one hand, or of lay prerogative on the other, are not such as should bar the way to Union.

Already practically all who have spoken or written on the matter say 'Methodist Union must come.' Much has been gained by our coming together. As far back as 1919 the Joint Committee reported that 'as the result of the conversations it is evident that the difference in practice between our Churches is much less than might be suggested by a comparison of the existing constitutions, and many misunderstandings have been removed.' I have attended every meeting of the Executive Committee as well as of the full Committee during the past three years, and I have no hesitation in stating that there has been no bargaining or huckstering ; none has said, 'We will give this if you will give that.' Again quoting from the report of 1919, 'The Committee believes that the way of approaching the problem is not by a consideration of the concessions which one Church should make in favour of another, but by resolutely keeping in view, as the main object of Union, the more effective service of the age, and the evangelization of the world.' Our hearts have been 'strangely warmed' as we have prayed together and joined in singing some of the hymns which came to us as a joint and rich heritage from John and Charles Wesley ; and it has been thus, rather than by argument or statesmanship, though neither has been lacking, that the Committee has been led to such wondrous unanimity.

I for one look forward with great confidence to the effect of the proposed meetings for fellowship, as likely to engender a similar realization of the fact that we are one in aim and soul, and ought to be one also in body.

The Rev. WILLIAM YOUNGER (Primitive Methodist Church) spoke on 'The Recent Emphasis on Evangelism.' He said :

One of the suggestive aspects of Methodist history during recent years is that of an increasing emphasis upon the need of personal conversion and of personal religion. In the years which immediately preceded the war there were influential signs of a return to fundamental truth and the necessary daring strategy. In the period a little farther back still many diligent students of the Word of God were passing through a tentative process. The passion for technical research partly superseded the soul's passion for men. The newer Biblical movement era was marked by a tendency to a provisional statement of the gospel which lacked the note of certainty and the power of a great appeal. There was thus a partial paralysis of some sections of the Churches, because their expositors wondered whether their message required a fresh setting. What added to the temporary confusion was the emergence of a new humanitarian outlook on life. Very many leaders became the heralds of a new economic order, as they conceived it, and they thought that the great task of the preacher was that of an improved environment. Economic and political agitation took the place of evangelical preaching. There could be no hope for man, they thought, until a new social order had been created.

But, as has often occurred, the logic of history and of facts challenged the perspective and interpretation of the period. Two lessons of history got home. One was that human society never has had a satisfactory environment, and that the social order of a generation is never greater than the range and quality of the individual life. Man gets the environment which he is ready for. The other lesson which emerged was that humanitarianism is not enough. Change and reformation are not the same as redemption. And when war broke out Methodism was finding its way again to the essence of the gospel in the redemptive work of Jesus Christ. The passion for the conversion of men was superseding the passion for movements, and this conditioned the presentation of the gospel. We were leaving, when war began, that danger-point when the preacher cares more for ideas and movements than for individual men, and Methodism found its way back to the task of seeking and saving men.

Another limitation remained. The hopefulness of the new period found utterance in the conviction that a mighty religious revival was imminent. The leaders forgot that predictions ought to be related to reliable data. Methodism was not made in predictions, and cannot live upon them. Success depends upon redemptive power and pathos, prayer and persistence. The message of Calvary is that the salvation of the world is neither quick nor easy.

Besides, the war itself shattered any faith that may have existed in the mission of any nation or set of nations as the effective custodian of the goodwill and rightness of the world. And these dread years have brought Methodism to a welcome reassertion of loyalty to her redeeming Lord. The result is that political and social sympathies have assumed a healthier though subordinate place in comparison with the main task of our Churches. Everywhere is the emphasis now on the need of personal conversion. This has been very marked in the great central missions of Wesleyan Methodism. We owe an incalculable debt to two men during these ten years. One of these, the late Mr. Collier, of Manchester, was an inspiring example of the tireless and successful seeker of souls. The other is with us still. I refer to Dinsdale Young. He has made this building the scene of one of the mightiest forces in Christendom. And the secret of his success is his faithful and luminous utterance of the gospel of conversion.

Methodism during recent years has abandoned the policy of complaining that the people keep aloof from the Church. A limp and despairing criticism is valueless. Men must be won by truth and life. And the message of evangelism explains the increasing desire for a more intimate and wider fellowship. Pride of ecclesiastical history tends to produce a preference for a pretentious isolation. It is remarkable that the desire for Methodist Union has appeared in the new period. Foreign Missions, too, have taken a central place in Methodism. This is natural. Unity and universality are the sure notes of a vigorous evangelism. It is this which explains the wonderful achievements of American Methodism in

their recent history and efforts for union and for the salvation of the heathen world.

God is reminding us, in the creation of the League of Nations, that the human race is the area within which we must think and plan and toil. This League is the greatest attempt that has yet been made to apply definitely a spiritual principle to international relationships. And the establishment of the law of public right in world government calls for a united Church, in order to lead the racial consciousness into touch with Jesus Christ as the only adequate Power to give moral and spiritual significance to the belief in and work for a world order of society. I rejoice, therefore, that these ten years have been fruitful in putting Methodism upon the lines of its true redemptive mission.

After this address the Conference adjourned.

SECOND SESSION

The President was the Rev. WILLIAM TREFFRY (United Methodist Church). At 2.45 a devotional service was conducted by the Rev. J. G. BOWMAN (Primitive Methodist Church).

Bishop FREDERICK D. LEETE, LL.D. (Methodist Episcopal Church), read an essay on 'Ten Years' Retrospect of Methodist Work in the Western Section.' He said :

Great as is the learning and wisdom of British Methodism, there is one fact which it can hardly fully know; that is, how delighted are the Methodists of other countries to visit their fellow Christians and co-workers of Great Britain. It is to them a matter of exceedingly high privilege to be in the home of Coke, Clarke, Harris, Watson, and Asbury, and pre-eminently of Charles and John Wesley.

The spirit which produced Methodism was poured forth on the Day of Pentecost. During the Dark Ages, its influence, like the fabled course of the river Alpheus, struggled subterraneously forward, reappearing in various periods and places. At last it welled up in a great spring of refreshing in an English University, at an hour of exceptional need. Methodism began as a movement, but created a Church. The organization of a separate religious body was not its whole achievement. The new vitality which it generated affected all religious societies, and registered in every sphere of thought and action. The history of the Methodist Church has become part of the records of humanity. The relation of the present paper to this theme is in some degree to represent the deeds and tendencies of the Western portion of this Church during the past decade.

The Methodism of the West is also, in good part, that of the East. In this review consideration has been given the whole field, in America and in far-off regions. Fuller treatment of missions is in the hands of experts. Statistical details have been furnished, showing a total net gain for the Western Church, during ten years, of 1,250,091 members. It should be recalled that in the United States Methodist members and adherents, taken together, are estimated at a total more than one-third as large as the entire population of the British Isles, according to the census of the latter just published. This is an under-statement, doubtless.

A series of brief items has been culled from replies to letters of inquiry. From those bodies not mentioned returns did not arrive.

Japanese Methodism, child of the Western Church, is represented by a

very distinguished leader, who will authoritatively outline the history and aims of his people, and report their progress.

The several churches of coloured Methodists in America continue a ministry much appreciated and largely supported by the race which they serve. They report constant growth, the foundation and maintenance of denominational schools, increase in pastoral incomes, and deepened devotion to their tasks.

One of the officers of the Free Methodist Church, after consulting others, states that 'nothing very striking has occurred.' He says, however, 'The amount our Church has given for foreign missions has more than doubled during the past three or four years.' Another statement says, 'The results of our labours in foreign fields are very gratifying.'

Methodism in Canada cites two outstanding events of the recent past. One is the Methodist National Campaign, 'modelled very largely after the Centenary Movement, bringing a great quickening, and revealing to the Church its strength to accomplish really worth while objectives.' The other item is 'the gradual approach to Church union between the Methodists, Congregationalists, and Presbyterians. . . . Just how speedily organic union will be consummated does not appear, but the three denominations mentioned above have all of them their faces definitely set toward it. . . . In addition to this there have been approaches from the Anglicans, both the East and the West.'

The Methodist Episcopal Church, South, has continued to make numerical gains. There have been marked signs of educational advance, states a recognized authority, whose opinion is that during the period covered the pre-eminent fact is 'the development of missionary conscience and constructive missionary work.' He also mentions 'considerable agitation on those questions which affect changes in polity, and the sloughing off of traditional features which had become clumsy and useless.' Another eminent leader reports the organization of two new universities, and also says, 'The spirit of revivals is abroad, and it has been a long time since there have been so many evidences of spiritual awakening as exist among us at this time.'

In the Methodist Episcopal Church originated the Centenary Movement, to which reference is elsewhere made. An important project for the building of hospitals and homes received recognition and acceleration in the General Conference of 1920, which established a Board for the extension of this form of service. Many new and costly foundations have already been laid. After nine years' trial of the plan, the division of the Church field into episcopal areas for closer and more extensive cultivation is almost universally declared to be one of the most satisfactory developments in polity in the history of the Church. College work has received new resources. Three of the fifteen largest Universities of America are the product of this branch of the Church. The year 1919-20 marked the largest annual gain in membership in its history. The accessions were mainly the result of personal and revival labours.

Following these slight etchings of a great work, it is possible

to name a few general characteristics of recent history. In the Western field as a whole it has been a period of large financial operations. First came educational campaigns, netting in cash and pledges a round fifty millions of dollars, to which additions are still being made. Then arrived the centennial of American Methodist Missions, which was regarded as a very great occasion. A celebration was held, and subscriptions were taken, extending over a five-year period, not yet completed. Total pledges ran to nearly or quite one hundred and fifty millions of dollars, of which sum about one-third has thus far been realized in cash. These amounts are being expended for missions, home and foreign, for church extension, and for education. The accusation of dollar Christianity has been raised, but financial stewardship is vitally related to the Kingdom of Christ, and the exceptional giving of the educational and centenary campaigns has been usually attended by increased religious interest and effort.

At least a beginning of better tendencies in church architecture is to be joyfully recorded. Methodism has been too much given to unfortunate sites, and to execrable church building. The crudely utilitarian seems to be passing, and a revival of classic Christian types is taking place. This achievement is not to be attributed to prosperity and pride, however prevalent may be these vices. It is rather to be credited to a conviction that aestheticism and symbolism have an important appeal of their own, both to the intellect and to religious intuition. While the period of Methodist cathedral building has not, and may never come, and while practical ends continue to dominate those which are at least partly sensuous, the faith is apparently growing, which the older world has long held, that ugliness is not necessarily spiritual, and that the beauty of holiness may be aided in attaining its lofty conceptions by the holiness of beauty.

Methodist leadership has continued to maintain and to increase its democracy and effectiveness. Nearly all the Western bodies find value in connexionalism, and in centrality of organization under executive supervision. It is a great mistake, however, to suppose that the spirit of this arrangement, which is one of the causes to which the great gains of these Churches are attributed by many, is aristocratic. In America bishops, general and district superintendents, are not princes nor lords, but are servants. Often they are more heavily burdened with duties, more rigidly limited in functions, and more inadequately financed, than are pastors, teachers, and other officials in positions less responsible and conspicuous. It may be remarked that developments of the decade have fully committed the Churches to policies which render their chief pastors still more serviceable and accountable. At the same time, a very unusual growth has occurred in the number and expense of semi-secular office holders, clerical and lay, introducing new facts and tendencies.

The Church is now assuming a wiser attitude towards childhood and youth. More and better thought is being devoted to duties which relate to immaturity and to early religious culture. The play instinct of the

young human has come to be recognized as indicating a field and need of helpful service, and even as an inlet into new powers of spiritual guidance. Respectable efforts to provide communities with clean and adequate recreation are frequently made by the Church. The problem is not easy, and its attempted solution has distinct perils, but a call is felt, and some response has been elicited. The planting of Wesley Foundations in tax-supported Universities has introduced a valuable form of service. Not only is this work successful in its own right, but it affords an antidote for the exceptional Methodist collegian disposed to apologize for or deny denominational credit and opportunity in an institution founded by the Church. Some parents and philanthropists are inclined to sustain State schools possessing adjuncts frankly Christian and denominational, rather than Church schools ashamed of their origin and allegiance, and even leaning backwards religiously through fear of taunts of Christian faith and purpose.

In literature, Methodism has acquired outstanding prominence in America for its Sunday-school publications. Its mighty book concerns have rendered widespread and exceptionally profitable service. Nevertheless, it has been remarked that in the States Methodism prints, but does not create. A great proportion of books put into the hands of young preachers, and into our libraries, are not of our own authorship or teaching. At present—we intend that it shall not be so permanently—we are producing too little permanent and still less monumental literature. Methodism was once a marvellous teacher of the masses. Is this true to-day? Has there not been a distinct loss in *doctrina* as well as in *disciplina*? Fortunately, signs exist of an awakening to the fact that bodies which fail to instruct must ultimately cease to inspire. Part of the teaching we have is not the best. In sociology a small radical group denounces property, disparages industrial leadership, utters inane economic fallacies, and sows seeds of class-clannishness, jealousy, and strife. Certainly we are not satisfied with the world as it is. Methodism is, and always has been, on the side of social justice. Our leaders are constantly urging greater fairness in the control and distribution of industrial profits. It is felt that there is reason in the demand for better living conditions and privileges. Nevertheless there is reason for gratefulness that the Church as a whole does not respond to the agitation of extremists, suffering from what a great London daily rightly calls 'the dementia of the wild men of social and political theorizing.'

In this connexion it may be stated that our Churches do not react favourably to arid scholasticism and ultra-rationalism in theology. During the years under consideration a few individuals have strenuously sought to desupernaturalize the Scriptures, and to belittle or deny the experience of divine life on which Methodism is based. They are more pretentious and presuming than representative and influential. Nor is it necessary to answer them, as some have done, with obsolete weapons, borrowed from museums of literalism and obscurantism. The attempt to do this is more noisy than convincing. Perhaps a majority of our people feel

that the extreme conservative is afflicted with a torpid liver, and that the radical progressive is a case of auto-intoxication. We have been passing through a period of confusion, but the pulpit now sounds a clearer and more vibrant note. The general attitude towards the Bible and its essential doctrines is both more intelligent and more reverent. In many places public schools are reintroducing Scriptural readings. The battle of faith has been crowded back into metaphysics, where the issue is materialism and life. Literary, historical, and scientific criticism appear to have done their best work, and their worst. At least, little that is really new has come out for some time. Judgement is in the hands of the people. Michael Angelo said that laymen are the best authorities in art. Similarly, it may be noted that at last plain Christians make the world's theology. The open-minded student of religious life in America will not be mistaken in thinking that a more robust spiritual faith is gathering power for victory. We are beginning to carry Christian teaching to the common people in special forms of day-school instruction, and in vacation schools. Many preachers are insisting that the sound morals so greatly needed by a confused age must be based on scientific Biblical knowledge. It appears certain that the Church is reaching after verities and positives, which are also what a thoughtful public demands. The hour seems near, and the stage set, for constructive Christian pedagogy. In this movement, Methodism, through its many colleges and its mammoth printing-presses, has a splendid opportunity, which we cannot doubt that it will seize, to clarify and restate its intellectual and spiritual content, and to regain its original status and popularity as a teaching force.

If asked what were the most impressive experiences of the past ten years in Western Methodism, many would say the war, prohibition, and the greater missionary purpose and programme. In America there is no disposition to develop an exclusive Christianity. In so far as a *religio loci* exists it is by no means national or racial. American Christians think in Catholic and world terms, and Methodists are increasingly devoted to world evangelism and fraternity. Therefore missionary enterprises have not lost their power of appeal. The call of the Cross to duty in foreign lands finds response both in the heart of youth and in provisions of wealth. The conception is not new; but a fresh emphasis, and a deeper consciousness and conscientiousness as to humanity's need of Christ, is general. In Episcopal Methodism this attitude is expressed in greatly increased and costly supervision of foreign fields, the justification of which is not self-support by native Christians, but hope of added evangelistic efficiency, and of enhanced social and national influence. Beginnings of self-development in missionary enterprises are appearing. Closer acquaintance with other nations, due to co-operation and measurements of strength and weakness in mutual undertakings, and to the comparative study of religions, has strengthened, not weakened, the missionary mandate. New comprehension and deepened sympathy have also given added vitality to the preaching of the gospel in distant lands. While the vain enthusiasm which predicts the whole earth's conversion to Christianity in a single

generation will never be justified, neither is the pessimism credible which is being taught in certain circles, that humanity is irredeemable. The latest knowledge and history refute both errors. Events of this time are prophetic of extended missionary activity. The term 'missions' may and should soon disappear, in deference to proper national pride, but the fact will abide until the day of triumph. The present is Christianity's golden hour of opportunity, and her future shines as the sun upon the peaks of the morning.

In the United States, and in portions of Canada, King Alcohol, like some other bad royalties, has of late been roughly handled. In the States he has been pronounced dead, and his funeral appointed, with, it sometimes seems, rather a lively corpse. Quite a bit of trouble is required to make the victim realize how dead he is. There are reasons for this. At best, a long time must elapse before stocks of wet goods on hand are exhausted, or reduced to the level of non-beverage uses. Nationals of other countries will pay frequent visits to our shores in spirits, if not in spirit. Home-brew is a problem, and will remain so, unless its trouble and expense wear off the novelty, or education ends the practice. But, whatever difficulties or lapses may occur, how many in America really believe that the liquor saloon, and the woes of past traffic in intoxicants, will ever come back to their former estate? The practical benefits which prohibition has already brought are too good to lose. One is tempted to add a stronger statement, and the literal truth, namely, that in the United States are millions—not thousands nor hundreds of thousands, but millions—of people who firmly believe that if prohibition were revoked to-morrow the effects experienced during the past few months have amply repaid all the expenses and the great sacrifices of long years of temperance agitation. One may find contradictory reports. It is, in fact, possible to get from some source, and by some means, almost any testimony on any subject which one wants. Qualified and unbiased observers there are in plenty—public officials including judges, eminent citizens, and ordinary people—who will aver the growing rarity of drunkenness, even in the largest cities. Except for after-war types, a pronounced reduction in crime is noted. Bank accounts, interiors of houses, and receipts of churches give evidence of enormous economic saving. In many places jails are empty, and houses of correction, detention, and charity are reduced in numbers of occupants. A New York paper cleverly remarks that the tendency to joke about prohibition is proof that the constitutional amendment elicited no widespread serious resentment, and that little likelihood of a successful counter-movement exists. An occasional outcry, parade, or magazine article is slight ground for expecting, either sooner or later, a return of old conditions. Aliens, smugglers, and bad politicians cannot reverse the people's judgement. If any political party, however great, should try to bring back to the United States the former days, it would be making the strongest possible bid for disastrous defeat.

All denominations in America have profited by prohibition, as have

the philanthropies the world over to which our citizens have contributed. What part has Methodism taken in a movement so advantageous to business, and so conducive to individual prosperity and to the support of Christian institutions? We have no desire to claim too much. Other churches have done valiant service, but in temperance campaigns and victories Methodists are credited with a great degree of leadership. To deny this is useless, since so many distinguished names of our members are on the rolls of the reform. The president and chief executive of the Anti-Saloon League, the standard-bearer of the prohibition party in the last general election in the United States, the man chosen by President Harding to take charge of prohibition enforcement, and the Cabinet Secretary who is credited with drying up the United States navy, are all Methodists. The ability and effectiveness of the officers of our Church boards of morals are well known. In Ontario, and in other parts of Canada, leaders of this Church have been among the foremost champions of temperance. To go back to early days, when it required much courage to promote such a cause, names are found like that of General Clinton B. Fiske, Member of General Conference, and candidate for the national presidency. Thirty-five years ago, August 3 last, in Sioux City, Iowa, George C. Haddock was assassinated by brutes who were incensed by his attacks upon the traffic in alcohol. This summer plans were made for a monument in honour of this martyr of social righteousness. It is to be erected in Racine, Wisconsin, where Haddock was pastor of the leading Methodist Church. It was the Methodist wife of a Methodist President who first banished liquor from the White House in Washington. Still more famous is the name of an eloquent woman whose statue appears in the national capital at Washington. Not in America only, but in many lands, admiration and high esteem are expressed for probably the most widely known Methodist woman of history, Frances E. Willard.

Up to the present hour, the most fateful and fatal event of the twentieth century has been the terrible and unbelievable catastrophe which in 1914 surprised and shocked mankind. The problem for a Church of intense humanitarian feeling and of wide relationships was how, under the impact of an unexpected cataclysm, to work out a consistent and defensible rule of conduct. The instant result of Methodist thinking was an intense patriotism. In Canada even the General Superintendent was in the service. In the United States our people were impatient of the long delay before they could act, and they have a record for military, financial, and religious labours which is excelled by no others. In no land was Methodist conduct seriously affected by that form of internationalism which teaches disloyalty to government and flag. We hold with Mazzini's definition, 'Nationality is mission,' but the thought is of home as well as of foreign responsibility. It is felt that self-preservation and protection of lofty national ideals is a first law, and, in case of countries of the highest character, a service to all mankind. Therefore Methodism 'rendered unto Caesar' as well as to God. No apology is made for *amor patriæ*. The Church is proud of her sons whose stars were on service flags, and are

now on the roll of fame. The word has again gone forth that Methodism, while claiming no loyalty superior to that of other Churches, furnished more soldiers to the armies of the United States than did any other denomination. Like their Canadian brothers, they fought for their own and for all lands. It was not fear of invasion, lust of world conquest, nor the mere spirit of adventure which stirred their hearts. The men of the West, as their parents, pastors, and friends well know, thought of God, humanity, and right. They battled as do patriots, heroes, Christians. America did not win the war. Only the fool American thinks such folly. When our soldiers were permitted to get at the business they did their part, and they shared in the victory!

While recalling events connected with the war, it should not be forgotten that in Methodism the severest strain fell upon a portion of the Church which was represented on both sides of the line of death. Is it possible for Christianity, while preserving loyalties of race and nation, to realize and express a higher unity? If not, it is to be feared that Christian idealism will be long in overcoming tribalism. It is to be recorded, and the fact indicates an exalted synthesis and consistency of Christian thought and action, that on both sides of the Atlantic Methodism has borne without a break the most serious of international complications. For the sake of Christ, and of the future of humanity, do not all rejoice that the end of the great conflict did not find the Church dissevered from any of its branches? We still come and go as brothers, and we hope to labour together more successfully, to the end that a better race and world may replace those of the present age.

The attitudes of a people are acts. Opinions both make and mark history. Members of our Churches on the other side of the sea think about and express themselves concerning events everywhere. The Irish question has been up with us, and it may be correctly believed that, like the majority of their neighbours, the Methodists of the West think that this issue is no more the business of our part of the world than is the government of the Philippines the affair of Great Britain or France. They have often both said this and acted upon it. When a series of public meetings, planned to make trouble between the Anglo-Saxon nations, was proposed, the Methodist mayor of one of our cities refused the use of the public hall for such a purpose. It would be easy to cite other instances of a spirit which led our people to rejoice that Great Britain has not possessed the only great seaman brave enough to speak his convictions. Whatever Dublin and Tammany Hall may think, we hope the time may never come when America will have no admiral qualified to adopt the language of Lord Fisher, 'I can't be silent, and I will not lie.' Much water has gone under the bridge in the few weeks since some of us left the States, but we know public opinion there very well indeed. Few are prejudiced against Irishmen as such, but many condemn trouble-makers in that and in any other race. Without question, America is wellnigh unanimous in hoping that the splendid spirit recently shown the Emerald Isle, the great patience and generosity exercised towards its people by the

British Empire, may soon result in such peace and prosperity as its distracted elements have never known.

As to the League of Nations, many Methodist editors in Canada and United States have written strongly in its behalf. Others have contended for a League, though seeing imperfections in the one in existence. All Methodism has constantly and earnestly declared for open conventions between nations, and for reduced armaments. There are states and peoples whom we do not trust, and against whose wiles we must be prepared, but we are for peace, and for the least possible dependence upon force in the settlement of the world's problems. Utterances of bishops, scholars, and representative pastors and laymen concur as to this. Our chief hope for the future is in nothing less or other than the spread of Christian altruism in the heart of humanity.

Ought Christianity to be one? The answer of America is unhesitatingly 'Yes'! But does this mean union in one organized body, under one head, or a group of heads? On this point there is no unanimity. That the body of Christ is too much divided all agree. That any branch of the Church should merge into another, less willingness seems to exist since the close of the war than formerly. Various kinds of Baptists are not ready to unite with each other. Presbyterians have been courting, but have not intermarried. In Methodism we continue to distinguish between unity and union. Proceedings in Methodist unification—a technical term in the United States—have not reached an impasse, surely, but after five years of negotiation by commissions it will probably be generally agreed that the present step is that of hesitation. As to the union of all Christendom, it is hardly taken seriously. Methodism is certainly not profoundly moved by such papers as those of Lambeth. The rank and file of Church membership have not heard of them, or have given them but a moment's wonder. To the address of the Anglican bishops a number of leaders have paid respect, but they have given little adherence to the views presented. An able Church historian dissected the proposals made, and declared them impaired by ecclesiastical and sacerdotal restrictions. He also revalidated the historical and spiritual legitimacy of our own Church. On the main theme, a volume recently printed, entitled *The Problem of Christian Unity*, contains an article by a recognized leader, who speaks of 'Obstacles in the Way.' Some of these he declares to be lack of definition as to what we actually mean when we speak of Christian unity; the obstacle due to ecclesiastical inertia; to satisfaction with, to complacency in, the existing order; our real doubt as to the advantage of one great ecclesiastical union; the lack of a large motive; the lack of a satisfactory plan or method, and the difficulty of reversing an historical process. More favourable views have been expressed, and may be eloquently presented here, but in America the present prevailing view is that Christianity has most to gain by the preservation of independent Churches working in harmony with laws of friendly and co-operative service, and free from perils of single overlordship, monopoly, and undisturbed complacency. Not even the many cases of over-churching in small villages seriously affect this

view. The note of progress—and it is a real one—is that sectarian bigotry and hatred have almost wholly died out. Methodism finds it easy to love all Churches which follow Christ. It is not, however, without aims and aspirations for itself. Do people who dwell in the home of Wesley realize how great a store of appreciation and confidence millions of Western members set on their Methodism? The preservation and extension of its essentials many hold to be worthy, and it may be permanent, ends to be sought. It is thought possible that the unity in diversity found everywhere in nature may be the divine plan for the Church, through which, as St. Paul says, is shown the manifold, *polupoikilon*, exceedingly varied, wisdom of God. If this should prove to be the case, why may not Methodism, as a spiritual democracy and power, constitute one of the final great forms of Church administration, an enduring division of the one army of Christ, a lasting body and instrument of divine wisdom? Whatever may be thought of this, in the United States the great majority of our people have little yearning for ‘the flesh-pots of Egypt,’ do not seek merger into religious trusts nor desire absorption into a spiritual Nirvana, in which no wave of necessary striving or sacrifice ‘rolls across the peaceful breast.’ If Methodism were blotted out to-day, let no one think that the Church of God would thereby cease to have *dissecta membra*. A hundred smaller and less worthy bodies will spring up in their place. All Christian Churches may truly say, ‘God can use us; God can fuse us, when He will.’ God does use Methodism. His marvellous working through this member of His body is all the proof we need that we are a true Church, with valid orders and sacraments. We have the supreme passion, Christ crucified. ‘We seek a city,’ not Rome, not Canterbury, but ‘the city which hath the foundations, whose builder and maker is God.’

The one great objective of all Christian aspiration is our Lord and His Kingdom. The Church exists to this end, and for it would die if necessary. The task is not, however, self-suppression, but self-expression. It is not death, but life and labour, to which the call sounds forth, and to which strength must be given. Ten more years of gospel preaching and of Christian life have passed into history. Preaching is not passing. Far from it! Pulpit and pastoral power have been lessened by the increase of administrative tasks. It is an age in which the cleric may easily become a clerk, the pastor a porter, the preacher a propagandist of transient causes. Not a few ministers of the gospel have been tempted into other occupations than the cure of souls. Nevertheless, in the portion of the Church covered by this statement it may well be doubted whether the average pulpit and parish were ever better served. The war did not crush the Church, nor drive the prophet into the wilderness. A new vitality has come into the Christian message and challenge. A marked increase in Church attendance, particularly of men, is widely reported. The evangelistic note is more clearly sounded. Primary things have taken the place of secondary. Pastors are pouring out their own souls in Christian appeals. They put less dependence than formerly on outside

assistance, though special evangelists will always be needed in emergencies. Churches are accepting their own responsibility for their own work. All is not well, but with us there is no ground for discouragement. It is often asserted that in our day piety is lacking. The statement is not without truth, but the fact presents no novelty. As long as the Church has been in the world, to some extent the world has been in the Church. But there always was, and there is to-day, a Church within the Church. This inner body—*ecclesiola in ecclesia*—may not be less numerous and vigorous than ever. Some who have been in quiet places, and who have dealt with numerous believers in the crises of life, give it as their opinion that spiritual appetency, Christian experience, and loyalty to the person and faith of the Son of God have extended their range and reality. It is a superficial sciolism which fails to note, beneath the confusion and chaos of the age, and far deeper than its vulgarity and sensuality, a reaction of the human heart against sin, a groping after righteousness, and an ideal of beauty in life to which nothing but Christianity can respond, and which nothing, and no one, other than Christ, can satisfy. Methodism must feel all this keenly, and must bring to the needs of the world her God upon a cross, her gospel of His redeeming life, her spirit of His sympathy and service. There must be blood, iron, and fire in our religion. The world cannot be won unless it be fought and conquered. The glorious periods of Christian life have been those when the Church was possessed by colossal and compelling convictions, dared their proclamation, and was willing to live and die by them. From the summit on which we stand to-day, as well as on every mountain-top of our history, we face two paths. One is downward, in reversion to past lower types of thought and action. One and the only way to a glorious future is that of opposition to injustice, vice, and infidelity to God, and determined efforts to take the heights of spiritual power. Courage, then, and forward. Of all the Churches, Methodism is the one to fight or die. When she is true to her Lord and His cause, great are her victories.

Dr. A. J. WEEKS (Methodist Episcopal Church, South) followed with the first address. He said :

As they reviewed the past ten years they rejoiced in their kinship with their brethren in Great Britain. As they marched on the long, long trail, they were tremendously heartened as they heard their comrades marching with them. They had had discouragements in this disturbed period. The years of tragedy put an immense strain on civilization. Yet they had never given way to despair. In the Church he represented they had had an average gain of 42,000 per year, or twenty-six per cent. in this period. They believed they had had as large a share in the prohibition movement as any other group of men in the Southern States. There had been a wonderful progress in missionary work, three important new missions being opened. They were committed to the task of winning the world, not for themselves, but for their Lord. In this, the most tragic

hour of human history, they believed Methodism had to respond to a great call. They had done all they could in the Methodist Episcopal Church, South, to fulfil their obligations to the suffering and the distressed. Formerly their Church was poor, but now the land was developed and new channels of trade were opened, and in the growing centres of population they were building great churches and preaching the gospel of hope and healing. 'We pledge you,' said Dr. Weeks, in closing, 'to give you our best in strength and devotion at this eventful time.'

The second address was delivered by the Rev. CLAUDIUS B. SPENCER (Methodist Episcopal Church). He said:

The past decade has seen in American Methodism a new phase of the social tasks of religion. Methodism has always emphasized her social responsibilities. Her schools, hospitals, orphanages, charities, scattered throughout the earth, are the evidence. Methodism has ever been the Church of the Good Samaritan. But on the other side of the Atlantic there has been a more intensive, a more intelligent, a better financed and more perfectly equipped experiment than we have heretofore known. The city has been attacked. There are schools for preparing city pastors; there is a Council of Cities; there has arisen a unique form of social service, called Goodwill Industries, by which the needy find employment and their products a market at a nominal figure, which totals hundreds of thousands of dollars in business.

But what I wish to call attention to is the development of the idea, not of an institutional church, a replica of Toynbee or the old type of a mission, but of the Church as a possible community centre, serving in all kinds of groups and neighbourhoods, whether in the city or the open country-side, as a fountain and origin of the entire community life. I may say that this new theory is unbolting the doors of the churches on weekdays and evenings, and is transforming the hundreds of millions in church property from dead assets six days in the week to active capital.

The service of the community is the central idea. To promote this service of the community, directed summer schools are held for rural pastors, where their expenses are paid; summer institutes are conducted by the Board of Sunday Schools and Epworth Leagues; summer schools for young ministers who are in their four years' course of study. In all of these the teaching staffs are picked men from the faculties of church and State Universities. In consequence we are seeing the new generation of both ministers and laymen pollenized with a fresh conception of what it is to be a Christian in the programme for making this a Christlike world. This has given rise to a new literature. It has opened the eyes to a new vision of the opportunity of the Church. I may say that it is going a long distance towards solving the question of recruits for the ministry, which question was becoming most acute, and I may almost say discouraging.

It is raising up a new type of layman. It is bringing to America a new,

intensive, as well as cosmopolitan conception of the Church. I can affirm, too, that it is giving the Church a fresh grip on the respect and the adhesion of the people. Certain Churches which a decade ago gathered in handfuls now minister each week to thousands. Some see in this new phase the twilight of dogma and experimental religion, even if it is the sunrise of a new enthusiasm for humanity. But this may be only another word for secularity. This is a mistaken inference. The proof that it is a mistake is seen in the fact that the increase in membership during the past year is greater than at any time in the history of American Methodism. The net gains last year, according to the reports of the Federal Council, are more than a half million. To my understanding all this is rather an enthusiasm for Christ such as Mr. Wesley had, giving vent to its deeper passion in an enthusiasm to identify every real human interest with itself. It has dangers, but the swift current flows in channels marked by cool heads. A decade hence, those who are still on the earth and in the next Ecumenical will have occasion to glorify God for this new inspiration.

During this decade there has been seen a triumph in which I can truly say the Methodism of the Western section has taken a foremost part. I refer to the victory for nation-wide prohibition. In the late autumn of 1915 there was held in the capital of the nation a conference to project a movement for an amendment to the Federal Constitution by which traffic in intoxicating liquors should be for ever prohibited. At a morning breakfast one of the speakers, a prominent clergyman of the Methodist Episcopal Church, South, who had worn the chevrons of an officer in the Confederate army, told how he had a picture hanging on his walls representing a little child asking an aged man, 'Grandfather, what was a slave?' He exclaimed, 'I hope to live to see the day when such a question can be asked concerning the American saloon.' That day has come. To-day the United States of America has within its borders not one legalized saloon, and never again will there be a legalized saloon. No one understands this better than the brewers and distillers who in times gone by have fattened on the health and property and morals of the masses.

In this great awakening of the conscience of America the Methodist Churches have taken a foremost part. Abraham Lincoln held back a long time before signing the bill to tax this traffic as a war measure; he was afraid to see it given by any such means as necessary revenue a legal status. The Methodist Churches took Abraham Lincoln's view, boldly and insistently proclaiming that the liquor traffic is an evil, and that the evil cannot be legalized without sin. During the past decade, by the printed page, by street propaganda, by its truly great Board of Temperance and Public Morals (I can use no lesser word), by its Conference resolutions, and by the leadership its ministers have presented the Anti-Saloon League, by which the common conscience of all the Churches has been put into our laws, the Methodism of the Western section is entitled to specific appreciation. It has pointed the way.

A few days ago a statement appeared in a paper that prohibition had

cost the United States two hundred millions in revenue. The Methodist Churches have heard that kind of propaganda before. They have been accustomed to meet it with the assertion that the morals, and health, and property, and happiness of the people are not subjects for barter, even for revenue. They are not for sale. That was our Runnimeede. Moreover, Methodism has answered this argument by pointing to the savings banks, and to the multiplied economic power of a sober people in the world's markets, a significant and disturbing phrase now reverberating throughout the world. I read also that there is rum-running, and that for a price intoxicating liquor can be bought. Methodism has answered that by pointing to the fact that it is not the first illustration of the purchasing power of thirty pieces of silver. The amendment is not two years old. We are at the beginning, not the end, of prohibition enforcement. Give us time. Some of the older generation have got to die before the menace entirely disappears. No matter. The conscience and the will of America are set. They bide their time. The prayers, the programme, the propaganda, the will, of the Methodism with other bodies has triumphed. She sees a flag float over a saloonless land. In America the legalized saloon is dead.

The past decade has seen the Methodists of the Western section anxiously studying and promoting Church Union. It is nothing strange that it should be so. A religious force set in motion, under God, by a man whose motto was 'I think and let think,' 'If thy heart be as my heart, give me thy hand,' who could sleep in a Franciscan monastery—indeed, who has been compared by one of your historical scholars to Francis of Assisi—who was caricatured by Hogarth as Jesuit in disguise, and who sought at the first to found, not a Church, but a movement—the follower of such a leader should see little in many of the barriers that serve to keep the flock of Christ dismembered and even hostile. Our churches in the West are moving towards charity and unity, even if they seem for the moment to pause before organic action. I am not fond of pointing the finger of sarcasm at the several Methodist denominations of the past. Not a few of these multiplications were a necessity. They have been recognized and endorsed by Jesus Christ. But if there was a Pauline age of argument and creed building—a tribute to the integrity and worth of the human intellect—we are asking, have we not come to the Johannine age of charity, to the rediscovery of Mr. Wesley's ideal? We on our side the Atlantic are well familiar with the aspirations of the Lambeth Conference, and the long list of books it has summoned from the cloisters of the scholars and the workshops of our practical pastors. We rise above the lower argument of waste of the Lord's money and His men to the higher matter, to the mandate of Christ that we be one, and the power of the witness of a living, corporate unity. And is it not now the fullness of time? Let us train our guns on the enemy, not on each other. Away with our human divisions, competitions, and denials of the gospel. We are trying to act and love like brothers. And to-day, in the United States as in Canada and Great Britain and in the far-away mission fields, we are

approaching our fellow Christians with confession and with goodwill. Taken in the large, as the Rhone and Aar at Geneva, the two currents flow side by side, interpenetrating each other. In the providence of God they must presently be one, indivisible and inseparable.

Bishop KOGORO USAKI, D.D., gave the third address. He said :

It is a high privilege of my life to address this great Conference. In the name of Jesus Christ, our Lord, and on behalf of the Japan Methodist Church, the youngest Methodist Church in the world, with its 22,000 members, 40,000 Sunday-school children, and some 500 workers, I wish to convey you sincere Christian greeting.

Thirteen years ago, by the providence of God, the three Methodist bodies in Japan, viz. Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Church of Canada, united into the Japan Methodist Church. To that union the three missions brought their missionaries, pastors, churches, parsonages, and money, but not their schools, orphanages, publishing house, and woman's work. God has greatly blessed that union, and through the united Church He has been working wonderfully for the salvation of the people of the Sun-Rising Kingdom.

Our policy, from the beginning, has been that of a ' hearty, sympathetic co-operation.' The union of Methodism in Japan in 1907 made a large contribution to the unity of spirit and more friendly understanding between missions and native churches. We earnestly desire to maintain a cordial relationship and mutual goodwill between the mother Churches in the United States and Canada and the young Church in Japan.

Our Church lays a great stress on *evangelism*. The spirit of evangelism is the soul of Methodism. We strongly believe in an aggressive evangelism. An earnest, direct, and penetrating preaching of the gospel from personal experience is a crying need of our time. Christianity has been for many years apologetic in its presentation, but in this generation it ought to be more aggressive and positive. Christianity is the religion of all the people at all the time. We must preach a full, complete gospel of the Son of God to every man, woman, and child. This is the evangelistic message of the hour which God has entrusted to the sons and daughters of John Wesley in the Far East.

The Centenary Forward Movement is now thoroughly organized in our Church. Plans are under way for a nation-wide evangelistic campaign. ' One person, one soul '—doubling the present membership—is our aim. The financial campaign of the centenary just closed was a real success. Our objective was six hundred thousand *yen*, and, thank God, we got more than the asking. We had a very good start. The programme is now going on. Our laymen are taking a prominent part in this new movement.

We are the offspring of a missionary Church. The Church is expansive. ' The Evangelization of Japan ' is our motto, adopted at the last session

of our General Conference. Our Church occupies the vast field along the railway from Mukden to Dairen in Southern Manchuria. Plans are already made for missionary work in the Island of Formosa. Its opening is a question of time. Ours are not rich churches. We are small in size. But I am proud to say that we are wide-awake. Our Church members, old and young, men and women, are all mobilized, ready to go to battle. Undoubtedly there are opposition, antagonism, and difficulties, under the existing conditions of Japan, but in spite of all that the Church is moving on.

I call your thoughtful attention to the marked numerical progress of the last three quadrenniums. During these years the new Church has nearly doubled in real strength.

	1907	1920
Members	12,014	21,233
Self-supporting churches	16	32
Number of Sunday schools	247	584
Number of Sunday-school scholars	20,000	39,208
Self-support	¥20,000	¥49,500

There are tremendous opportunities before us. The Japan Methodist Church must take the lead in the glorious task of the Christianization of the Eastern nations. We are debtors to the Asiatic people. One of our poets, though not a Christian, predicted long ago Japan's leadership in the Orient.

The flood of light poured by the Orient sun,
Emerging from the shores of Sun-rise Land,
To China and Korea shall proclaim
The near approach of the genial spring.

To meet you here in this world-wide gathering of Methodist family is a real inspiration to me. I feel myself very much at home in the Conference. We should expect a great big thing from God, as He expects us to do a great big thing in future. Prayer changes things. Enthusiasm we need. We must catch a Methodist fire. We need, above all, a fresh baptism of the Holy Spirit.

The CHAIRMAN said there was a strong request from the floor of the house that the Rev. Dr. W. L. Watkinson should be prevailed upon to say a few words.

Dr. WATKINSON, who was received by the audience upstanding, said :

Mr. President, this is totally unexpected to me. Bishop Hamilton told us this morning that an American Bishop was always expected to be ready to speak—that he always was ready. That is not a difficult thing to believe. But it is altogether another thing when you come to the chastened Englishman and the modest Methodist of this country. Our friend told us just now that, although from the Far East, he nevertheless felt at home. Well, it takes some time for an instructed Methodist of this country to feel quite at home with Americans. We owe them a grudge or two. We know that they are wonderful orators, and I have no doubt

that when I have urged their fault they will be ready to scourge me with their accustomed felicity.

At one of our school examinations the lads were expected to write down the characteristics of the various nations, and when one of the lads came to America he wrote, 'The Americans are a very wonderful people, not altogether without fine qualities, but they are guilty of some strange barbarisms. For example, they put one another to death by elocution.' When I name their ancient sin I suppose I shall be reserved for a similar fate.

But, as I say, we owe our American friends some great grudges. Let us be faithful. John and Charles Wesley once went to America, and the Americans this time allowed their return. The fact is, at that time they were not exactly what the Americans wanted. We are thankful that they did not go a second time. If they had gone after 1738 they would never have come back. Look at Whitefield. Why, he played about America like a moth about a candle, and at last sleeps on their continent.

You very nearly kidnapped Dr. Coke. He came back, and the only defence you could make was that you understood and loved him better than we did, and that was unfortunately too true.

Some of us, however, have visited America since, but you raised no difficulty about our coming back. I want to say how proud John Wesley would have been to have been here this morning and to have heard that Japanese brother. The spirit of Wesley was the genius of universality, and that is the finest expression here to-day.

It is not my business to address you—it is off the programme—but let me say, what is wanted by us to-day is not more theory. You know many of our brethren are rich in theories. There is not a week but in our papers some new-born genius propounds a new constitution. John Wesley carried out the working of the primitive Methodist Church not by any theory whatever; intense spiritualist and pragmatist that he was, he saw what was necessary *to be done* for the salvation of men, and he thought more about the salvation of men than he thought about any theory whatever, either political or ecclesiastical.

What is our business to-day? Our business. What do you see outside to-day that a disturbed world wants? *Production*. And that is exactly what we want. We don't want theories, new constitutions, endless controversies; what is needed to-day is for every man to spread scriptural holiness through the land, to do good, to do it where he stands, to do it with both hands.

There is a fine passage in one of the letters of James Russell Lowell. We read your books habitually. I do not know where I should be if I did not. I often quote you without saying so, and have attained quite a character for originality. The letter was written immediately after the Civil War, when the state of things in America was a parallel pretty much to the condition of things to-day in Europe. Men were bewildered, everything was in confusion, and no one could tell what next was coming to pass. In this chaotic state of things Lowell wrote, 'Still, in spite of my

fears, I think we shall come out all right, for a country where everybody does something has a good many arrows in its quiver.' So have I great faith in Methodism if, despite all confusions and difficulties, every man will *do* something, and do it with all his heart; and we may be sure that as we have had wonderful successes in past years, though there are great struggles before us, there are also greater victories than any we have hitherto known.

Bishop A. J. CAREY (African Methodist Episcopal Church) remarked that he thought to what had been said of certain Methodist Churches a word should be added about the great part played in the prohibition campaign by the African Methodist Churches. He would have them to understand that in every battle for moral reform and everything that counted for human uplift they might rely for whole-hearted support on the coloured branches of Methodism the world over.

Mr GEORGE P. DYMOND, M.A. (United Methodist Church), said they were all proud to know of the part that had been played by the Churches of America in regard to prohibition and in regard to the extension of Foreign Missions. He thought something more should be said regarding the great debt we owed to America in regard to the part she played in the greatest crisis with which the British nation was ever faced. If we were going to promote the comity of nations, and if the great American people was to be one with British people throughout the wide world, there must be a greater control of the Press on both sides than was now enjoyed by the Churches generally. The Christian Church must do all it could to secure an utterance in the Press. They had a 'yellow' Press on both sides of the Atlantic, and it would be a tremendous advantage if they could eliminate those provocative elements which were always asserting themselves, and which tended to develop feelings of distrust and hatred amongst the peoples of the earth. They wanted friendship and goodwill to be fostered throughout the world.

Bishop JAMES CANNON (Methodist Episcopal Church, South) also thought something more should be said regarding the part Methodism played in the war. When Great Britain had to go into the war they in America felt anxious that they should win. One of the difficulties that faced the President of the United States was to realize when was the psychological moment at which he could bring America into the war. It was one of the great feats of statesmanship that he did recognize that moment when it came, and when he did speak, the most thorough German sympathiser dared not raise his voice, because the nation was swinging in behind him. What was the factor upon which the President depended so much? He knew perfectly well that the great Protestant Church of America was convinced that it was right for America to come into the war. They wished to wage no war of aggression, but when it came to the question whether might or brute force should triumph over democratic principles of freedom, they felt it was their duty to join the Allies. Both ministry and laity were convinced that such a course was right, so they threw themselves into the cause. It was Protestant America that was the backbone of the contributions poured in for the great relief funds. They abhorred war, but they could do none other than enthusiastically support this righteous cause.

In response to many requests, Bishop LEETE at this juncture read the paragraph in his essay (which he had previously omitted in order to save time), referring to the part taken by the American Church in the war.

The session concluded at 5 p.m. with the Doxology.

THIRD SESSION

ADDRESSES OF WELCOME AND RESPONSES

A reception was held in the Lower Hall of delegates and hosts by the Revs. J. ALFRED SHARP, SAMUEL HORTON, WILLIAM TREFFRY, Sir ROBERT W. PERKS, and the Rev. JOSEPH T. BARKBY.

This was followed by a public meeting, over which Sir ROBERT W. PERKS presided. The hymn, 'Come, ye that love the Lord' was sung, and prayer offered by Dr. J. T. WARDLE STAFFORD.

The CHAIRMAN said :

My dear Methodist brethren, allow me to welcome you to this building, which did not exist twenty years ago. On this site there then stood a great palace of amusement which had acquired a somewhat questionable reputation in London. We cleared it away and put up this great building, which is the centre of Wesleyan Methodist enterprise in this country. We welcome here every great philanthropic and social institution for their conferences which are deserving and Methodistic in their aim. May I commend our example in London to some of our friends from Chicago. They have got, as I have frequently seen, a magnificent site in the middle of that beautiful city—a city full of fine architecture, wealthy citizens, and an enterprising people, and a city growing apace. I venture to suggest that their Methodist site at the corner of one of the finest streets in that city should be used for purposes similar to ours, and when you erect your new building that you should not be commercially minded. Build a great Methodist auditorium. Have faith in God. We were told, when we chose this site, that a congregation could not be gathered here, but on Sunday nights this great building is crowded to overflowing, and every Saturday night we have a concert of high-class character which will compete with anything that you can find in your music halls in New York.

Now I want to come to the two points on which I wish to speak. First, I wish to say to the Methodists gathered here from all parts of the world that we hope within a very short period now to see the complete organic Union of the three large Methodist Churches, and probably we may embrace another of the minor Churches of Methodism in the great Union of the British Methodist Churches. This has not been a hasty movement. We have had to consider it and fight it slowly, patiently, victoriously,

and before very long—long before the next decennial meeting—we shall find Methodism united here. We hope that one of the results of this Congress will be to provide a closely confederated Methodist Church throughout the world, whose preachers, both ministerial and lay, whose vast army of active Church workers in the circuits and in the Sunday schools here, as well as in your educational and philanthropic institutions in America, acting in unison with that gigantic army, exceeding thirty million adherents, forming the greatest Protestant Church in Anglo-speaking countries, shall be so closely federated that our united action would be brought to bear, fearlessly, independently, and Methodistically, throughout the world for the encouragement and for the fulfilment of some of the great moral changes upon which the peace, the happiness, the contentment, and the progress of all mankind depends. This morning I had the honour to move in this assembly an address to the President of the United States of America. My text will be taken from that address, in which we reminded the President that Methodism has got a history. We told him that one of the main features in the history of Methodism in days gone by was that all through the world our preachers proclaimed the same evangelical message, that great evangel which changed and saved society. We also reminded the President that throughout its eventful career it has been its policy, from the days of Wesley, not to be a mere platonic preacher of philosophic sophistries or idealistic nostrums, but to translate the plain truths of the Christian faith into the activities of daily life. Wesley did so. He tramped these streets of London for the relief of the poor. He started a dispensary in the North of England. He began to teach little children in the schools. He organized a system of prison visitation. He challenged with all the powers of his intellect and force of character that sum of villanies—the slave trade. And so he strove to show that Methodism was as it had been often styled, ‘Christianity in earnest.’ We said to the President—and this brings me to my second point—that we believe it to be the duty of the Church of Christ to assist the makers and administrators of just laws. What a strange doctrine! says the party politician. What a new development of the work of the Christian Church! What a lot of trouble that may cause us! Surely no religious community can take that view of the duties of the Christian Church. But that is exactly the view, strange as it appears to the politician, which any one who knows the past history of this country, who has studied the great work for our populous cities and for the people, and especially for the lower classes of the community during the last hundred and fifty years by the great Nonconformist organizations of the country, is forced to take. We have still a great amount of industrial discontent and strife in this country. It is not surprising. The war has left its terrible aftermath. Thousands of rich families have been reduced from fortune to poverty by the war. Tens of thousands of homes in this and other lands have to mourn the loss of their sons. The burden of taxation is crushing with intolerable weight the middle classes. We are faced with an enormous increase in the cost of living. Is it surprising

that there is a large amount of discontent, not only among the working classes, but in that silent army of the middle classes in this country who suffered and bore misfortune and loss for their country? The Christian Churches cannot be expected to, and will not, stand aside and keep an absolutely neutral position on great social questions which wait in all parts of the world for solution. There must be some less brutal and less costly way of settling disputes about wages and profits than a war of starvation and industrial strikes. We are told by the Prime Minister that in these struggles the Christian Churches can express no opinion as to the merits without stepping outside their legitimate function and imperilling their greater influence. That is a doctrine which the Methodist Church will not be prepared to accept. The foolish coal strike which paralysed so many industries throughout our land, and which threw tens of thousands of our people out of employment, is, in the view of Mr. Lloyd George, a question which the Christian Churches should not even discuss, let alone attempt to settle.

This morning I noticed, in the address which was read by Dr. Workman from our Conference to the King, expressions of the views of the Conference upon the Irish policy and the steps to be taken by the Government. But, says the Prime Minister, this is certainly not a matter for discussion by a religious conference. Much as I respect and often admire my old friend and Nonconformist associate, I think he is diametrically and absolutely wrong when he tells the Christian Churches and the leaders of those Churches that it is no part of their function or duty to bring the authority and power of the religious organizations in the country into the field for the purpose of guiding the Government, and, if necessary, teaching the Government what steps they are to take for the purpose of serving the working classes of this country by methods which have a Christian basis. I say to you that the freedom of the people, the religious progress of the nation, the purity of the English homes, the purgation of the Press of this country of those vile and sensuous incidents reported so fully which go so far to damn their reputation and to poison the minds of their readers—in all these directions, I say, the influence of Nonconformity in the legislature, in our councils, in our homes, of this land and all lands, must be used, and forcibly used, intelligently, by the close organization and federation of Methodism in all our countries for the attainment of these great ideals. My repudiation of this new doctrine of the non-interference of the Churches of this country in great moral and social questions must be my contribution to our discussion to-night.

The Rev. J. ALFRED SHARP said :

Sir Robert, my first word must be one of thankfulness that you are able to take the chair on this occasion. We give God thanks for your life of devoted service to the Methodist Church, and we pray that the blessing of the Almighty may ever rest upon you and yours.

I feel it a very great honour to have been asked to speak words of welcome

to the delegates of this great Ecumenical Conference, or Council. Most heartily we welcome the delegates from overseas. We know the great Churches which they represent, and we give God thanks for the great work they have been able to accomplish. I am afraid that those who have come from lands of vast distances will find our little island home somewhat small. But I sincerely hope that they will not have to follow the lead of a good brother who, when he was in England, said that he never took a walk after dark because he was always afraid of stepping into the sea. Our country may be small, but I can assure the delegates that England has a great heart when it comes to welcoming our friends from overseas. Some of us have experienced the kindness and hospitality of Methodists in America, Canada, and the other countries here represented, and we hope in some small degree to make a slight return for the hospitality we have received in the past.

Last evening, in Wesley's Chapel, and again in the meetings of to-day, my mind has turned to the little meeting in Aldersgate Street. A man was reading Luther's Preface to the Epistle to the Romans. An Anglican priest was present who tells us that very unwillingly he came to the gathering. As he listened to the reading and exposition he says: 'I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins—even mine—and saved me from the law of sin and death.' When the meeting was over, this priest, whose heart had been warmed by the Spirit of God, stepped into the streets of London. To-day, as a result of that warmed heart, in this Conference there are representatives of over thirty millions of Methodists. As we think of what has been accomplished, the old cry bursts from our lips 'What hath God wrought!'

We are sometimes told that Oxford is the home of lost causes. It was not the home of a lost cause when the Holy Club held its meetings there. We give God thanks for the great results that have been achieved. But there is one thing I am convinced we need in greater measure. It is the warmed heart of which Wesley spoke. We are sometimes told that Methodism is the Church of the warmed heart. I would rather put it in this way—that it ought ever to be. One of the great needs in the Methodist Church of these times is to recover this spiritual glow and heat. If you can help us to secure this, then we shall thank God for the meetings of this Ecumenical Conference.

Often, when I feel depressed amid the benumbing influence of the world, I sit down and read the remarkable life-story of Francis Asbury—a man who, in my opinion, wielded an influence in Methodism second only to Wesley himself. Many times has my heart been stirred, too, as I have read the life-story of that man of granite, Bishop Soule. I love to read the lives of these pioneer preachers of the West, and the stories of the way those men of God saved the pioneer homes and families to Christ and His Church. It is this religion of heat and glow, of power, that we need to-day. This was the religion which was summed up in the life of that great and glorious evangelist, Taylor, of 'down under.'

I do not lose sight of the fact that the truth of Christ has to be presented in the living language of every age, but there is one thing that we, as Methodists, can never dispense with, and that is the old glow and power which formed the glory and strength of the Methodism of the past. It is when we feel the surge of a great passion in our hearts that Methodist experience and testimony are seen and heard at their best. It is because we believe that this Conference will help us to obtain this power; it is because we recognize that the brethren from overseas represent great Churches and activities of which we are all proud; above all, it is because you are one with us in the bonds of Christian brotherhood and Methodist comradeship, that very deeply and sincerely we say, Welcome to our little island home.

An address of welcome was also given by Mr. JAMES GRAY, J.P. (Primitive Methodist Church). He was very glad, he said, to see that in the very forefront of the Conference programme was placed the supreme authority of Jesus Christ as Saviour. They wanted to strike that note with all the emphasis they possessed. Their great glory had been in the Cross of Jesus Christ. That was being assailed, yet they were more convinced than ever that there was none other name by which men could be saved. Why should they be inclined to get into a panic? It was a good tonic to read a bit of John Wesley, for he had to face the same problems that faced us to-day. In spite of all attacks and all criticism, the Church was not dead yet! Let them sound the clear trumpet-call of confidence and conviction and faith, and it would be the making of the Church, as it had been in history before.

The Rev. WALLACE MACMULLEN, D.D. (Methodist Episcopal Church), in responding, said:

Even without these warm-hearted words of welcome to which we have listened we would have been sure of your overflowing friendliness of sentiment and purpose regarding your trans-Atlantic visitors. An ancient Greek poet said, 'There is a certain hospitable air in a friend's home that tells me I am welcome.' We have breathed that air long enough already to be sure of its meanings, and to have the deep contentment of those who have reached the home of a friend. This really is in the nature of a home-coming to many of us. Bernard Shaw said not very long ago that there was only one nation that hated the British more than the Americans did, and that was the French. That, of course, was false. We have some in our land who hate Britain, if we may judge by their bitter and furious denunciations, but they are not numerous, and they are not representative, but they are noisy. Some of them are trying to embroil us, some even predict war between us as comparatively near. Those who do that thoughtlessly on either side of the sea—for neither nation has a monopoly of either the flippancy or pugnacity which finds relief in that kind of speech—are surely guilty of what William Archer calls the 'great stupidity'

of these latter days—the masterpiece of masterpieces in the gallery of stupidities. Those who do it wickedly are guilty of a crime against the human race. But these dangerous meddlers with our peace are comparatively few. If you listen to them please remember our conglomerate population, and believe that in the hearts of the overwhelming majority of *our* people there is for you deep, enduring friendship, strengthened by our recent comradeship in war. The peace between us which has lasted more than a hundred years will, please God, never be broken. It is not merely true that Britain and America are unassailable if they stand back to back, but true also that in the measure they are agreed and united in any wise political compact or in any social enterprise which touches the welfare of the world, in that measure will the peace of the world be secured and the redemption of the world be advanced.

Yes, we feel at home. It is as though we had been here before, even with those of us of whom that is not true. In England we are with those who are separated from us by the least interval in language, history, ideals, and purpose.

We are at home in your literature. A Chinese literary critic has been printing recently in our Press, and perhaps in yours, his estimates of national literary values. His standards are very high. He denies that we in America have any spiritual seer in our poetry except one, and that one Edgar Allen Poe. Of course, that is not impertinent since it is sincere, but it is grotesque. But in those spiritual insights, which he rightly regards as the real treasures of literature and in which he thinks we are paupers, he admits that England is richer. In that we quite agree with him. We are delighted to have the chance to be pilgrims to literary shrines, ours as well as yours. Reverently we will bare our souls if we get the chance at Stratford and Grasmere and Camberwell, and lift our hats at Ayr and Abbotsford and Chelsea and Coniston.

And we are at home in your history. We have had family jars. We get irritated with each other's characteristics, as folks do who are near each other—the very closeness which is ours in history and habit and speech invites friction. But our historic collisions are over and our historic unities and alliances remain. We in America still share in the results of the fact that 'England saved not only herself but the Reformation when she shattered the Spanish Armada.' Nor are we likely to forget, or to fail to be grateful for, Trafalgar, and the Peninsular War, and Waterloo, which baffled the colossal ambitions of Napoleon. Nor will we cease to thank God that a century after Waterloo British tenacity was added to French valour for the overthrow of the mad purpose of Germany, and that we had the chance to help in bringing about the deliverance which we still hope will lead to a new order of the ages. And you have other history, not warlike, but peaceful, not in material but in spiritual realms, history in the holy results of which we share, history which is profoundly and eternally ours as well as yours. We share in the glories of Lutterworth and Smithfield and Bedford and Scrooby and Aldersgate Street and Kingswood and Moorfields.

And we are at home in your spirit. We still warm our souls at the fires which broke out here in the deadly chill of the eighteenth century. We are one with you in the spiritual passion which is our most notable denominational characteristic. Recent movements in the various branches of the Methodist family show the persistence of family traits. Your forward movement of which this noble building is a result, the Canada fund for equipment and current work, our Centenary campaign—all these have their chief significance, not in financial expansion, for which we are of course grateful, but in the fact that we have had a new baptism of the aggressive spirit which was our original glory. For while in our attempts to explain Methodism's success we may give due emphasis to the doctrinal truths of which she became the recognized sponsor, and due emphasis to her methods, it is, after all, her spirit which best explains her historic life—the indomitable purpose of Wesley, the flaming passion of Whitefield, the steady heroism of Asbury, the 'flashes struck from midnights' in the innumerable hearts touched by these leaders—this it was that made Methodism's truth incandescent and her methods effective.

It is this aggressive spirit to which we have returned in our recent energetic campaigns and world programmes. And this in turn is a recovery of the emphasis of original Christianity which, with a charity as wide as the sea, was yet intolerant, was not content with a niche in a pantheon, made no reciprocity treaty with rival religions, was absolute in its claims, and expected to be supreme and final. And this, too, but leads us back to God in Christ—the God who is no dilettante deity, not an Almighty recluse, who is not only exalted but busy, not merely good-naturedly ready to forgive those who penitently seek forgiveness, but who has a passion for forgiving, pressing His mercy upon the impenitent, Father rather than King, Redeemer as well as Creator. God being what He is, it follows that a passion for souls and a search for them indicate the normal temper and habit of His Church. Evangelism, with education and healing as its results and its aids, is the main business of His Church. Aggression comes inevitably out of our conception of what He is, so that when we blaze out again and yet again with spiritual passion we not only return to the traits which belong to our origins, but we get more like God. And in gratefully accepting your welcome, we share the hope which we know you have and the prayer which we know you offer, that in this Conference we may get not only more light on the problems ethical and social and doctrinal which we discuss, but above all a new baptism of that authentic fire which is the sign and the seal of God.

Judge MARTIN E. LAWSON (Methodist Episcopal Church, South), said :

This land has not seemed strange to me. Some of my grandparents were Scotch-Irish and some were English, and the men who brought Methodism to America were from here, and Methodism has done much for me. So when I stepped on your shores for the first time, a few days

ago, I felt that I was among my friends, for though the ocean separates it does not divide us. Our hands and our hearts both reach across it and bind us together. I bring to you, Methodists of England, the love of two and a quarter millions of Southern Methodists in the United States, for whom, by request of our Bishops here, I now speak. We appreciate your warm reception and your kind courtesy. Kindness has ever been the gateway to the heart. Tender words and warm handshakes gladden the souls of men.

We have much in common, much to bind us together—the same race, the same problems to a large extent, and the same duty toward mankind. Our history is inextricably interwoven, and our sympathies for each other fixed. Does any one really believe that the people of either of our nations could be or would be wholly impartial, if the other nation were in peril? Of course you remember that thousands of American boys were in your armies long before our nation entered the Great War.

The problems confronting you are much the same as those confronting us. The war left many influences in its wake, as wars are wont to do, that sadden every thinking man. We must meet and solve these problems, as Christian men and statesmen, and we ought to work together in doing so. Sometimes you lead us in the upward movements in the world, and sometimes we lead you. We have gone far ahead in dealing with the liquor problem and its attendant evils. No more can you walk up and down our streets and see open saloons anywhere in our broad land. Our boys and girls can now develop without that great curse to hinder them. It saddens our hearts to see on your streets so many saloons, and we hope ere long you will stop them for ever.

But you are ahead of us on that great movement called the League of Nations, which must be of God. Many of us had hoped to walk by your side and work with you in this great forward movement, but it seems we must wait a while. If we must wait there, however, we can all enter now and enthusiastically into the League of Methodism for the saving of the world. Sin must be put down and holiness must be exalted, and it is our duty and a wonderful privilege, working each with the other, to bring the power and love of Jesus Christ to bear upon the lives of the sinful of earth, that they may be purified.

The Methodists of the American southland stand ready to go with you anywhere, and to work with you everywhere, side by side and heart to heart, with the highest incentive this world affords—that of bringing the whole earth to the feet of our Lord. We are grateful for your kindness. We will remember you in our prayers.

The Rev. J. W. GRAHAM, D.D. (Methodist Church of Canada), said :

The land that I have the honour to represent is a country of magnificent distances and of a comparatively sparse population. It is a beautiful and spacious home, with a small family. Nevertheless the United

Methodism of Canada, of the ancient colony of Newfoundland, and of the island of Bermuda, with her 2,500 ministers, 4,750 churches and other preaching-places, and 400,000 members, her 3,200 Sunday schools, and massive Sunday-school force of 456,000, has the care of well over one million souls, and is a child of which the mother Church may be justly proud.

And I am the echo of a million voices when I cry 'All hail to the Methodism of the Eastern section, and especially the Methodism of this foam-girt isle.' Your greetings have profoundly stirred our hearts; we appreciate beyond expression the unfailing courtesy extended to us everywhere and the warmth of hospitality which already we have experienced at this Conference. We pledge to you, as our brothers across the sea, our loyalty and love in the years to be.

At the Ecumenical Conference in Toronto, ten years ago, the late Dr. Henry Haigh, one whom we delighted to honour in Canada, said in response to the addresses of welcome: 'The centre of gravity seems to be shifting westward; and by and by we in Great Britain may recognize our comparative, and, I had almost said, our essential littleness. Let the proof dawn upon us gently. We have done some great things, I hope, in the past. We are not an exhausted people. We hope to do some great things in the future.'

Little did we dream at that time that the next decade would prove such a stern winnower of souls and nations, but Dr. Haigh unconsciously assumed the rôle of prophet in those closing sentences, for Britain has never shone more resplendent in her long and glorious history than during the terrible years when, through the murk and gloom, gleamed steadily the lights of great little England, saying to the quivering hearts of men everywhere, 'The Lord reigneth, and freedom and honour shall not perish from the earth.'

And there leap to our lips the lines of Gerald Massey:

There she sleeps in her island home, peerless among her peers,
And Liberty oft to her arms doth come to ease its poor heart of tears;
Old England still throbs with the muffled fire of a past she can never
forget,
And again shall she banner the world up higher, for there's life in the
old land yet.

In the United States and Canada a movement is organized ever and anon to bring back to the home town all the former residents whose addresses they have been able to ascertain, and this re-union is termed the Old Home Week.

I would like to call this gathering the Old Home Week of world-wide Methodism, for we felt in City Road Chapel last night as though we were coming home. British Methodism is not only hostess but mother on this historic occasion, for we of the Western world are not unmindful of our enduring obligation to Britain for the heritage of Methodism. It was here that John Wesley felt his heart strangely warmed; it was here that

he kindled the fires of a new evangelism at Oxford University and in Newgate prison, in the Epworth churchyard and on Moorfields, in those long galleries where, in the silence of the night, the miner hears the sobbing of the sea, and on a thousand wayside altars throughout the United Kingdom.

It was John Wesley, scholar and gentleman, evangelist and statesman, who, with his coadjutors, carried the sacred fire overseas, and started such a mighty blaze that the myriads who have felt the glow and hallowed passion of the movement unite their voices in a grateful hymn of praise :

See how great a flame aspires,

and then the praise deepens into a yearning intercession :

Oh, that all might catch the flame,
All partake the glorious bliss.

Cecil Rhodes was no idle visionary ; as a prophet-statesman he discerned the significant part the English-speaking peoples were destined to play in the ushering in that far-off divine event, and he planned to gather together the very flower of the young manhood of the nations in old Oxford, hallowed with the fine traditions and crowded with the historic greatness of the British race, so that, after association in such an environment, they would go forth as the heralds of the dawn, to usher in the day of universal peace and world-wide brotherhood.

When I contemplate Methodism, with her democratic spirit, her passion for social justice, her willingness, even yearning desire, for co-operation and corporate unity with other Christian Churches, her world vision and world-wide enterprise, her essential loyalty to Him who is the Way, the Truth, and the Life, and then when I realize what a mighty force Methodism has become in the English-speaking world, the conviction comes to me, clear and compelling as a bugle-call at sunrise, that, if this mighty force were consecrated through intercession and self-dedication, and then directed through the messages of our modern prophets and the wise planning of our Christian statesmen, we would so influence the spirit of the nations in which we live, and so mould the decrees of the governments representing us, that some real compact would be formed to assure the peace and happiness of humanity, some family of nations organized to function in the healing of the open wounds of the world and ushering in the Christ that is to be.

There are those who claim that the Nazarene has lost His leadership, and that Christianity should now be numbered among the effete religions ; but our faith responds to the challenge with a clarion call, ' Our Christ that is to be ! ' This horror of great darkness that has steeped the world in gloom and drenched Europe with blood and tears could not have been if the nations had been loyal to the principles of the kingdom of Christ. Other and more terrible wars will inevitably follow unless the spirit of Jesus shall be enthroned in the hearts of men, unless the cabinet councils of the nations recognize that the government shall be upon His shoulders.

The Treaty of Peace is naught but a pretentious scrap of paper, the League of Nations but a pretty phrase affixed as a label on a bundle of solemn futilities, unless these international comities and covenants are the embodiment of the ideals and the expression of the spirit of the world's Man, Christ Jesus.

Humanity stands at the cross-roads to-day. It is either the sprinkled blood or the destroying angel. It is chaos or Christ! It is our hope and prayer that Christ may be so exalted in the deliberations and pronouncements of this Conference that world-wide Methodism will be led to realize anew that the paramount function of the Church is to lift up Christ in all the fullness of His beauty as Saviour and Lord, remembering how He said, 'I, if I be lifted up from the earth, will draw all men unto Me.'

The last response was given by Dr. CHAS. HENRY PHILLIPS, Jun. (Coloured Methodist Episcopal Church). He said :

Gloom and sadness pervaded the first Ecumenical Conference over the death of President Garfield. By a singular coincidence, twenty years later, the Ecumenical Conference, again in London, was plunged into sorrow over the attempted assassination of President McKinley. After another lapse of twenty years the Conference is once more assembled in this historic city. Instead of mourning over the demise of great leaders, it rather rejoices over the triumphs of the living. The most savage, most brutal, most inhuman war in the annals of history has come to a close. England and her Allies triumphed; there is universal gladness; the peace of the world is assured. The present unrest, the cry of the Socialists and wail of the Bolsheviks, the plight of Ireland, race riots and race antagonism, are but the last struggles and dying groans of an old régime, the mere announcement of a new and better day. In the language of Bishop Phillips, 'They are the gross darkness heralding the grey dawn of a roseate morning, and must ultimately recede under the blows of a Christianized public sentiment as a snowball melts under the rays of a burning sun.'

And fortunate is mankind that out of the world chaos and confusion there rises to gigantic proportions a character at once dominant, into whose care the peoples have directly or indirectly committed their interests. Long distinguished for his statesmanship, famed for his political sagacity and Official Head of the Grant Old Party, he occupies a strategic position in international affairs. Stretching forth his hands to be locked on this side of the Atlantic in those of the great central figure of the eastern hemisphere, and linked by common ties, His Excellency Warren Gamaliel Harding, President of the United States, and His Majesty George V., King of England, are the pilots of the hour, steering the ships of State to the haven of peace and plenty. The twin keepers of their brothers, they are the outstanding forces of progress—the very 'pillar of a people's hope,' 'the centre of a world's desire.'

In 1881 there were in America 400,000 A.M.E.'s, 250,000 A.M.E.Z.'s, 150,000 M.E.'s, 100,000 C.M.E.'s, and about 50,000 in the other coloured

Methodist bodies. The number has swelled to two million communicants. They would answer with thanksgiving and song to-night, but distances long divide; unbridged rivers, towering mountains, and even oceans separate. Hence it befalls me to speak for them and thank the brilliant speakers for their glowing words of welcome. It is indeed a rare privilege to set foot on British soil. It is surpassingly grand to be allowed the freedom of her houses and homes. Yea, it is a distinctive honour to be welcomed with such sincerity to the place of real liberty. We therefore felicitate you on the accomplishments of the past, your grip on the present, and the possibilities of the future. Your history and achievements place you in the front ranks of a wonderful civilization, and not only England but the world is justly proud.

When Rome was in all her glory Britain was semi-civilized and barbarous; so much so that Caractacus remarked, when taken a prisoner over the Tiber, that he was unable to understand how the Romans living in such palaces could envy the Britons their wretched hovels. But time has reversed the phenomena. Rome and her power seem gone for ever. Britain and hers are flourishing in happy youth, and neither time nor tide shall dim her influence or daunt her courage. Her militant kings and queens have brought her safe thus far; and, fully mindful of Cromwell and Walpole, Shakespeare and Milton, Newton and Huxley, Wellington, Nelson, and Kitchener, Pitt, Burke, Gladstone, and a host of others, we are not forgetful that they distinguished England as reformers, poets, and soldiers; scientists, diplomats, and statesmen. But to this galaxy of immortals—over and above them all—I want to write the name of one so methodical that his followers were dubbed Methodists; one of the foremost organizers of his or any other time. A humble but scholarly minister, with a divine ideal and vision, he promulgated a new doctrine and founded a new sect. A writer, poet, theologian, and philosopher, a preacher often without a building, the broad canopy of heaven his only shelter and the wide world his parish, he supplanted thrones of sin and superstition with the King of Kings and Lord of Lords.

Methodist millions are the living monuments to his sacred memory. They are the endless contribution that elects him to a paramount place among the geniuses of two continents. Like the evening star, whose brilliancy illumines the heavens, he radiates a halo of fame and glory that brightens with the ages. He is none other than the Rev. John Wesley, Master of Arts, founder of Methodism, and servant of mankind.

Not only in war, but in peace, America is found on the righteous side. Wherever she is, there also is the black man. Though lynched and disfranchised, jim-crowded and segregated, he loves her still. Dear to his heart are the hills and dales of old America, her laughing brooks and meandering streams. Her flower gardens and orchards, her canyons and her falls, are equally beautiful to the negro's eyes. The balmy air, dazzling sun, and lazy moon affect him just the same. All of her natural beauty, picturesque scenes, and environments of his lovely fatherland; all of its institutions, all of its avenues of prosperity, have so blessed and

nurtured him that his faith is abiding and his hope endures. Even slavery did not contaminate, nor oppression pollute. Some may say the negro has fought a good fight ; others may assert he has finished his course ; but the world must admit he has kept the faith. Not the faith of his country alone, but the faith of his Church, of Wesley, Asbury, and of Clarke ; the faith of Douglas and Punshon, of Haygood, Marvin and Galloway ; the faith of Simpson, Walden, and Buckley, of Black Harry and of Allen, of Varrick and of Miles. Keep it he will, ' amidst the war of elements, wreck of matter, and crash of worlds.'

Once, again, on behalf of the negro Methodists of the world, we thank our British spokesmen for this royal welcome. We assure you finally that the race has kept the faith of faiths—the tenets and teachings of the lowly Nazarene. Christ, the Lily of the Valley, the bright and morning Star, the Rose of Sharon and fairest of ten thousand, the rock in the weary land and shelter in the time of storm, has within His hand the destinies of all peoples, and the one remedy for all evils. It is the democracy of His blessed gospel, the acknowledgement of the Fatherhood of God and Brotherhood of Man. He is the lone hope of the world. Churches and Governments are fruitless and of little moment so long as the ones in power are selfish and unjust. When men's hearts are softened by Christianity so that the lion-like man becomes like the lamb-like Christ, then will the Church have done its work. The mission of Methodism will be over. God's Kingdom will be near at hand. Let us cease not in our hopes for that grand and glorious time. Let us work till the religion of Jesus is the common gospel of the world. Let us pray for a universal oneness of the races—one in aim and purpose, one in Christ Jesus the Lord.

The meeting concluded with the Doxology.

THIRD DAY

THURSDAY, SEPTEMBER 8

TOPIC :

THE PRESENT POSITION AND PROSPECTS OF
EVANGELICAL RELIGION

FIRST SESSION

The Rev. **HIRAM A. BOAZ, D.D.** (Methodist Episcopal Church, South) presided.

There was a devotional service at 9.45, with an invited address by the Rev. **HENRY HOWARD** (Methodist Church of Australia), who took as his subject 'The Supreme Authority of Jesus Christ as Saviour.' He said :

Whether Peter understood the full import of his own great confession at Caesarea Philippi may very well be doubted. Indeed, it may even be denied without in any degree depreciating its spiritual value and significance. It does not much matter what he thought about its connotation at the moment, or whether he even thought about it at all. He had not come up to it through thought, but through life. If you will not misunderstand me, I will say that had he thought about it, he would probably have never said it. The highest truths are not reached by mental processes. They come along the line of the intuitions. Reason has to take them at second hand. Her business is not to discover truth, but to take up the perceptions which are passed on to her, form her inductions, and fashion them into systems of thought. There is a logic of the heart as well as of the head, and it is the swifter and truer of the two. What Peter thought, then, about this great declaration into which he translated his perception does not matter. What does matter tremendously is what Christ thought about it, and how He treated it. Clearly in the Master's estimation it was notable enough to be singled out for special mention. It registered the highest water-mark in the rising tide of spiritual appreciation as to His Person that had yet been reached. Indeed, so far was it in advance of anything that had preceded it, so obviously had it been revealed from without, instead of being reasoned from within, so unique, in Christ's

estimation, was its penetrative quality and spiritual insight, that He straightway recognized its origin. He lifted it clean out and away from the category of mere opinion arrived at by mental processes and historical comparisons, to give it a place among those great revealing flashes of inspiration from the 'Father of lights' Himself, by which He has again and again, in every country and in every age, illuminated the minds and warmed the hearts and charmed the wills of His children into concurrence with His own.

Now it is worthy of note—and on this point I desire to lay special stress in this connexion—that Peter did not come into his discipleship through this confession of faith, but he came to this confession of faith through his discipleship. Though his comrades had not graduated thus far, they were disciples none the less. In view of this fact I should like to ask, By what right can we deny the discipleship of those who are lovingly striving to please Christ and follow in His steps, though as yet they cannot go so far as to confess Him as divine? Before leaving Australia a lady of my congregation came into my vestry one Sunday evening after service to tell me that she was in great mental distress because she could not give Christ the place in her thought that I gave Him in my preaching. She could not regard Him as divine. I asked her to leave that matter for the present and to tell me whether He was the best that she knew, the highest and holiest manhood of which she had read or heard. She confessed that He was. I then inquired whether, believing this, she was prepared to obey Him and follow in His steps. She replied that she had so resolved. Whereupon I assured her that she need have no further anxiety, because for all the rest He Himself would be responsible, for He had promised that He that 'willed to do His will should know of the doctrine,' and that sooner or later her doubt would be displaced and the divinest certainty take possession of her soul. Because I believe this I hold that all who will put themselves to school with Christ will be in the place where they can best be taught, and may be safely left to the culture of that Spirit without whose illumination no man can say that Jesus is Lord. This brings me to my theme, 'The Supreme Authority of Jesus Christ as Saviour.' This subject which has been selected for me, and for the phrasing of which I am in no way responsible, holds certain great implications which render my task considerably lighter than if I had to establish them.

Both the Saviourhood of Christ and the moral supremacy which springs therefrom are assumed in the terms of my text. My business, as I understand it this morning, is not that of a divine speaking to divines, but that of a human talking to fellow humans.

For devotional purposes entirely, I have to stir up your pure minds by way of remembrance as to how Christ's supreme authority has been acquired, and how through the Church, which is His body, it is to be administered in the world of living men, that by a more convincing demonstration of its truth in our preaching we may commend ourselves to every man's conscience in the sight of God.

In other words, we are invited in this devotional prelude to the business of the day to remind ourselves how, through Christ's Death and Resurrection, He has reached a vantage-ground never before occupied, from which to work the levers of His great redemption, by which alone the race can be uplifted and made worthy to walk with Him in white.

In one of the most notable of His post-Resurrection utterances the Risen Christ claimed that all authority had been given to Him in heaven and on earth. Now the word translated 'authority' in this passage means more than mere 'power.' Power may exist without the authority to use it, and, conversely, authority may exist without the power to back it. But in Christ these both cohere.

Into His pierced hands run up all the reins of might and right, as from His mediatorial throne He wields the almighty dynamic of His resurrection life. He calls to all the ages, 'I am He that liveth and was dead, and behold I am alive for evermore, and have the keys of death and of the underworld.' According to the Apostle Paul, 'He is declared'—'horizoned,' as the Greek has it, defined, marked out—'to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.'

Nothing can be clearer from the documents than that, in the Apostle's view, Christ's supreme authority and purchase on humanity—His moral leverage on the race—has been acquired through sacrifice. In a passage of tremendous power and majesty Paul reminds the Philippians that Christ voluntarily laid aside what pre-existent rights He held as man's Creator, that through their surrender He might take to Himself a more excellent right as their Redeemer. He loosened His grasp on the forces of physical compulsion, that He might close it on those of moral persuasion and constraint. He relinquished the iron rod of His omnipotence in order to assume the golden sceptre of self-sacrificing love. From being the almighty Master, He became the all-suffering servant, becoming obedient unto death, even the death of the Cross, that through sacrificial service He might acquire a mastery infinitely superior in its nature, infinitely greater in its grasp, infinitely wider in its sweep, infinitely gentler in its working, than anything He had renounced—a mastery destined not merely to command the homage of universal humanity, but to bend to its authority in adoring wonder all wills, whether they be wills in heaven, or wills on earth, or wills in the underworld, till every knee should bow and every tongue confess that He is Lord, to the glory of God the Father.

Now there was no force that could accomplish this but love, and it is because Christ loves to the very uttermost that He is able to save to the very uttermost all that come unto God by Him. This is why Paul was able to claim that Christ Crucified was the power of God and the wisdom of God, knowing as he did so that at the very heart of this startling paradox there dwelt a force mystical, masterful, and mightier than that which had guided the Caesar to universal empire, and a wisdom richer and deeper than the philosophers of Greece had ever dreamed. But that the

words of Paul present a paradox at all is due to the fact that our conceptions of power are for the most part associated with and limited to manifestations of physical force. The majority of men, if asked for a demonstration of divine power, would be content to point to the vast constructive and destructive forces of nature, and thus to say in effect, 'We preach matter in motion, the power of God.' To many minds God is nothing more than this—nothing more than a vast power-house of material energy.

But the truth is that God is infinitely more than this, or He would be no God to you and me. While, therefore, we gladly confess Him to be the fountain of all the forces that flow in and around us in nature and for ever beat with their rhythmic rise and fall, forces that thunder among the mountains and heave in the lifting sea, forces that bend the planets to their orbits and marshal the battalions of the sky, forces that everywhere and always pulse and burn beneath the surface of the things we touch and see, yet we are strangely conscious of other than physical forces that report themselves to our consciousness—forces that stream out from His infinite Heart to play with wondrous potency about our lives, forces which, it may be, we cannot measure or define, and whose mystic laws we have not yet been able to register, but which are as real and effective in their working as any of the physical forces we have named.

Now every force, to be effective, must bear relation to the class of work that is sought to be done. It is the poverty of our language that we have to use the same word 'power' to describe widely different forms of efficiency. We speak of a 'powerful' argument, a 'powerful' locomotive, a 'powerful' pump, a 'powerful' picture, a 'powerful' personality, but when we seek to interchange these different expressions of efficiency we find that they cannot be lifted over and related to each other's realms. However powerful your picture or your personality, it cannot move a dead weight of trucks along a railway-line; however powerful your pump, it cannot exhaust your mind of an erroneous opinion. Thus it is that while physical force may be effective in producing physical changes, it bears no relation to the realm of the affections and the will. But this is precisely the realm that has broken loose from God and that He is seeking to reclaim. Sheer omnipotence may be able to overtake a wandering planet and replace it in its orbit, or to gather together into a unit the scattered fragments of a shattered world. But there is no power but that of a Father's tender and beseeching love that can overtake a wandering spirit, or bind up a broken heart. Herein lies the supremacy of Jesus Christ as the Saviour of the world. The love of God as it stands expressed in His Cross is the ultimate force of the universe to which every other force must bend the neck and bow the knee. The supreme expression of energy in the universe is moral force. The supreme expression of moral force is love. The supreme expression of love is sacrifice. The supreme expression of sacrifice is death. Hence said Christ, 'Greater love hath no man than this, that a man lay down his life for his friends.' The Cross is the dynamic centre of moral energy. There is no soul so far away as to lie outside the magnetic field that is for ever being swept by the forces of its radiant and redeeming

ministry. It is through His Cross that Christ conquers us. It is love, suffering, bleeding, dying that it may save, that slays our pride, breaks down our stubbornness, burns out our selfishness, and humbles us into penitence and tears. Against physical forces we can struggle; from the cold, mechanical processes of reason we may turn and refuse to be convinced; but when the warm beams of that Infinite Love beat down upon the heart, the thaw sets in, our ice-bound affections break up, flow down, and outpour in one deep, full stream to Him who loved us and gave Himself for us. Such love is omnipotent. We can hold no argument with it. It carries all before it by the force of its infinite tenderness.

Now thus to confess, as every saved soul must, the supreme authority of Jesus Christ as Saviour is to bind one's self by every solemn obligation to carry out His High Command, at all times, in all places, to all issues, and at every sacrifice. Our one and only concern becomes supreme loyalty to the supreme command. Every other concern is His, for He cannot accept and exercise supreme command without at the same time assuming supreme responsibility. This truth, if realized, would greatly relieve the tension under which the Church has compelled herself to work, by taking on burdens and responsibilities of a secondary and tertiary kind, which, had she but fulfilled her primary obligations to Christ, her Head, she need never have known. Had she but stood at attention for her orders and then sprung with a soldierly alertness at the word of command, one half of the problems that vex her would never have arisen and the other half would have solved themselves. Take the problem of a divided Christendom which is the scandal of all the Churches. How could we ever have split up into a multitude of mutually competing camps, each struggling for its own hand, had we recognized as supreme the authority of our Head in His control of His body which is the Church? Schism is a deadly disease, but it is a disease that is identical with sin. Professor J. A. Murray, of the Imperial Cancer Research Institute, in a recent article on 'The Biological Problem of Cancer,' indicates that a remarkable property has been discovered in regard to the human body. 'The individual cells of the various tissues are not independent, self-contained units, each going its own way. They are subject to a general controlling influence, the nature of which is still obscure, which limits their rate and amount of growth, so that a fairly uniform proportion is maintained between the different organs and parts of the body. . . . In cancer this controlling power is wanting, so that cells reproduce at a more rapid rate, and the problem lies in discovering why the cells in the cancer area are started on their altered *tempo* of growth, and why they are unaffected by the restraining influence which normally holds the cells of the rest of the body within proper bounds. . . . They have undergone a change in becoming cancerous by which they no longer respond to the influences which restrain and regulate cell-division and growth in the body.'

Now is not this a true biological history of schism in the Body of Jesus Christ which is His Church, and is not the way back to spiritual health

through renewed allegiance to our Head, the great centre of restraint and control? Christ desires to have the same use of the Church as the expression of His saving will that He had of His own body when here on earth. The way back to a united Christendom lies directly through an absolutely self-obliterating and unquestioning loyalty to Jesus Christ on the part of all the Churches, and at whatever sacrifice of personal preference, historic association and tradition, or individual ambition and desire. Let this surrender but be made and the Church will indeed be a perpetually recurring incarnation of the Christ. He will look through its eyes, speak through its lips, and flow through all its deeds and make them pure, so that the world will begin to believe that His spirit is still living on in those who love Him and who name His name.

Now it is because He has not withdrawn Himself from His Church, but according to His promise is with us all the days, that our hope in the future is strong. He is mixing Himself with all the agony and desolation through which the world is passing to its moral goal. His redeeming purpose is running like a golden thread through all the apparently unrelated and even colliding happenings of history—the thousand shocks that come and go—and carrying all things grandly forward to the

One far-off divine event
To which the whole creation moves.

It is because Christ is supreme, because the Pilot of the Galilean lake still holds His hand upon the Church's life and destiny, that we can sail with confidence down the dark horizons of time, knowing that however long the night may be, the eternal morning shall yet dawn upon our vision and the shadows of time shall flee away.

The Rev. Dr. W. T. DAVISON (Wesleyan Methodist Church) read an essay on 'The Authority of the Bible.' He said :

I. The fount of authority in religion is, for the theist, God, for the Christian, God in Christ. When the Lord Jesus Christ has spoken clearly and definitely upon any subject, His word is final for the Christian; against it there is no appeal.

But if it is asked, How are men to-day to be sure that they know clearly the mind of Christ? different answers to the question are given. The Roman Catholic believes that the Bishop of Rome, as the successor of Peter, is Christ's vicar upon earth—since 1870 declared infallible—and that only by submitting utterly to the Church and the Supreme Pontiff can men really know the mind of Christ and acceptably follow out His will. A considerable portion of the Anglican Church, while refusing to admit the Papal claims, assert that the full authority of Christ has been transmitted to the Church Catholic, of which they form one branch, being faithful to the traditions of primitive times—say of the first six centuries.

Protestant Churches appeal ultimately not to ecclesiastical councils

and formulae, but to the Scriptures, as authority and standard. Article vi. of the Church of England strikes a Protestant note in saying of Scripture that 'whatsoever is not read therein, nor may be proved thereby, is not to be required of any as an article of faith, or necessary to salvation.' So also Article xx. Other Churches of the Reformation accept in the main Chillingworth's well-known but much abused watchword, 'The Bible and the Bible alone is the religion of Protestants.'

Methodists are Protestants through and through. We hold that while God has many ways of speaking to men, and that His self-revelation in nature, history, and conscience is to be reverently studied, He has given to us a supernatural revelation in Christ His Son, to be apprehended in and through the Holy Spirit. And the Bible is the record of this special revelation, standing pre-eminent and alone and furnishing a sufficient and authoritative source of knowledge in divine things, so that 'the Bible' has been for us, through our history as a Church, the standard of faith, the rule of conduct, and the charter of privilege.

II. But what is the Bible? And in what sense is a book, and such a book—or, rather, library—regarded as having 'authority' in religion? Christianity is essentially spiritual, not legal. The supreme element in our religion is redemption, the freedom of the gospel with which Christ has made us free; does the 'authority of the Bible' bring us into bondage again to the letter of a code? What is the Bible?

It is, as all know, a vast and various collection of sacred literature of unequal spiritual value, extending over many centuries, yet possessing a unity and significance of its own when read in the light of Him who is its Centre and Lord. It is the record of a long line of divine revelation and spiritual history, culminating in Jesus Christ, Son of God and Son of Man. It describes (i.) the preparation for His coming to earth; (ii.) gives a full account of His Person and His work for mankind in life, suffering, death, and resurrection and glory; (iii.) and in its documents of the apostolic period begins the history of the Kingdom which Christ established on earth. The ground of the authority attributed to the Bible lies in the fact that it is a witness to Christ, and a witness of a unique, abiding, monumental character. We must bear in mind that it does not shut out other witness—the work of the Holy Spirit in personal experience, in the history of the Church and the world. But as a record, prepared by inspired men, the Bible rules. The Church has its own place to fill; it is to be, what it was called in the second century, a Spirit-bearing community, learning and teaching, exploring, explaining, and applying the truths revealed in Holy Scripture. The reason of man has its place to fill—the spiritual faculty divinely implanted to which Scripture appeals. There is a conscience in every man to be aroused and educated—a Christian consciousness which has its own part to play in making these truths our own. But the Bible is the storehouse from which the material of divine revelation is drawn which the Church is to expound, and reason and conscience are to assimilate. And in the Bible—not in Church, or in tradition, or in new revelations, or in speculative reasoning—is to be found the

norm, the standard of pure Christianity, which all alike need to guide them in seeking religious truth and as a test by which to try it when found. Our sacred Scriptures are not accepted as an authority after the fashion of the Koran—a dead hand, fettering growth of freedom—nor as a detailed code of legal type to be enforced by legal sanctions; but as a living guide for living men, its meaning continually illumined afresh by a living Spirit, Himself the Lord and life-giver.

III. The Bible is an essentially composite book, a collection of documents—or, rather, of collections and groups of documents—covering a long and diversified period of history. In using such a storehouse, especially where the question of authority is considered, we must bear in mind both its variety and its unity.

It falls at once into two parts, the Old and New Testaments. Each has its place in a living whole, the Old not antiquated and the New not antagonistic. The Canon—or authoritative list—of the Old Testament was fixed by the Jews, and it is accepted by Christians, not as directly binding upon them, but as part of the witness to Christ. Our Lord used the same books; He studied them, showed complete familiarity with them, and appealed to them, partly for the instruction of the Jews, His contemporaries, partly for the spiritual truth they contain, applicable to all time. The God of the Old Testament is the God of the New, but so much clearer and fuller light upon His nature and will is cast by the gift of His Son that the earlier revelation is not so much illumined as transfigured and transformed. Heb. i. 1: 'God, who spoke of old to our fathers in many forms and fashions, hath in the latter days spoken to us in His Son'—the heir, as well as the Lord, of all the ages. In due course the writings of the New Covenant were sifted, partly by time, partly by the careful investigation of the early Church; and those which we accept were recognized, some at once and universally, others more slowly and partially, so that not till the fourth century A.D. was the Canon of the New Testament formally complete.

Amidst such variety, in date and measure of religious knowledge, variety of authorship, style, character, and scope, principles of discrimination are necessary. The parts in so great a whole must be kept in their places, in their due relationships and proportions; else to follow such a volume as guide would lead to utter confusion. There must be perspective in the picture. There must be order in the solar system. The greater light must rule the day, the lesser lights move in their appointed orbits. If such a library is to be obeyed as an authority it is certain that the authority lies in the book as a whole, not in the parts severed from their context and from one another, but in the living whole, interpreted from its centre, Christ.

The progressive character of the divine revelation given in this wonderful series of writings must be borne in mind. Man's idea of such a revelation apparently would have been that a complete and uniform manifestation should be made from the first, and that a record of divine utterances, flawless from the outset, should have sprung into being, like Pallas from

the head of Jove, fully grown and fully equipped from the beginning. But as Bishop Butler in his inimitably dry way pointed out, 'As we are in no sort judges beforehand by what laws, in what degree, by what means God would naturally instruct us,' so 'on the supposition that supernatural revelation is given, we are ignorant in what way God would interpose miraculously to qualify men for receiving and transmitting divine truth.' What we do find the divine method to be is that the truth should grow and develop in successive generations till Christ came, and that the obvious principles which govern the relation of the Old and New Testaments should be carried out in detail, as in the modern science of Biblical theology. Then, when the parts are severally understood and fitted into their places, it is possible to discern a divine plan and purpose in the whole, interpreted from the centre, which could not have been originated or maintained by those who contributed to the parts in detail. The authority claimed is not for this or that isolated saying because it is found somewhere 'in the Bible,' no matter where, but because it has a place, however small, in a mighty whole, which glows in splendour for the illumination of a world. And so it is that 'every Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, fully furnished unto every good work.'

IV. Hence the need of Biblical criticism, that is to say, the fullest examination of Biblical literature and all that concerns its composition is not only legitimate, but necessary. This subject is to be discussed this afternoon, and it only concerns me now to say that, rightly carried out, such investigations do not challenge, but may greatly enhance, the authority of the Bible. The old foolish prejudices against 'criticism,' as if it meant finding fault, are surely obsolete. Such inquiry does not imply disloyalty to the faith, while the attempt to silence it does mean disloyalty to the truth and to the Bible itself, which, as its history has shown, can bear the most searching examination and emerge the stronger for the ordeal.

Doubtless there is criticism *and* criticism. That which is based on the fundamental principle of Rationalism, which denies the supernatural and declares that human reason is the exclusive source of all our knowledge of God, cuts at the root of Christianity and all true religion. If it is right, the Bible has no authority and deserves none. But what reverent scholars contend for is that the literary and historical sifting of the materials which obtain for ascertaining the true meaning of Scripture is not destructively rationalistic, provided it is true to the fundamental principle of divine revelation.

Another theme on which I must not enter, though it is essential to an adequate exposition of the subject allotted to me, is the question of the sound and scientific interpretation of Scripture. This to my mind is the most important topic of all. Most of the controversies that have arisen between Christians would have been avoided and the most serious objections to Bible teaching would now disappear—in other words, the authority of Holy Scripture would be securely established—if false exegesis could

be abolished, and a sound method of interpretation, based on recognized principles, were to take its place. That may appear to some to be a mere counsel of perfection, but steady progress towards it is being made.

Take as illustrations

1. The narrative of creation in Gen. i. and the ' Fall of Man ' in Gen. iii.
2. Prophetic utterances, their conditions and meaning.
3. The Parables of our Lord and His paradoxical sayings and aphorisms.
4. St. Paul's doctrine of election and his teaching on faith and works.
5. Apocalyptic forms and symbols, as used, e.g., in Daniel and the Book of Revelation.

Some of the bitterest conflicts on Biblical subjects which have disturbed the Church have not been due to a denial of the authority of Scripture, but to persistent inability to agree as to its meaning.

This is the book where each his doctrine seeks,
This is the book where each his doctrine finds,

and each disputant, being infallible, pursues an endless quarrel with every one who does not agree with him. But we proceed to ask,

V. What is the ground, the sphere, the character of the authority we are discussing? These are separate questions, but they may be briefly answered together. If authority be defined as a power, not self-produced, which rules our belief or conduct, authority in religion can only be realized by a conviction in the soul, carrying with it the assurance that the message is from God. The control must be moral, spiritual; the power, whether of Church or of book, being drawn from the revelation of God which is behind both. Such authority is not external, mechanical—non-rational, as Mr. Balfour calls it—but illuminative and persuasive, leading to a service which is perfect freedom. The modern tendency is a healthy one which finds the basis of authority, not externally in credentials, but inwardly in the character of the utterance as self-evidencing, self-authenticating. Unbelievers do not acknowledge these ' credentials '—miracles, prophecy, or a special theory of inspiration—and believers are right in appealing to experience as the best witness. The book which ' finds me ' at greater depths of my being than any other book is one in which both words and deeds are instinct with God.

Ostentatiously to assert and impose the authority of the Bible is usually not the best way to secure it. True, authority has the right to command; the Bible does command, and it is for man to obey. But it does much more than issue decrees and inculcate codes. It comforts, succours, inspires, reinforces, and so makes possible what, coming in the form of precept alone, could never be attained. The Bible, above all other books, uplifts and strengthens, illuminates and guides; it proclaims a gospel which is mightier than any mere law; and it ends, as it begins, with a message of hope. The Supreme Teacher who uttered the Sermon on the Mount spoke with authority and not as the scribes, because His words were drawn from experience and appealed to experience. The sacred book which bears witness to Him, and to which we look for direction,

bases its appeal upon the help it brings. Its own pages furnish the ground for its loftiest claims, because they minister the grace without which those claims would be made in vain.

Scripture is a book of religion ; it is as a religious authority that we have been regarding it. That is what Wesley meant by his eloquent words describing himself as a ' man of one book.' ' I want to know one thing, the way to heaven. God has written it down in a book. Oh, give me that book ! At any price give me the book of God ! ' The preface from which those words are quoted shows how candid and rational, as well as how devout, a student of Scripture Wesley was. These sixty-six books touch on a thousand themes besides religion. But it is as a book of religion that it commands with authority, coming from God and leading to God. The Bible is not a manual of instruction on physical science, since in the physical world it is the divine method to leave us to find out facts and laws for ourselves. The Bible does not excommunicate Copernicus, nor condemn Galileo, nor banish Darwin. Nor is it a handbook of philosophy, for the Jews did not study philosophy, though they knew much about wisdom. Put the Bible to uses for which it was not intended and it can but lead to confusion, while harm is done to the authority of the book itself. It is only too possible, while seeming to add honour to the Bible, to do it an injury. We need, as Hooker put it, to ' take great heed, lest in attributing to Scripture more than it can have, the incredibility of that do cause even those things which it hath most abundantly to be less reverently esteemed.'

In the few minutes allotted to this paper it is impossible to discuss theories of inspiration. Nor is it necessary, if we bear in mind that in a truly spiritual authority, while there is much above reason, there is nothing contrary to it. Ours is a reasonable faith, and some kinds of authority paralyse faith, not quicken it. Scripture rules by the divine right of truth and reasonableness—' by manifestation of the truth commending ourselves to every man's conscience in the sight of God.' The Bible speaks with authority, because it inculcates the spirit rather than the letter, principles rather than rules, eternal rather than temporal issues. The law makes way for the gospel. There is no Leviticus in the New Testament. The high responsibility of understanding and applying principles is left to the individual conscience and the loyal community. As Dr. Hort says, ' The lesson-book of the Ecclesia, and of every ecclesia, is not a law-book, but a history.' And so the twin principles of authority and freedom, obedience and glad spontaneous impulse, are blended together with golden ease.

Rapt we search the written word
Till His very voice is heard.

Such a voice speaks with an authority which it is an inspiration to acknowledge, a joy to obey, and an ever-growing delight to follow, wherever it may lead us.

VI. There is need of the guidance such an authority gives, especially in

the times in which our lot is cast. In professedly Christian countries, the book which contains the only sufficient healing for the nations is too largely ignored outside the Church, while by Christians themselves it is too often woefully neglected, partly, perhaps, because the idea of its authority had been narrowly conceived and universally enforced. If life and humanity are squeezed out of the book, living humanity will care little for it. But the danger to-day lies in the tendency to reject authority and appeal only to experience, which by itself forms a too subjective and variable standard. In the moral and spiritual guidance of Scripture we have a standard which is objective, normative, abiding, and one which at the same time tends to real freedom, to the education of the individual conscience, and to the development of moral insight, responsibility, and power. In such obedience lies the secret of true freedom—freedom from hard, narrow, cramping rules on the one hand, and on the other from the caprice of fluctuating traditions and the licence of unfettered private judgement. President Harding spoke the other day of ‘the idea of law as the bedrock of liberty.’ By law he did not mean the Pandects of Justinian, nor the Code Napoléon, nor even the Constitution of the United States; but ‘that law whose seat is the bosom of God, her voice the harmony of the world . . . angels and men and creatures of what condition soever, admiring her as the mother of their peace and joy.’

The word of God enables men most fully to enjoy freedom within the bounds of law. To that word we do well to take heed, as to a lamp shining in a dark place, till the day dawn and the day-star arise in our hearts. The Divine Spirit, who inspired holy men of old to write, will enlighten our minds to understand and receive, and then that *testimonium Spiritus Sancti*, on which the reformers of the sixteenth century laid so much stress, will bring the word home, ‘not in word only, but in power and in the Holy Ghost, and in much assurance.’ In that divine sway over the weary, wandering human spirit lies the open secret and the inestimable value of ‘The Authority of the Bible.’

Bishop RICHARD J. COOKE, LL.D. (Methodist Episcopal Church), had prepared an address on ‘The Authority of the Bible.’ This was read by Dr. L. W. HARTMAN. He said :

In the ten minutes allotted to this address it is not expected that I shall attempt the impossible—the inconceivable task of touching the fringe of so great a subject. I shall not venture to discuss it at all from the view-point of modern culture—that is, of Biblical and historical criticism—or to review the conclusions of Protestant and Roman Catholic theologians and controversialists.

This world is a broken world. Rising on the achievements of the past, we had reached such heights of civilization, attained such progress in commerce, in arts and sciences, in social development, in politics, and in the self-deceiving but deliciously egotistical art of creating gods, religions, and philosophies to suit our tastes, that we deemed ourselves sufficient

for all that is or will be. God, to many, was a needless hypothesis. But the guns on the Marne, at Verdun, and on Kemmel Hill shattered many theories and beliefs and have left us standing face to face with everlasting realities.

I desire, therefore, simply to reaffirm in the light of the world's recent experience the absolute need of an authoritative religion; to declare, in view of the world's present condition, politically, socially, and religiously considered, that without a supreme authority somewhere, appealing to the innermost souls of men and demanding unconditional obedience everywhere, there never can be permanent peace upon the earth, nor any unchallenged sanction for government, for law and order, nor any lasting foundation for civilization. The alternative to spiritual authority is brute force—your force to-day, my force to-morrow—and force without justice finishes the conflict in barbarism and ruin.

If, then, without authority somewhere there can be neither peace of mind nor freedom of thought for the individual, neither stability of government nor confidence in the future for society at large, is it not a self-evident deduction that without authority of *some* kind, *somewhere*, man is at war with his own nature? Can he ever find resting-place for the sole of his foot on the turbulent waters of anarchy?

If he rebels and turns atheist, does he not, as his own history shows, come back in the end to faith and devotion? Are not periods of infidelity always followed by revivals of religion? And in philosophy, are not periods of negative culture succeeded by periods of affirmative or positive thought?

He may rebel against government, hurling Church and State into shapeless ruin, and plunge into bloody revolutions, German butcheries, and Russian madness; he may riot in anarchy, 'yell with the yelling street, set the feet above the brains and swear the brains are in the feet,' but sooner or later he will come back. He will 'come to himself.' Impoverished by his experience, he will come back from the stock-yard and the pig-trough, even if driven by social revolution, anarchy, and ruin as the instruments of God for his recovery, to law and order and moral obligation.

By the constitution of his nature man is a religious being. But, as in politics, there can be no religion without authority. This authority is either in man himself, or outside of him and over him. Authority, however, there must be, whether it be external, internal, or both—some governing power which makes for righteousness.

Where is this authority and what is it? This authority cannot reside in reason alone. Reason is not infallible. But any authority which shall have, by the sole reason of what it is in itself, permanent regulative and supreme influence over man, must be greater than man. He must have confidence in it. It must be infallible, unchangeable, universal, and for all time.

Such an authority must be outside of us and above us. Reason cannot invent it, reason cannot destroy it. Reason discovers or apprehends

truth. It cannot create it. Man, therefore, cannot govern himself solely by reason. He never has ; he never will. It is not in man to redeem himself religiously any more than he can politically. He never has and he never will.

The verdict of reason itself, the voices of history, ages of war and tumult and revolution, are all to the same effect that ' that which is born of the flesh is flesh.' It can never rise higher than the flesh, and by the works of the flesh there is no redemption of the flesh.

Nor does this supreme authority have its seat in the religious consciousness alone. This consciousness, or sense of immediate relationship with God, if it ever existed apart from rites and ceremonies, apart from knowledge from without or philosophic reflection, is itself a product. It is the result of the impact of something outside of it and above it, and without which it would not be at all. Eliminate everything Christian, and what is left in this God-consciousness ? There must be a God before there can be a consciousness of God. A religion of the spirit only ! What validates it ? Does it validate itself to itself ? Religion of the spirit only ends at last in Rationalism or Pantheism. It rejects external authority and has none of its own. It saws off the limb it sits on.

Nor is this supreme authority resident in the Church alone. The Church itself is a product of authority, not the source of it. The Church is a living witness to the historicity of a living revelation. It testifies to the historical fact and to its own experience of the fact. It is not that light, but bears witness to that light. It takes us through the centuries, and sets us down without a break in the continuity of its testimony at the very doors of the Churches which received that revelation. It is authority as to knowledge of fact, but it is not the fact.

If, then, supreme authority is not in reason alone, nor in the Church alone, nor in religious feeling alone, where is it, and what is it ?

In the ultimate, supreme authority is in God. God is knowable. An unknowable God would be less to us than a self-revealing God, and, therefore, not to us a supreme God. An unknowable God can have no influence over human affairs.

A God to whom I cannot pray,
Pray what is he to me ?
Mont Blanc is he, or star afar,
Pentelic marble, Tigris clay,
Or isle in southern sea.

God has revealed Himself to men in the degree that they could understand the revelation. ' But God who in times past hath spoken to the Fathers at various times and in different ways, hath in these last days spoken to us in His Son Jesus.' Jesus is the highest revelation.

The authority of the Bible lies in the fact that it is the record of Jesus' life and teachings, of God's redeeming activities. It is a living voice. In it the living God and the soul find each other. It has God for its author and redemption for its purpose.

But in the light of Biblical and historical criticism how can the plain man discriminate between the human and the divine element? How can any one know which is the word of God and which is the medium of the word?

God is everybody's God. He is the unchangeable God. His attitude toward sin and all unrighteousness is a changeless attitude. His redeeming love is universal. Revelation is an expression of the revealer. Therefore, whatever in the Bible is *permanent* and *universal*, that is the word of God. All else is the frame, the historical setting in which the revelation is made, the arching wings of Cherubim under which the revealing God shines forth. 'The words I speak unto you, they are spirit and they are life,' said Jesus. Being spirit and life, they find the spirit of man and quicken the soul of him into the life of God. Thus the truth of God is verified in personal experience. 'If any man will do His will, he shall know the doctrine' (John vii. 17).

Thus is the supreme authority of the Bible established. It is recognized by reason, attested by the Church, and verified by the soul.

The authority of God is the first need of our disordered civilization. The peoples of the nations through long travail of past ages have come at last into control of government. But who shall control the people? And how shall the people control themselves? Delivered from the tyranny of autocracy, who shall deliver us from the tyranny of democracy, from the tyranny of mobocracy, from the tyranny of plutocracy? Who shall make the world safe for man?

Dethrone or ignore this authority of the Bible, what other authority is there as the standard of morals for men and nations? Can we improve on God? Can we revise the teachings of Christ Jesus? Shall we substitute the law of the jungle for the laws of the heavens, and enthrone might over right?

How shall we rise from the welter and chaos of the world's calamity? Enthrone this authority! How shall there be justice and righteousness between men and nations? Enthrone this authority! How shall there be peace upon the earth and human brotherhood everywhere? Fold the Union Jack of England and the Stars and Stripes of America around the Cross of the Christ, the highest symbol of authority and love, and not another shot will ever be heard around the world.

The second address, on 'The Authority of the Indwelling Spirit,' was given by the Rev. WILLIAM A. GRIST (United Methodist Church). He said:

A great theological revolution has taken place in recent years, and if the evangelical presentation of the Christian religion is to remain valid and effective, its exponents must discriminate between temporal accretions and the vital enduring substance of our faith. Since we are all involved in travail of soul in reconstructing religious beliefs and in readjusting our minds to changing conditions of thought, we must weigh the claims of

rival authorities and measure the various degrees of their validity. To engage in this task with serenity and stability of faith we must rely upon the testimony and guidance of the Holy Spirit acting within and through our faculties and powers.

From very early times Christian churches sought to establish some infallible dogmatic authority to guarantee the truth of their teaching—first it was the infallibility of the parochial bishops, next the entire episcopal body in councils, then it was the Pope. The reformers of the sixteenth century did not apprehend the whole logic and consequences of their protests; their minds remained in servitude to a great part of their ecclesiastical inheritance. As soon as they repudiated the infallibility of the Pope they set up the infallibility of the Bible. This acceptance of a new bondage arose in part from their rediscovery of the inspiration, wisdom, spiritual comfort, and guidance in the holy Scriptures; they became convinced that these writings were the word of God, and forthwith ascribed to them an infallible authority.

The demand for some external infallibility is bound up with the assumption that divine revelation must be a deposit of doctrine—an external body of truth. The doctrines derived from the insight of inspired teachers, and the inferences drawn by the best minds in the Churches, will always be received with gratitude and veneration; but the authority of the books containing them can never supersede the reason in man. The idea that 'the faith' is made up of divers fragments of information which have been supernaturally communicated and guaranteed by miracles is becoming more and more a hindrance to the Christian religion. This conception of revelation as static must give place to some truer thought of the living Christ and the dynamic of His continuing action. Bishop Creighton once said, 'Christianity means, not a system, not a body of doctrine, not even a Church, but a person—Jesus.' Our Lord wrote His spiritual ideals and principles, not in books, but in men's minds and hearts. He sought, not to enact a code, nor to formulate a creed, but to create a new attitude to God in human nature. He gave His followers a new spiritual life and a new standard of values. The New Testament is the product of the Church's experience. The Christian faith has assimilated elements from Judaism, from Greece, from Rome; yet it does not depend for its continuance upon the forms of thought in which it has expressed itself. Jesus brings man to God, and makes him aware of immediate contact with the divine spirit; He leads men into the experience of divine Sonship, and gives to them the power of spiritual life and righteousness. The contrast between this static religion of a fixed deposit of doctrine and a spiritual dynamic, transmissive and reproductive, states in a modern way St. Paul's antithesis of the letter and the spirit—the one a living inspiration which reveals the will of God and creates the strength to obey, the other a fixed, dead letter.

Yet authority plays an important and a rational part in the beginnings of personal life; it affords the earliest ground for our ideas and conceptions. Some persons, in consequence of intellectual indolence or inertia,

continue throughout their lives to hold their beliefs on authority. For all men there are some departments of knowledge where, through limitations of leisure and ability, they must continue in subjection to authorities. We ought not, however, to allow external authority to usurp the rule of the Spirit, nor to impose beliefs upon us that have grown doubtful. External authorities must be transient in their rule, and ought always to be conditioned by their subjects' growth. Authorities fulfil their office in so far as they educate and train their pupils to develop independent judgement. Whilst respecting ancient tradition and the uses of authority, the mature Christian bases his religious beliefs upon experience. It does not follow from this, however, that every individual is bound to work out a whole scheme of doctrine by his own personal inquiry. It is obvious that the Creed, or Declaration of Faith, framed by one's Church is likely to be a more complete body of doctrine than that which results from one's personal findings. Yet one great conviction or radiant thought, shining in the mind like a Greenland sun, will do more to enrich life than a whole body of beliefs which rests upon external authority.

In this age no authority is allowed to pass unquestioned, or to remain immune from criticism. Any attempt to make antiquity or sanctity a reason for warding off criticism will only awaken suspicion and hostility. Reason demands a ruthless scrutiny. Those who invoke the support of some infallible authority generally do so because the life within is feeble ; they do not accept authority merely as educative ; but they want to make it the final court of appeal. Since, however, the Churches have set up rival authorities, even the most submissive in temper must exercise his reason and conscience to judge the respective merits of external claimants. Thus they tacitly admit that the ultimate seat of authority must be sought within the soul. When driven from shelter behind an imaginary infallibility of the Bible by criticism, Newman sought refuge in the belief that the early councils afforded firm ground upon which dogmatic Christianity might be built up ; then at length becoming again uncertain and dissatisfied, he clutched for safety at the infallibility proudly claimed by the Roman Catholic Church. Yet since, throughout this quest, he applied the test of conscience to the rival claimants, he perforce admitted that the ultimate criterion must be found within the soul.

After a spell of nervous dread and anxiety for the evangelical faith, many have found courage to acknowledge that the higher criticism has destroyed for ever the dogma of Biblical infallibility. Some, however, have tried to set up the historical Jesus as the supreme and final authority in the Christian religion. They refuse to acknowledge the rights of criticism in this last sanctuary of dogma ; they take the sayings of Jesus as providing the authoritative ground of moral and spiritual life. But the words of the Master must be weighed and judged by reason. Even if we assume that they were correctly recorded, their figurative and rhetorical cast makes it impossible to interpret them at the foot of the letter. Tolstoy strove to do this that he might have some definite code of moral laws ; but, even in our Lord's own sayings, the letter killeth, while the spirit giveth life.

Our authority in the interpretation of Christ's words must be 'the Spirit which searcheth all things.' 'He shall take of Mine and show it unto you.' Jesus Himself was the prophet of the free spirit. His life and teaching have authority over us only as they awaken response within. Jesus deprecated reliance upon outward signs and miracles. The claims He made upon men's absolute obedience sprang out of the identification of His person with His cause. A perfect realization of the mastery of His indwelling Spirit would be identical with absolute obedience to Christ.

We owe a great debt to George Fox, who reached ahead of his age, and proclaimed with unwavering certitude the authority of the inward Spirit, and, by doing so, made explicit the inherent logic of the Protestant movement. All other authorities—whether of councils, of Pope, of the Bible, or of the historic Christ—must be judged by the Spirit within man. The writers of the New Testament identified this indwelling Spirit with the Spirit of Christ. He is the Light which lighteth every man—the immanent Word, the potential Christ in the souls of all men. This is the bond between man's nature and God. It is the ground and condition of all possible revelations; without this God could not make Himself known to us. Within the original constitution of man's nature there is this potency of God-consciousness. This essential bond created by the Holy Spirit is the antecedent ground of all Christian life. This indwelling Spirit is our authoritative witness of divine truth.

He acts upon, and with, and through, the reason and powers of the soul. Attempts are sometimes made to distinguish the operation of the Holy Spirit from the action of our own minds; but it seems impossible to draw such a distinction. The testimony of the Spirit must be sought in the responsive interaction of our own souls. All knowledge appears to be a communication of the thoughts and experiences of the divine Mind. We distinguish moral and spiritual truths from other kinds of knowledge because they directly influence life and character. Our aspirations are the Holy Spirit's inspirations. Our discoveries are His revelations. Our instinct and faculty for God are due to the impregnation of our natures by the indwelling Spirit. Man's conscience is thus called the voice of God. In theory we may detach the testimony of God's Spirit from the action of our own minds, but in reality they both interpenetrate and interact, and so maintain the healthful activities of our higher faculties.

The authority of that indwelling Spirit does not prevent possibilities of error. In a sermon on 'The Witness of the Spirit' John Wesley warned his converts of the danger that this belief might lead one into 'the wildness of enthusiasm.' Truths and untruths spring within men's minds. Such risks and hazards are attendant upon the development of personality. Yet we should stultify the divinest part of our natures if we refused to take risks. The right course is to subject our minds and natures to discipline and training, to cultivate our powers of thought, of will, and of affection, and steadily strive to live according to the truth we have received. The best credentials of the Spirit's testimony will be the fruits of the Spirit. We shall not claim that all our thoughts are divine

revelations ; yet we may dare to believe that God's Spirit communicates to our minds our best thoughts, ideals, and behests of duty.

We conclude that the indwelling Spirit speaks for us the authoritative divine word. The true seat of authority must be sought within the soul. Even the doctrine of the divine Christ must rest upon the authority of the indwelling Spirit. By frank and full recognition of this we are free to do justice to all that is great and excellent in the past, and at the same time to welcome all new growth and progress. We thus base religion upon experience, and, holding with calm confidence the inward witness of the Spirit, we have our faith strengthened in the Christ of history.

No human personality can be completed without the interaction of the divine Spirit. Amidst the lavish confusions of the world this Spirit brings an ordered simplicity and purposive life into the soul. This indwelling Spirit liberates our consciousness—and even our thought—from its partiality and from atomism ; provides the atmosphere and fosters the capacity for fellowship. Through this Spirit we realize our self-consciousness and our union with the creative source of life. Jesus promised that the Spirit should be the means whereby we should realize and enter into the fullness of personal life. At its highest and best human life is ever a collaboration of ourselves with the indwelling Spirit. When we realize the operation of this Holy Spirit we find the true focus of self-consciousness ; we are delivered from bondage to external authorities ; we are children of the free Spirit and members of the whole Church—the Body of Christ.

The Rev. Dr. IVAN LEE HOLT (Methodist Episcopal Church, South) read an essay on 'The Relation of Christian Doctrine to Modern Thought.' He said :

During the last few weeks there have been many references in the English Press to the Congress of Modern Churchmen at Cambridge. The utterances of the learned Dean of Carlisle have been the subject of frequent comment and controversy, and a suit for libel has been brought against one paper for a misrepresentation of the Dean's position. In all of these references of the Press to that Conference two things stand out as of peculiar interest. In the first place, it is amazing that the orthodoxy of the statement, 'Jesus is purely human,' has been challenged ; to be sure He is purely divine also, but there is nothing unorthodox in laying emphasis on His pure humanity. In the second place, the average reader, 'the man in the street,' is interested in Christian doctrine and theology, else there would not have been so many columns devoted to these discussions by a secular Press. It seems to be true in England, as it is in America, that the two subjects most often discussed by a group of men are politics and religion. The relationship of Christian doctrine to modern thought, therefore, is not simply a subject of academic investigation ; it belongs to the atmosphere of the public-house and the street as well as the classroom.

Let us examine the influences that shaped our latest commonly accepted statements of Christian doctrine in the first decade of this century. These influences were the theory of evolution, the social emphasis, and the pragmatic philosophy.

I. From the middle of the nineteenth century until the outbreak of the war, men had learned to think of the physical earth, economic and social movements, and religious influences in terms of development. Geologists had read the record of the earth's history in rocks, fossils, and the configuration of its surface. Botanists and biologists had traced the evolution of one species from a still lower. Physicists had found that energy is never lost, but only transformed. With the results of these scientific investigations before them thoughtful men had ceased to think of the earth as a static creation, dating from 4004 B.C. The social order is changing from year to year, and its transformations are the indications of social progress or decay. These and other commonly accepted conclusions of development had their influence on Christian doctrine, and the resulting interpretations were frequently heard: (1) The Spirit of God continues to move in the world as a creative agency; (2) There is a progressive revelation within the Bible; (3) The kingdom of heaven is surely coming in this world, even if it seems to be slow.

II. The 'social emphasis' grows out of the democratic movements of the eighteenth and nineteenth centuries and the recognition of every man as a man with real value. John Wesley always revealed an interest in social as well as individual salvation. The writings of John Ruskin were instrumental in the development of a social conscience. The appearance of Canon Fremantle's great book on *The World as the Subject of Redemption* made it impossible for a thoughtful reader to preach a petty gospel; Jesus Christ must be the Saviour of the whole social order, and the Redeemer of men in all their environments and relationships. Salvation became a larger word than it was in the old Catholic or Reformation theology.

III. The pragmatic philosophy sought to give expression to a passion for reality and accomplishment that possessed men's souls in the closing years of the last and the opening years of the present century. Under its influence we began to say that ecclesiastical organizations must be efficient, Church doctrines vital, and Christian principles must function in exemplary conduct.

The adjustment in thinking forced by these three influences was a slow and sometimes tumultuous process, but we were able to formulate statements of doctrine that found a place in the thought-world of the first decade of the twentieth century. A belief that clothes itself with Greek ideas in the early centuries did not lose its vitality in the rather irritating garb of scientific method and formula.

The war came, and with it a critical examination of all the faiths and beliefs of men. Those who had not fully accepted the newer interpretations hoped that all things might be proved false which they had not yet accepted. For example, some hoped that the whole theory of evolution

would be given up, because Germany had accepted it, and had been defeated. Nothing could be more fallacious than the conclusion that Germany's defeat means the falsity of all the Biblical interpretations and religious conclusions of her scholars. However, it has been necessary to re-check various theories of evolution and social progress after the catastrophe of a world war. Is the prosperity of a people always an indication of righteous purposes? Is progress assured in our world? Is humanity's march constantly upward? Furthermore, the events of the war have raised questions about the social emphasis and the pragmatic interpretations. The socializing influence of German education was constantly apparent, and the nation moved as one man; but certain individual citizens must be held morally responsible for the war and its atrocities, rather than an abstract and impersonal nation, and it has become evident again that a good social order will be brought into existence only by good individuals. And again, we have come to deny the eternal validity of an efficiency test; a man or a nation may be getting results and yet have wrong standards and purposes. The thought-world, as well as the physical, was torn by shell, and shaken to ruins. The confusion in men's minds during the war is indicated in such statements as these, which I heard from time to time in America: 'God hates and we must hate'; 'God has turned the world over to the devil for a while, and yet that matters little to me if I am ready to meet Him in the clouds of the heavens when He comes'; 'God is in a losing fight unless we help Him'; 'Those who die on the battlefield go straight to heaven'; 'A man may have an incurable venereal disease, and yet possess the glory of God in his heart in a great charge.'

The task of rebuilding the thought-world has been set forth graphically and figuratively by Dr. Henry Sloan Coffin in his Yale Lectures on 'Preaching.' When the New York Central Railway Station was planned for Forty-Second Street, the engineers were confronted by a serious problem. If they should tear up all the tracks, then trains could not be brought into the city, but must be stopped at some suburb; if they should keep only the old level of tracks the new station could not be used. It was determined to maintain the old level for trains while the new was under construction; it was a simple but wise solution. There are thought-leaders who would scrap all our theology and doctrinal interpretations as outworn; there are others who see no reason why the language and creeds of the fathers will not suffice for all time. Neither group can be of real help in the great task of restatement, when political leaders are stretching out their hands in an appeal for a religious message that will stabilize. We must be able to think—to out-think the world about us. Our fathers had a passion for accuracy of expression. The doctrinal controversies of the early Christian centuries, and the phraseology of our creeds, testify to the great desire for a clear, concise, correct statement of belief. This is no time for any Communion to put a premium on ignorance, and to point to mere emotional experiences as the evidence of the power of religion.

In my judgement, these are the matters on which we must speak clearly to modern men :

(1) The reality of a personal God.—One soon realizes the need for this emphasis if he listens to statements in some class-rooms of systematic theology. These illustrations are recent utterances in England and America : 'The war put an end to the naïve and childish idea of a personal God' ; 'God is a convenient terminology for the higher individual and social aspirations' ; 'God is an imaginative person created by men's minds to aid in the solution of the problems of social contact' ; 'The enlightened individual does not need God ; He is necessary only when social contacts are established' ; 'God is the finite spirit of humanity battling valiantly against environment, and He may win out.' Is there help for the modern world in any of these Gods ? The 'man in the street' bears a tremendous burden of sorrow, suffering, and debt, and he demands a God as real as the load he carries. In the present uprising in India the leader has been saying some things for us to consider. Whatever may be one's feeling about the political issues involved, a religious teacher cannot be indifferent to a statement like this : 'In the Western world you take material things for granted, and from these attempt to reason about God. We want none of your Western way. We believe in the reality of the spiritual ; material things are mere shadow and form. We would die, if necessary, before we surrender our conviction of the reality of God and the spiritual universe.' Our Western people need a consciousness of God as they need nothing else ; they will have it only when we teachers know Him whom we have trusted. There is an Indian legend that comes from the Western section of my country. Each spring the young men of the tribe have a long run to the West ; before they start they receive these instructions from the chief : 'As you run you will come to a desert. Beyond that is a forest, and beyond that is a range of mountains. If you must turn back, bring me some plant or shrub from the place you reach.' In a few days some returned with sage brush in their hands, and the chief knew they had reached the desert ; a few days more passed, and some returned with maple branches from the trees of the forest ; more days, and some returned with hemlock branches—hemlock trees grow at the foot of the mountains ; finally, some returned with scrub pine, which grows above the timber line on the mountain sides. All had returned but one. When he came he brought nothing in his hands. The young men laughed, and with a taunt the old man asked, 'Could you bring nothing in your hands to show where you were ?' Quickly the young man answered, 'There was nothing where I stood, but I saw the sea.' The world needs interpreters just now who have seen the sea.

(2) The conviction of the Incarnation.—Jesus sounded the depths of divinity, but He sounded also the depths of humanity, individual and collective. That is too mystical and theological for the 'man in the street.' He wants the assurance that God is in his fight. There have been days in these recent years when each one of us wanted that same assurance ; human individuals must falter without it. We would like

to feel also that the great common stock of humanity from which each of us draws is redeemed from its weakness, its sordidness, its uncleanness, by the power and presence of a God of righteousness and love. In the address of the Bishops to the last General Conference of the Methodist Episcopal Church there are some phrases that I shall paraphrase to carry my prayer for our conviction about the Incarnation: May we so deliberate here that men can see from our eyes that we have looked into the face of God! May they say: 'These have talked with God; listen to their speech. They have walked with God; see their stride.'

(3) The assured salvation of the world.—The pages of the New Testament ring with the cry of 'Saviour.' It is to be regretted that the Book of Revelation is associated with the teaching that God has failed, and must smash the present world order, because in that book Jesus of Nazareth becomes the triumphant Saviour of the world. Individuals will be saved; communities will be saved; the world will be saved. How large is our faith in our Saviour? The world will be saved politically. Just now England is having to carry so many of the burdens of civilization and adjustment that I think no people in human history ever laboured so for the political salvation of the world. I could wish that my own country were standing a little more unselfishly and whole-heartedly by England's side! The world will be saved economically and socially; justice will be done one day, and the 'houses in the streets of to-morrow' (to borrow Arthur Henderson's phrase) will be adequate for human need. The world will be saved to a finer faith in the spiritual and a fuller conception of the meaning of life. H. G. Wells concludes his *Outline of History* with this prophecy: 'Gathered together at last under the leadership of man, the student-teacher of the universe, unified, disciplined, armed with the secret powers of the atom and with knowledge as yet beyond dreaming, Life, for ever dying to be born afresh, for ever young and eager, will presently stand upon this earth as upon a footstool, and stretch out its realm amidst the stars.'

The world will be saved by a loving Father, a living Saviour, and a redeemed following. That faith we must have, and with it the spirit of sacrificial love; the world has little patience now with convictions for which one is not willing to suffer. You remember Matthew Arnold's tribute to his father? Standing by his tomb, he could see in his imagination mountain-climbers on a steep slope. Some slipped; some fell; but some went on, indifferent to the fate of others, until the top was reached. So some men find success in this world; but it was not so with Arnold of Rugby. He turned to give the straggler his hand, to lift the weary, to encourage the faint with a smile; at the end of the day he will come, leading many by the hand. The broken, dispirited human race wandering in a desert needs that leadership now, and prayers as well as eyes will follow such leaders as they move about in their ministries of service, strengthening all for the march 'on to the City of God.' May the spirit of truth lead us into defensible and powerful affirmations of the great tenets of our faith for the men of to-day!

The Rev. Professor A. LEWIS HUMPHRIES, M.A. (Primitive Methodist Church), gave the first address. He said :

The supreme tradition of our common Methodism is a passion for evangelism. That is a tradition which at all costs we need to preserve, yet we shall only maintain the evangelistic spirit as we hold fast to the evangelical faith. There are two things in that faith where, as it seems to me, because of the modern situation we need a clearer or fuller witness. One is the problem of sin. The trouble in these modern complacent days is that men do not take sin seriously. It is dismissed as a weakness or indiscretion ; it is not viewed as a tragedy. There is a story told of Dr. Dale and Dr. Berry walking the streets of Birmingham together, and Dr. Dale, as he laid hold of his friend's arm, said, ' Berry, tell me this. Why is it that no one fears God nowadays ? ' I think that one explanation of that real situation is that our preaching has lost the warning note. We have lost sight of that ' fear ' or ' terror of the Lord ' which was one of St. Paul's main incentives in persuading men to be reconciled to God. One difficulty, of course, has been that we have not felt able to present God's judgement upon sin in the same crude and material way as our fathers did. We have turned from their conception of hell as a place of unceasing physical torment, but we have not yet found some alternative presentation, equally impressive, of the punishment which, God being what He is, waits upon sin. Then also the modern presentation of God as Father, just because that Fatherhood has sometimes been superficially interpreted and men have not realized all that love means in God and demands from men, has reacted upon men's view of sin. Love has sometimes been degraded almost to a sloppy sentimentalism, instead of being seen to be a thing that on occasion can blaze and burn, a thing so fine and strong, so ethical, that it is willing to give us pain if only thereby it can save us from sin. After all, to a really loving, to say nothing of a holy, God, sin is a greater evil than suffering, and love may rightly seek even through suffering to win men to true views and ways of life. Then, as a further difficulty, there has been the reaction of science upon the Christian doctrine of sin. I do not suppose that the word ' evolution ' is as taboo in this Conference as it was in that of thirty years ago. Some of us, at any rate, are convinced that modern scientific teaching as to the origin of the world and man is in substance established, and since all truth is one, and truth in one realm cannot contradict what is true in another, theology and science need to compose their differences and come to terms over this matter of sin and its origin. You know how that problem is discussed by Tennant and Pfeiderer and others. I do not feel that they have given us a final and satisfying solution of it. There is a genuine need that Christian scholars should rethink their way through the problem of sin as it emerges both in the race and in the individual. That is where our theology calls for some reinforcement. On the other hand, our practical duty as preachers is so to present sin as to quicken the sense of it in our hearers. It is the sense of sin which we need to arouse. Our duty is less

to denounce sin than to expose it. And the surest way to do that is to preach the divine ideal, to so set Christ before men that they see the holy perfection of which sin is a coming short and the divine love against which it is an offence. If we bring men face to face with Christ we can be sure that He will do His work of judgement upon sin and the sinner.

My other point relates to Christ. My anxiety there is that for our own sake as preachers we should hold the full doctrine of His Person. When I say that I am not thinking merely of His divinity. Of course, we must have no doubts about that. For the divine work of salvation we need a Saviour who, while He lays hold of man on the one hand, belongs to God on the other. It is quite likely that some of us have had difficulties just there. During the last forty years there has been a rediscovery of the historic Jesus. He has become visualized before us. He has been brought nearer to us than to any age since the days of the Apostles. The outcome has been a clearer apprehension of the fullness and reality of the humanity of Jesus. We have seen how near the Son of God came to us, how truly Jesus was a man, a man of His own century and of His own land and people. This is of enormous value to us, but I think it will be admitted that it has involved to some minds and for a time a certain shock to faith. It has not been easy to think a real humanity and a real divinity together. But we have surmounted that difficulty. Indeed—to name an analogous problem—just as we have been learning how human a book the Bible is, and yet, just because of that, have been led to see how much more there is in the Bible than the merely human factor was able to provide, so in Jesus the very reality of His humanity has not dimmed, but only set in clearer relief the glory of His divinity, and we see that the only adequate explanation of His Person is that He was God manifest in the flesh. I hope we all stand there, because I want something further. I want us to seize the full significance of our divine Lord for the present hour and for the tasks of His Church. We have a living Christ, we have a reigning Christ, One who is even now seated on the throne, and is 'from henceforth expecting until His enemies be made the footstool of His feet.' That means something for the *morale* of His Church, for *morale* springs essentially from great leadership and the confidence and enthusiasm which it inspires. When, in the situation for which the Book of the Revelation was written, the little Christian Church was confronted with the persecuting might of Rome, it was what John saw Christ to mean to His people that was the secret of that magnificent defiance to which He summoned the Church. John saw the reinforcements which were coming from the unseen, the heavenly armies marshalled by Him whose name is 'The Word of God,' and upon whose vesture and thigh there is written, 'King of Kings and Lord of Lords.' That is the vision of Christ we need for to-day, for I fear sometimes it has been lacking. The mood of depression has been on us. We have been apologetic when we ought to have been challenging. Brethren, for us as for the primitive Church, 'He that is for us is more than all that can be against us.' However dark the day and difficult the task, we have a glorious Lord who can bring both His cause and His

Church through to triumph. I urge, therefore, that what we need for faith and life is the whole view of Christ which the New Testament sets forth, the conviction that He is divine, and that to-day and all the days He lives and works and reigns.

The Rev. GEORGE ELLIOTT, D.D. (Methodist Episcopal Church), gave the second address. Speaking of doctrine, he said they were compelled to give intellectual expression to the experiences of the soul. Religion, which was a life, would grow with the growth of intellect and with the growth of human thought. They must have certain creeds. They must be conventional, or they would be Bohemian. The shell protected the life in the egg. So doctrine conserved the life of truth. But if the shell never broke, they would never get any bird. The shell must be broken, not by a cataclysm from without, but by the growing life within. If they allowed the life within to grow and extend, they would not be afraid when they saw the broken fragments of the shells of dogma all round them—but the world would be filled with new songsters. What were their foundations? The two principles of Wesley—the witness of the Spirit and holiness unto the Lord; spiritual fact, and ethical consequence. Out of all the present chaos and confusion they looked for the coming of the new heavens and the new earth wherein dwelt righteousness.

In the discussion which followed, the Rev. ISMAR J. PERITZ (Methodist Episcopal Church) said:

The problem of the Church is to conserve the values expressed by the terms authority or inspiration of the Bible, and at the same time be true to the findings of Christian Biblical scholarship of the last century. One extreme claims authority for the Bible on every point it touches, and the other claims that it is no more authoritative on any point than any other human book. But between the extremes lies the truth that for spiritual guidance there exists no authority superior to the Bible. The function of the Bible is, according to its own assertion, 'to make us wise unto salvation.' The article on the Old Testament in the 'Articles of Religion' discriminates distinctly between the various elements which the Old Testament contains and the authority they have. It states that neither the ceremonial nor the civil laws of the Old Testament, although given of God by Moses, are binding upon Christians, but only the moral. But Christ declares that even the moral laws of the Old Testament are inferior, and they are to be superseded by His own higher teachings: 'It was said to them of old . . . but I say unto you.'

The authority of the Bible becomes thus relative and limited and not absolute and complete. Above the Bible stands Christ; He is the Christian's highest authority; and whatever in the Bible is in harmony with His spirit is authoritative to the Christian and that alone.

There is a sense in which we may still speak of the infallibility of the Bible. It rests not on its ceremonial, civil, or even moral teachings, much less on its historical or scientific teachings. Its purpose is to make us wise unto salvation which is in Jesus Christ; and if we follow Him He will infallibly lead us to the highest and best in life.

The Rev. J. W. BROWN (African Methodist Episcopal Zion Church) deplored the apologetic habit and timidity of Methodist preaching. He thought there should be more emphasis laid on the Atonement.

The Rev. C. ENSOR WALTERS (Wesleyan Methodist Church) said the man in the street was much flattered, much discussed, and sometimes feared. He was perfectly certain that outside the Churches, in the multitudes of men who went to no church, there was an intense interest in theological truth. If that Conference had taken place in Hyde Park every one of those addresses would have been listened to with appreciation. There was not the least need for them to lower the great flag of the Methodist faith. The fact was that men who did lower the standards did not grip the people. Those who held mighty congregations in England and in America were not men who had turned aside from vital truths.

The Rev. Dr. JAMES SMYTH (Methodist Church of Canada) said some principles had been enunciated to which a good many of them would object. One was that the gathering of a crowd guaranteed the soundness of the doctrine preached to that crowd. It was utterly fallacious to measure a man's success or integrity by the crowd. There were many evangelists who had produced tremendous effects, but afterwards they had to quit the country in a hurry. They must distinguish between the authority of the Bible as a whole and the authority of particular interpretations of the Bible. The real question for them to-day was, Is it necessary for us to believe all that we find in the Bible? Was everything found in the Bible authoritative? He was afraid the Church had never yet faced this question boldly.

The Rev. H. C. MORRISON, D.D. (Methodist Episcopal Church, South), said he was reminded of the inmate of an asylum who was seen with a pick-axe, attacking the foundations of the building. He was asked where he was going to live. He replied, 'Oh, upstairs.' Say what they might, there was in Methodism, both in this country and in America, a class of men who were digging away at the foundations. They could not destroy faith in the authenticity of the Old Testament Scriptures and preserve the integrity of the New Testament Scriptures. While it might be said a man did not attract the multitudes by what he preached, it was a comforting thought that wherever a Methodist preacher with divine fire burning in his heart was offering to the people the gospel that rested on the firm foundations of the Bible, they listened gladly. The men who were tearing down the foundations were not warming the hearts of people and bringing them to the foot of the Cross. If England and America wished to realize true progress amid all the tremendous issues of the time, they must be true to the old Book. The Old Testament and the New were Siamese twins. Cut them apart, and they would bleed to death.

Bishop JOSHUA A. JONES (African Methodist Episcopal Church) said there was not the least occasion for any alarm regarding the effects of Biblical study. God still lived, and was the first and final force in the universe.

The Rev. HAROLD PAUL SLOAN, D.D. (Methodist Episcopal Church), said :

We all have enjoyed the papers of the morning, which came to their climax in Dr. Elliott, who is always brilliant. But there was in the papers prepared by Dr. Theophilus Davison and Bishop R. J. Cooke an emphasis upon the objective authority of the Bible, from which we have, in some of our later expressions, in a measure departed. I feel that that first emphasis is of great importance, and that it should be renewed before the morning closes.

We all rejoice in the abiding illumination of the Holy Spirit, but in

historic Christianity this illumination has ever been regarded as something experienced in contact with the Biblical revelation. Certainly it is the office of the Holy Spirit to lead us onward, but He always leads us onward in the once-for-all-given truth of Christ, not away from it or apart from it. There is no possible progress beyond God made manifest in the flesh. The final authority of the divine revelation in Christ through His apostles is the reasonably to be expected corollary of the Incarnation. An Incarnation that can be outgrown is a simple impossibility.

But apart from this *a priori* probability of a divine revelation in contact with the Incarnation there is no escaping the historic fact of it. The progress of man's subjective consciousness has nowhere come to ethical monotheism. We have ethical monotheism only in the contact of the supernatural revelation of God through Israel.

Certainly there are monotheistic suggestions in other religions; but monotheistic suggestions are quite a different thing from a full religion of monotheism, and this we have not save in and through Israel's revelation.

But, again, the unfolding of the Messianic hope in the Old Testament compels unprejudiced thought to see in these writings a supernatural revelation. And this is true quite apart from all critical questions. Whatever view may be taken with reference to these matters, it will be quite impossible to get rid of the Old Testament's increasing Messianic hope. Whether Abraham is a person or a myth, whether Moses gave the law or did not, whether Isaiah gave the law or did not, whether there is a single or double interpretation of prophecy, all this is nothing to the point. Whatever may be true in respect of these things, there is an increasing expectation of Christ in the Old Testament writings, and His portrait is there in increasing fullness.

The real concern of the Christian apologist to-day is not the higher criticism, but a bias of naturalism in philosophy, and the related tendency to surrender the authority of our great historic revelation for mere personal subjectivities.

I am personally under an abiding debt of gratitude to Professor Bowne for having taught me the necessity of concreteness if thought is to be clear. We have been told that the inner consciousness is the only standard of religious truth, and that even the doctrine of Christ's Godhood must be ever anew submitted to man's inner consciousness as the final test of its validity. But we reply, This is impossible in historic Christianity. Historic Christianity is not a mere ethic of love or an amiable emotion; it strikes its roots into history, and in the historic Christ, and the supernatural divine revelation that was crowned in Him, it has an abiding standard of truth. To depart from this foundation is to depart from historic Christianity and to initiate something new that cannot rightfully claim the name Christian.

But to be a little fuller. Embedded in the historic fact of Christ and the revelation that was crowned in Him are six truths that have crossed the Christian centuries. The exact forms of these truths have varied somewhat, but the truths themselves have remained constant, and from Jesus and the apostles to the present hour there has been no time when they have not been held. Stated in very general language, these truths are: the supernatural divine revelation of the Bible coming to its climax in Christ through the apostles; the essential deity of Christ; the fall of man, and his resulting moral and spiritual abnormality; the objective atonement wrought out for sin by divine, holy love in the Cross of Christ; justification by faith; the inner spiritual renewing of the second birth. These truths are the heart of historic Christianity, and any system of thought that surrenders them, that surrenders this objective Christian authority, and substitutes for it the mere vagaries of a subjective consciousness, is not historic Christianity, and is not entitled to be called by its name. It is a new religion.

The discussion having concluded, Bishop EDGAR BLAKE moved that the Business Committee be asked to appoint a Committee to prepare and present to the Conference an Address that should embody the mind of world-wide Methodism on the subject of international disarmament and world peace.

This was seconded in several places, and agreed to.

A DELEGATE asked if Ireland would be included in the reference.

The CHAIRMAN said the Business Committee would deal with that point.

Dr. H. C. MORRISON remarked that the matter of Ireland was so delicate and involved that he thought they ought to confine it to their prayers and pass no resolution.

The Conference then adjourned.

SECOND SESSION

At this session the President was the Rev. GEORGE ARMITAGE (Primitive Methodist Church).

The devotional service was conducted by Dr. H. C. MORRISON, who, in the course of a brief address, said he had such an intense love for England that it was a great joy to meet the brethren there. He did not want to leave without bearing his testimony to the sanctifying power of the precious blood of Jesus Christ. His doctor told him he had heart trouble and might be called away at any time, but that very day he had been vividly conscious of the divine presence. He prayed that Methodism might ever be true to the Bible.

The first essay, on 'Modern Biblical Criticism,' was read by Dr. ARTHUR S. PEAKE (Primitive Methodist Church), who said :

My purpose in this paper is not to repeat what was said in my paper of ten years ago on 'The Permanent Results of Biblical Criticism,' but, presupposing the views put forward in it, to speak of criticism in a more general way, removing some misapprehensions and allaying some fears. At the outset I desire to state my personal convictions about the Bible, that what I say of Biblical criticism may be set against the right background and be seen in the right perspective and from the right point of view.

While there is a light which lighteneth every man, and God has never left Himself without a witness, there was in Israel from the beginning an action of God unique in quality and intensity, consciously directed to a climax, which it attained in the Incarnation, the life and ministry, the death and resurrection of His only-begotten Son. Of this unique divine action the Old and the New Testament contain an adequate record and interpretation, and are thus the classical documents of our religion. Inasmuch as Jesus recognized this divine element in Israel's history, and claimed to stand in continuity with it, there is an organic connexion between the Old Testament and the New which assures the Old Testament its place in the Christian Canon. Since in gracious condescension God took the Hebrews as they were, and through their history slowly disclosed Himself and fashioned His chosen people to be the medium of revelation, we may anticipate that in the Old Testament, which is the record of this interaction of divine and human factors, much will be preserved which is not in harmony with the loftier reaches of revelation in the Old Testament itself, still less with that vouchsafed to us in the person and work of

Christ. While these lower levels of revelation are in the nature of the case not final, and cannot be authoritative for us, their preservation in the Old Testament enables us to grasp the process through which divine Wisdom ordained that the knowledge of God should be revealed. Like every other document or set of documents of antiquity, the Bible requires criticism. The text is purified of errors by lower criticism ; dates, authorship, analysis, are determined by higher criticism ; while historical criticism tests the competence and trustworthiness of the historians, and estimates the value of the story they tell or seeks by comparison of various versions to work back to an earlier form. A critical theory is an attempt to do justice to the phenomena disclosed in the study of documents. That is the best theory which furnishes the best explanation of all the facts which have to be taken into account. While critical method is the same for sacred as for secular writings, and while what is legitimate for the Old Testament cannot be illegitimate for the New, there are differences in the two cases which make it desirable at some points to treat them separately.

It may be well at this point to refer to some misapprehensions of criticism. Biblical criticism as such is not due to rationalism, or to rejection of Christianity, or to human arrogance which dares to sit in judgement on the utterances of God and to know better than Christ. On the contrary, the main results of Old Testament criticism are accepted by many scholars who believe that miracles have actually happened ; stake their own hopes of salvation on the truth of the Christian religion ; confess with full and thankful hearts the divinity of Christ, the incarnate Son of God, the supreme and final Revealer of God to man, the all-sufficient Reconciler of man to God. Nor is it true that the generally accepted results of criticism are cobwebs spun by the enemy of souls, or glittering soap-bubbles blown by intellectual vanity, luring men to their ruin. They rest on a number of phenomena present in the documents themselves, which the traditional view fails to explain. These phenomena may to a large extent be verified by any person of intelligence, provided he does not follow the precedent of Galileo's opponents and refuse to look through the telescope. Even were the critical theories wrong or defective, the facts would still remain to be explained ; and since the traditional view cannot be rehabilitated, new theories would have to be devised. But in the main scholars are convinced that the dominant critical theory of the Old Testament provides a reasonably adequate account of those things which call for explanation.

Nor have critical theories been discredited by exploration and excavation, nor is it true that the pillar on which the whole critical fabric rests has been undermined by the demonstrated inferiority of the Hebrew text to the Septuagint in the transmission of the divine names. Archaeological investigation has not really confirmed positions contested by sober and responsible critics. It is one of the ironies of controversy that some who pose as zealous defenders of the Bible from cover to cover should hail the attempts to discredit the Hebrew text because it is alleged that

the Greek variants render the difference in the use of the divine names too uncertain a clue to analysis. A drowning cause will clutch at any straw, but it will not thereby avert or postpone the inevitable end. Even in its least extravagant form the hypothesis of the untrustworthiness of the Hebrew text in this respect in comparison with the Septuagint is grossly improbable. But even were it otherwise it would make no substantial difference. For the close scrutiny of the Pentateuch has brought to light a large number of other phenomena, mutually independent and converging on the same result. Under this irresistible pressure the abler and more candid defenders of tradition have been forced to make a number of important concessions. This demonstrates that there are real facts to be explained, and that the critical case does not hang on gossamer threads. But this reluctant tribute to truth is far below what the facts demand.

Since criticism can do its work only if it is left free from dogmatic control, its results may prove inimical to faith. It is not to any serious extent in higher criticism that this is the case. But historical criticism cuts far deeper. It is so in the Old Testament; but the gravity of the issues is greatly intensified when we pass to the New Testament, and in particular to the gospel story. For here nothing less than the existence of Christianity itself is at stake. Christianity is not one of those religions which are independent of history. It grew out of a religion in which history played an essential part. It was itself from the first indissolubly associated with, and indeed largely constituted by, certain events in space and time. The Founder is an integral element in the religion. If He is eliminated from it, its character is radically transformed. Could it be demonstrated that Jesus never lived, or, granting that He lived, could it be proved that we knew little about Him; if the Cross turned out to be a fiction, or if indeed He was crucified but that was the end of Him, Christianity in any tenable sense could hardly survive. Much that was precious and incomparable would be left to us in the portrait of a character ideal though imaginary, and priceless expressions of spiritual and moral truth; yet the heart of the religion, both as revelation and redemption, would have been cut out of it. For it is not in the sayings apart from the speaker, nor in the presentation of a fictitious character, that the charm and power of the gospel, its authority and its triumph, really reside. The supreme contribution which Jesus made to religion was Jesus Himself, His personality, His achievement. In that human life God translated Himself from the speech of eternity into the speech of time. And in the work Jesus accomplished He unsealed the springs of redemptive energy, the springs of cleansing and forgiveness, of power and of peace. No wonder, then, if many Christians refuse to admit the right of criticism to operate in those vital regions where its surgery might be fatal to the patient's life. But this way of escape is not really open to us. If historical facts are necessary to our religion, we cannot evade the challenge, Did those facts really happen or not? Where history gains admission, the door cannot be slammed in the face of criticism. The appeal to experience to demonstrate the historicity of events in the distant past is vain.

It cannot, in the nature of the case, prove even the historicity of Jesus, still less the details of His career. At most it can combine with historical investigation to assure us of the truth of the story. History must be examined by critical investigation.

Nor can we escape by detaching Christianity from history. To concentrate on the religious and moral ideas, and argue that it does not matter whether Jesus ever lived or died, is to abandon what is of supreme value in the religion. And we do not really save Christianity from hostile investigation in this way. We sacrifice the facts to save the ideas, only to find that philosophy attacks the ideas when we have robbed them of the guarantee of facts.

We must, then, accept the risks of history and run the gauntlet of historical criticism. But this is abundantly worth while, for the historical element secures the supreme and imperishable wealth of Christianity as a religion at once of revelation and redemption. That God's own nature and character were once exhibited in a perfect human life means that we may know His inmost nature no longer by abstract description, but in the most concrete and vivid way; that the Son of God made our nature and our experience His own, bore the uttermost strain of our temptation, and sounded all the depths of our pain and sorrow, yields us the inexpressible consolation that He is qualified to be our sympathetic helper in our own hours of conflict and tragedy; that He accepted to the full the consequences of the sin of His brethren, even to the consciousness of that separation from God which is sin's most terrible sequel, won for us deliverance from the guilt and the dominion of sin; that He triumphed over death is the assurance of our own immortality.

That the difficulties with which historical criticism confronts us in the Gospel narratives are really serious is not to be denied. But we are not entitled to assert that they ought not to have been there. All we can properly ask is that we should have enough for a firm foothold and solid ground beneath our feet, as faith treads that narrow and perilous path which leads us through time to eternity. The venture of faith is warranted, since historical inquiry combined with the experience of redemption leaves us the margin of security which, if too narrow for our desires, is yet enough for our needs.

It is the fact that history, whether of the nation or the individual, has been God's chosen medium of revelation which makes criticism not merely a right we may exercise at our pleasure, but a duty which we are not at liberty to neglect. Since the revelation was given through history we must know the history that we may understand the revelation; for we understand it aright only as we retrace the process by which it was given. We must accordingly investigate the sources of our information, free the text from corruption, disentangle documents of different periods, arrange them in their chronological order, and thus follow the whole divine movement from beginning to end.

It might have pleased God to choose a way less difficult for us, for no one definitely knows what the precise limits of the Canon are, and

corruption has been suffered to run riot in the transmission of the text. Our commentaries illustrate the uncertainties of interpretation on almost every page of Scripture, uncertainties often most thickly concentrated where the importance of the subject-matter is at its height. We ask why He chose a method of revelation so incidental and unsystematic; why, refusing short cuts and direct easy roads, He moved so leisurely and by such devious ways to His goal; why so much has been allowed to remain ambiguous or obscure. How much better it would have been, we are tempted to say, if our sacred Scripture had been a short, compact, lucid handbook of doctrine and ethics, given from the first, and all at once, and available for all mankind; with no difficulties, no uncertainties, no possibility of error in the transmission of the text or the determination of its extent; with no ambiguities in expression and the consequent possibility of divergence in interpretation; with no problems of date or authorship or structure or historic accuracy; all on the same level in its religious and moral teaching. But the precise method selected is of deep significance which we may not disregard. The revelation was given bit by bit to a puny people in a tiny country, passing by great empires, teeming multitudes, advanced civilizations. By a great act of redemption God took that people for His own; patiently subdued it, intractable though it was, to be the instrument of His purpose; gradually through its history taught the nation to know Him and enjoy fellowship with Him. He rose to higher levels than a revelation co-extensive with the whole nation could attain, and found His medium in the experience of chosen individuals through whom the religion gained in richness and depth, in purity and intensity, in keenness of insight, in quickness of understanding, in delicacy of expression, in sensitiveness of response to the divine touch. Then the final revelation became possible. It was given, not piecemeal or through a purely human medium, but through His Only-begotten Son, who became bone of our bone and flesh of our flesh. The whole process might have been carried through without resort to writing; but entrusted to the capricious action of human memory, exposed to alterations due to human preferences or antipathies, it would as time went on have been changed out of recognition, mutilated, distorted, disfigured by foreign excrescences. But the Holy Spirit moved men to write that record, and He moved men to give us its interpretation. Thus we stand, not for elegant extracts or purple passages, but for the Bible as a whole—a whole greater than the sum of its parts. For it is all linked together in an organic unity; not, indeed, the unity of a single point of view, but the unity of a process steadily moving upward by slow degrees till the partial revelations through the prophets were crowned by the final revelation in a Son.

Bishop JOHN L. NUELSEN, LL.D. (Methodist Episcopal Church), gave the first address on 'Modern Biblical Criticism.' He said:

It is not my purpose to deal with any details or detached problems of modern Biblical criticism. I desire to point out some underlying

principles which may be deduced from the theological position of Methodism.

1. Methodism has never placed the emphasis upon intellectualism. It has always believed that the great facts of the religion of Jesus Christ touch the whole of human life, hence it has never been willing to make the force of its message depend upon the results of processes that are peculiar to and restrictive to one function of life. The importance it has placed upon religious experience has made it independent of any results of critical research or scientific investigation. The power of the Spirit of God working in human lives is not dependent upon theories concerning the detailed processes by which this same Spirit has conveyed to mankind the knowledge of His will. As long as the Methodists are faithful to their belief in the reality of the self-revelation of God, the record of which we possess in the Bible, and as long as they yield to the compulsion in practical life of the moral demands of this revelation as attested by the voice of God speaking in the conscience of man, they need not worry about Biblical criticism.

2. Our attitude towards the Bible is determined, not by any results or alleged results of Biblical criticism, but by convictions which have been proved by the deepest and most potent experiences of our lives.

The real question in modern Biblical criticism, which divides critics in two classes, is not the question of the authorship of the several books, the question of sources, of dates, of historical setting, of relations to religious conceptions formed among other nations. The question is whether, in a real and authoritative way, although diversified in manner and intensity, God, the living, Almighty God, speaks to man in the experiences of individuals and of a nation, or whether we have merely the views, hopes, longings, deductions of men. Is the force which carries Biblical history, is the aim which shapes it, an unveiling of God, gradual, to be sure, overcoming a thousand impediments, yet an unveiling of the living God so that man may know Him and have fellowship with Him, or is it a gradual development of purely human thinking about God? Is it God who is back of it all, and who is in the centre of it all, or is it man who is back of it all and in the centre of it all? This question—I must press this point again—is not decided by any literary or historical investigation. Its decision precedes investigation. It is not a matter of intellectual discernment but of soul affinity, of faith.

I may be permitted, in passing, to point to the parallel case of the other book which the finger of God has written—the book of nature. The conviction that God is its author, that is to say belief in God the Creator of heaven and earth, the ruler of human destinies, is not dependent upon the results of the study of geology, or astronomy, or biology, or of any other science. It is faith, based upon a different set of experiences altogether. But, given faith in God, it cannot be shaken by any changing theories concerning the detailed processes as to time and order and manner in which it has pleased God to call into being this universe.

3. The centre of the Bible is Jesus Christ, the Son of God, the Saviour and

Master of men. What is it that gives to Christ His pre-eminence in the thought and life of the modern man? It is His continuous power over human life. It is the influence which produces changed lives, which creates His own moral likeness in the character of men and women who without Him were selfish, degraded. And it is the present power of the living Christ that substantiates the Bible record. The impact made by the living Christ upon the men and women of our own day corresponds with that made upon those who gave us their testimony of Him on the pages of the New Testament. No explanation of what Christ has done through all the centuries and of what He is doing to-day has ever been given or can ever be given that would be more adequate than the account found in the books of the New Testament. There is a vital connexion between the Christian experience of the modern man and the religious experiences recorded in the Bible. Cut asunder this connexion and you open the door to all kinds of moods and imaginations. The result will be subjectivism run wild. Methodism could stress religious experience without losing itself in enthusiastic vagaries only because it has linked the Christian experience which is the privilege of believers in all ages with the experiences recorded during the formative period of Christianity. Its subjectivism is founded upon the firm foundations of the objective revelation of God in Christ Jesus.

The portrait of Jesus Christ as drawn upon the illuminated pages and reflected through the centuries is not done in water colours, so that every generation of scholar-artists may change it. It is stamped indelibly upon Christian consciousness.

4. Our generation, having been trained in the atmosphere of historical and scientific thinking, has learned to discern more clearly than former generations could do the limitations of history and of science. History and science will illuminate many details; they will never solve the mystery of the underlying forces. The more we know about details the greater grows the wonder of the whole. Historical and literary criticism of the Bible have had their day of pre-eminence. We are now passing into the stage of psychological research. Biblical criticism of to-morrow will be along the lines of psychological investigation. And here we touch the greatest of all hidden forces shaping the course of human life, the divine power working in and through Christ-centred, Spirit-filled, man-loving, and man-serving personality.

Let us reverently and patiently search the Scriptures with the help of every ray of light that modern scholarship enables us to turn on the sacred pages. And let us have full confidence in God that the same Spirit that breathed in His servants of old will guide the Church in the fuller understanding and in the truer application of His thoughts. Views, theories, interpretations, so-called established results of scholarship, will continue to change. They are interesting, they are helpful, they are necessary, we must deal with them; but they are not vital. The power of God speaking and working in those records remains, yea, grows stronger the more complicated and vast the problems of human society are growing.

The second address, on 'The Bible and Experience,' was delivered by the Rev. Dr. C. RYDER SMITH (Wesleyan Methodist Church). He said :

In physical science we are used to the distinction between experience and explanation. There is an easy instance in the science of light. Almost all men experience light. They see. Also they have experience of the sun as the chief source of light. These twin experiences of light and the sun are common to all places and ages. They are indisputable. In the strict sense of the term, they are 'facts.'

Men have always tried to explain these experiences. They began by calling the sun a god ; later they said that it was a ball of light that moved across a solid sky ; after a long time it was found to be larger than the earth, the centre of our universe, and fixed. As the naked eye was unable to look at the splendid sun, the expert made special instruments of examination. And forthwith he began to criticize the sun. 'It is not so perfect,' said he, 'as we have supposed. There are spots on it.' So much for the sun. What of light ? For long this experience seemed so simple that it needed no explanation, but at last men discovered that there is deep mystery in the simple, and began to ask, 'What is light ?' To explain it they postulated something called 'ether.' The less careful called it a 'fact.' We were told that, though it could never be seen or heard or felt, yet it was inevitable, that it held the universe together, that without it we should inhabit a world for ever dark. And all the time, while light was experience, ether was only explanation. Then Einstein came. Lo, a new theory of light ! And some of the expert optics say that, if Einstein be right, then there is an end of something. Of what ? Of the experience ? Of light and the sun ? By no means. Of ether. That is, of the explanation. Explanations alter, but experience abides.

Meanwhile, how do we who in optics are 'unlearned and inexpert' men behave ? We are very tolerant of changes in explanation. We notice, perhaps, that none of them quite supersedes another ; that, in other words, each of them has in it something of truth. We are perhaps inclined also to doubt whether the latest explanation is itself perfect and so final. But we do not contradict the experts. Indeed, we are rather pleased with an Einstein, for he provides a thrill, and we rather enjoy talking of Newton as 'obsolete.' But we are tolerant of change, even of revolution, in explanation. We would believe almost anything that Einstein told us about light—except that we could not see. In other words, while the expert is the master of explanations he is the servant of experience. That abides.

Now, as multitudes of men have an experience of light through the sun, so multitudes of Christians have an experience of God through the Bible. This experience is not yet, of course, so nearly universal as the first, but it is too common to be ignored. It is true, again, that it belongs to the realm of psychological experience and not of physical, but the science of to-day, unlike that of yesterday, recognizes both realms. Here

is a great experience—the Christian experience of God, repeating itself age by age, and finding its chief means, directly or indirectly, in the Bible. There have been several explanations of this phenomenon—several Christian explanations, I mean. Of recent centuries, in particular, they have centred in the word ‘inspiration.’ Probably every one of them has conserved some element of truth, yet none of them has said the last word. Our fathers were fond of one called ‘verbal inspiration.’ It was the ether of a Christian age. Now, Einstein has come in the form of historical criticism, and ‘verbal inspiration’ has gone. To-day we prefer not to commit ourselves to any such formula, but to say instead that the Bible tells the story of the gradual discovery of the truth about God, and that the story reaches its climax in the Man who is God. Do we deny the Christian experience? No, we only seek to find a better explanation of it. Or again, the expert comes with his exact, historical methods, and he declares that there are spots upon the sun. He finds that the Old Testament chronology is incorrect, and that the Hebrew account of God’s method in creation reflects the imperfect science of the age in which it was written, and that the Hebrew records have passed through the same processes as those of other ancient peoples, and so on. He even suggests that some of these discoveries will not hinder but help our faith. What are we to do with him? Cry out that ‘he is taking away our Bible’? As well might men say that the astronomer is ‘taking away our sun’! Let us be tolerant of change, or even of revolution, in explanation. Experience abides.

But some one will say, ‘Yes, but there are those who try, not to explain the Christian experience of the Bible, but to explain it away.’ Undoubtedly there are. In rebutting their attempt both the expert and the inexpert have a share. It is the part of the Christian scholar to meet their argument step by step. He can and will do this, just as thirty years ago he undertook and won the sterner conflict with materialism. It is the part of the inexpert to stand by his experience. For just so long as men find God through the Bible it will be vain to try to explain it away. The English Bible Society prints the Bible, or parts of it, in more than five hundred tongues, quietly confident that it will never find a race to say, ‘We have no use for this.’ We are so accustomed to the miracle of this commonplace that we miss its meaning. Man’s final quest is to find God. ‘Here, here, here, in the Bible,’ cry the nations one after another, ‘we do find Him.’ Be patient of explanations, for the experience lasts.

There are difficulties about this argument. For instance, it is very hard to say exactly where experience ends and explanation begins. But I do not think that any of the difficulties is fatal. I have not time to discuss them. I will only further remark that the ground I am taking is peculiarly Methodist. We Methodists have not yet done greatly in ways of explanation. We have few great thinkers—none, indeed, to place as thinkers with Augustine or Calvin. But we were perhaps the first to make experience primary in religion. Unwittingly our fathers applied there the test that science was already applying to the physical world. Here the whole world of thought is now following us. Our

Biblical type is the man of John's Gospel who cried, 'One thing I know, that, whereas I was blind, now I see.' He knew also the way of his healing—that one called Jesus had anointed his eyes with clay. Was it common clay or uncommon? It was both. The Bible is the clay of our spiritual seeing. It is not wrong to call it common, but that is the less half of the truth. Through it Jesus has touched our eyes, expert or not, and lo! we see, we see. The true Methodist is patient of change in explanation, for of experience he is sure.

The Rev. LYMAN DAVIS, D.D., LL.D. (Methodist Protestant Church), read an essay on 'Evangelical Theology in the Light of Experience and Philosophy.' He said:

The Christian Church is encamped to-day at the cross-roads of the ages, in the midst of a war-broken world—a prodigal world, drifting into the far country, and wasting the moral substance of humanity and the very heritage of God, and yet a new and glorious world, face to face with the morning, and crowned with visions of a brighter day than this earth has ever known.

Emerging from this dual world and besieging the Church with questions which become at once her greatest burden and her greatest opportunity, commingling throngs appear. Here we see a vast multitude of returning prodigals hungry for the bread of life to feed their famished souls; there, a multitude of new-born sons and daughters of the Kingdom, longing for manna from on high to nourish their heavenly ideals; and over yonder, in the outer shadows of the Lord's house, a bewildered multitude, groping among the guide-posts at the four corners of Christian thought, and yearning for a translation of the conflicting hieroglyphics of the schools into an everyday creed for the everyday man.

At this crisis of Christian history the great head of the Church does not put to His people any of the divisive questions of Christian theology, nor any of the speculative questions of Christian philosophy. He challenges the Church of to-day, even as He challenged those disciples who were the prototype of the Church, with that burning question: 'How many loaves have ye?' Let us believe, therefore, that such an hour as this is no time for theological ambiguity, and yet no time for theological intolerance; no time for a message of doubt, and yet no time for a message of ignorance; no time for beclouding the credentials of the faith, and yet no time for shrinking from any searchlight that dares to test these credentials; no time for cross-examining the witnessing oracles of the Most High, and yet no time for doubting the ability of these oracles to answer for themselves in the highest intellectual courts of the ages.

It is high time for the Christian Church to regain that spiritual self-poise which is justified by the fact that her feet are on the Rock of Ages, and high time for every school of the prophets and every minister of the Word to reaffirm, in all their fullness, the fundamental doctrines of the gospel, to enthrone the Christ above the creeds, and to unite all energies

and all agencies in the noble task of carrying the Cross as the emblem of righteousness and peace to the very ends of the earth.

The field that lies before us here, as expressed by the topic assigned, is too broad for definition. But one may venture to say that evangelical theology comprehends those fundamental Christian doctrines which have tacitly become, by their mutual acceptance, the composite, interdenominational creed of Protestant Christianity ; a creed which, as we believe, truly voices the essential teachings of Jesus and His earliest disciples, and which, at the passing of the Dark Ages, was born anew of the Holy Spirit through the medium of the Protestant Reformation ; a creed which, though it represents a progressive orthodoxy, and opens wide its windows to every true light that shines, still continues to hold fast, with unyielding integrity, to the unchanging universals of the faith, and strives to build the earthly kingdom of Christ four-square on the sure foundations laid of old.

The Christian Church is the willing godmother of science and philosophy, and is ready to hold a torch for every true explorer in every field of thought. Nay, more ; the Christian Church has herself given birth to the highest philosophy of all ; for what is Christian theology but the philosophical expression of Christian doctrine ? And yet, all too often, in the progressive development of the ages, the Christian Church has been hindered and halted by her bewildering alliance with alien philosophy. All too often the Christian theology of an epoch has been, not a spiritual evolution, but a philosophical evolution ; and even when worldly wisdom has been so devout as to become a theophilosophical influence, this proselyte of the gate, this probationer in the Lord's house, instead of becoming a real communicant, has returned into the pagan darkness whence it came, and has led many a true disciple into the wilderness of unbelief.

Now and again, as the generations have come and gone, Christian theology has gone astray through the dominating influence of a pseudo-Christian philosophy ; and herein lies the spiritual tragedy of the ages, the lost paradise of faith in many an epoch which might otherwise have seen the conversion of the whole world to Jesus Christ. Socrates and Plato were doubtless schoolmasters appointed of God to bring the Greek world nearer to the fullness of the times ; but Christian theology has never yet entirely disentangled itself from the assimilated errors of Greek philosophy. The Dark Ages were at once hastened in their approach and delayed in their departure by the commingling of pagan philosophy and the decadent theology of the Christian Church. And the greatest of all the wars of history came upon the world in these last days largely because evangelical religion was overshadowed in middle Europe by a philosophy which lent itself to tyrants and war-lords in the realm of the State, and to the science of destructive criticism in the provinces of the Church.

There is a glorious company of devout scholars in the world to-day who are pushing their eager explorations into every field, and they are laying their every trophy, as a humble tribute, at the feet of God. These Fellows of the Royal Society of Faith have enriched the whole realm of

literature by their noble contributions. The literature of unbelief discloses two hemispheres, the one occupied by the boldly anti-Christian book and the other by the pseudo-Christian book—that is to say, the book which sows doubt under the guise of faith; and the pseudo-Christian book is the real danger-signal of our day.

If, for example, you take the books innumerable which cover the literature of this subject, and blend their common traits into one composite book, and their several authors into one composite writer, what do they say for themselves? First of all this typical author proclaims, either directly or by implication, that the real scholarship of the world is in the most unquestioning agreement with the conclusions of this work. But it transpires that the author of this composite book accepts agreement with his conclusions as the one all-sufficient evidence of scholarship. Indeed, the writers of this school, and a multitude of their disciples, carry this cumulative egotism so far that if one explorer has acquired fifty units of knowledge in any given field, but superadds thereto a declaration of unbelief, he is classified as a real scholar; but if another surveyor of the Kingdom has acquired a hundred units of knowledge in the same field, but superadds thereto a confession of faith, he is presumed to have fallen short of the level of scholarship. And yet again, when the searchlight of this ultra-liberal school is turned upon the Holy Scriptures, their literary tests are so illogical that they would destroy every literary gem in every golden age.

Saddest of all books in the ultra-liberal school is the one which represents the literary evolution of the man who began his career as a devout Christian scholar; one whose heart was so true to the Christ as to become, throughout the earliest stages of his work, a safe monitor to the mind. But, in the long last, the one hemisphere of thought displaced the other, and, not only for himself, but for his eager disciples in the colleges and seminaries of the world, he joined with them

That nourish a blind life within the brain.

What befalls this nobleman of the kingdom of God, and what befalls his intellectual pupils?

The author himself may still have a heart-faith strong enough to bring him back to God, but when his disciples come to the parting of the ways between mind and heart, where their leader returns upon his own pathway to the fold of Christ, his young disciples are driven onward by the very momentum of their doubt, by the very inertia of unbelief, and soon find themselves in Doubting Castle, with neither the key of prayer nor the open sesame of an independent mind. But in the kingdom of Christ knowledge and faith kneel hand in hand at the feet of the same Master. All true science, in its ultimate fullness, is the progressive discovery of what God hath wrought in the realm of nature. All true philosophy, in its final purpose, is the progressive discovery of the laws of universal life, with a constant seeking after the great first cause. All true theology is an orderly interpretation of the witnessing presence of God in the natural

world and of the revealed will of God in the spiritual world. One may, therefore, venture to say that all true science and all true philosophy are the honest forerunners of true theology, and whosoever carries the pure diamond of Christian thought into the mountain lands of science and philosophy will see the answering radium of the Kingdom in every crucible.

Herbert Spencer, after going far afield into uncharted regions, came at last to what he called 'The Unknowable Reality,' and Immanuel Kant, after all his zigzag journeys into the realm of thought, finally reached the recognition of a primal being; and these two philosophers, although they knew it not, were simply groping their way upward through the winding stairs of honest thought to the starting-point of Christian theology. For what is Herbert Spencer's 'Unknowable Reality' but Immanuel Kant's primal being? And the moment you recognize the primal being you come to the first words of Genesis, and are ready to say, 'In the beginning, God.' And the whole mountain range of Christian theology rests upon the logical conclusions of philosophy as well as upon the revealed word of the Holy Scriptures.

The doctrines of the Christian faith do not stand apart like separated pillars of a temple, but like clustered columns, and therefore, when we magnify for one brief moment the great central truths of our holy religion, it must be understood that each one of these truths is vitally linked with other essential doctrines.

As firmly as the true Christian believes in God, the Father Almighty, so must he continue to believe in the doctrine of divine manifestation; in the disposition of an all-loving heavenly Father to make Himself known to His earthly children, and in the blessed truth that, when the divine oracles of nature were inadequate, He opened wide in a mystery the doors of Heaven, and appeared in all the manifold forms of a supernatural revelation; not to the withholding of the laws of nature, not to the displacement of the secondary causes of the universe, but simply by His overflowing presence round about His children, and His readiness to individualize Himself to every believing soul, in tokens of omnipotent love, in answer to the faintest cry from the cradle of humanity. And the advent of Jesus was but the crowning event of the progressive revelation of God. For Jesus was not only the Lamb of God, slain from the foundation of the world, but the offspring of God, potentially born from the foundation of the world.

And, being at once the Son of God and the Son of Man, He was able to give a *true* diagnosis of this sin-sick world, and to give mankind that consciousness of sin and that degree of penitence essential to salvation.

He took the suffering human race;
He read each wound, each weakness clear.
He struck His finger on the place,
And said: Thou ailest here and here!

In the clear noonday, high above the cloud-lands of doubt, looms the Cross of Calvary and the Lamb of God which taketh away the sin of the world.

Salvation comes always through sacrifice; and sacrifice becomes atonement.

The three hundred Greeks who died at Thermopylae were the vicarious offering through which the greatest civilization of the ancient world was saved; and the forty thousand British heroes who laid down their lives in that glorious retreat from Mons were a sacrificial offering to the honour of nations and to the freedom of the world. A like solemnity is associated with our every remembrance of the heroes of France who died at Verdun to make good their patriotic vow, 'They shall not pass'; and those brave and true Americans who sleep in glorious graves under the shadow of the storied woods they won in the cause of civilization.

But what are all these as compared with the sacrificial atonement of Calvary? In the Greek city of Mycenae stands the Gate of the Lions, which for five thousand years and more has defied at once the destructive elements of nature and every passing whirlwind of war. And the strength of that famous structure lies in its elemental simplicity, for it consists only of two upright pillars of stone surmounted by a stone cross-beam. In the Kalesthenic evolution of Greek architecture strength and beauty were blended in the one great temple at Athens, and the Porch of the Maidens, leading to that temple, represents the crowning triumph of the Athenian master-builders. But that temple stood through the centuries only because, undergirding all its beauty and glory, was that unchanging principle of repose, the one factor of safety, the forgotten but ever-present pillars of stone. Men of the kingdom of Christ, let others weave their paper garlands to adorn their empty creeds, but for you and me, let us thank God and rejoice that the Cross of Calvary is standing yet, the one sure support for this war-shaken world, the unbroken pillar of the ages.

The forgotten symbols of early Methodism, such as the camp-meeting, the class-meeting, and the mourners' bench, may never be restored again as of old; but Methodism has never forgotten, and never can forget, the essential doctrine of regeneration, of which outward symbols are but the passing shadows. We may have our social welfare work, supported by the passionate enthusiasm of the whole Church in every city and countryside of the whole world. But the supreme need of humanity is a still more glorious visitation of the Holy Spirit in the miracle of regeneration—regeneration of the nation; regeneration of every social unit, and of the whole social mass. Modern science very wisely pursues its investigations and bases its conclusions upon the law of experience—not the experience of the one man for the one moment, but the assembled experience of all mankind throughout the ages. But the Christian Church claims and possesses not alone every clear discovery made in the realm of nature, but a broader, deeper, and higher realm of experience opened up to believing hearts through the miracle of regeneration; even a Pentecost for every assembly of the Church and a burning bush for every pilgrim on the journey of life.

Evangelical theology must give larger place to what one may call the doctrine of humanity, the doctrine of social redemption. The Church

which does not give earnest and passionate attention to the social and industrial problems of its own day is nineteen hundred years behind the times. For the social advent of Jesus was synchronous with the Sermon on the Mount ; and His social doctrines were so plain that we can instantly identify the doctrine of universal kinship, the doctrine of goodwill, the doctrine of moral neighbourhood, the doctrine of mutual service, and the doctrine of self-denial.

While this doctrine looks forward to the universal brotherhood of peoples and races we must not ignore its natural beginning. The process must begin in the progressive affiliation of kindred peoples. And it is important to the progress of religion as well as to the safety of civilization that the two great hemispheres of the Anglo-Saxon race, Great Britain and America, shall stand together in every oncoming crisis of humanity ; not together against anybody else, but together for the sake of everybody else ; not simply because of the fact that if these two peoples do not stand together they will surely fall together, but because in their destiny is involved the destiny of the glorious land of the Huguenots, and the land where sleeps the dust of Paul the martyr, and the new-born peoples who first saw the light of evangelical truth in the torch held by the hand of John Huss.

As the highest mountain peak of Christian theology stands unshaken in our hearts the blessed doctrine of immortality and eternal life. And this hope finds its perennial springs in the heart of the ever-living Christ ; the Christ who proclaimed from the heights of victory beyond an empty tomb : ' I am He that liveth, though I was dead ; and behold I am alive from the ages to the ages ; and I have the keys ! ' Let us remember that the Christ who holds the keys to the gates of death is the lord keeper of all the keys of the kingdom of heaven on the earth. He is, therefore, the one supreme authority in every school of thought and the one Ruler over all the earth ; and while we continue to proclaim the historic Christ in all His human fullness and in all His divine proportions, and while we look with joyous expectation for the glad and final day when He shall come again, it is ours to cherish, and to proclaim throughout the Churches, the living and ever-present Saviour, the abiding, the onward-marching, and the all-conquering Jesus. It is written that His goings forth are from of old, from everlasting ; and He is still for ever going forth, for ever drawing near, for ever sailing the sea, for ever walking the earth, for ever waiting, as the Ruler of nations, just beyond the gates of power, and just outside the doors of the hearts of men ; waiting with the keys that will unlock all the problems of the kingdom of heaven.

The REV. WILLIAM BRADFIELD, B.A. (Wesleyan Methodist Church), said that in the great storms through which we had passed many of the things that could be shaken had been removed. Whatever had happened, it was certain that there was increasing light. God forbid that they should ever dream of changing the faith that was once delivered to the saints. Yet they might see old things from fresh angles and in different

ways. They used to hear, and some used to preach, terrible sermons on the wrath of God and the judgement of God in regard to sin that they would not preach to-day. Did that mean that the dreadful fact of sin was in any way mitigated? Our most modern science of psychology was threatening us with a doctrine of original sin that was blacker than any they learned forty years ago. We did not preach justification by faith in the old way, because we wanted to preach about the God who was a Father rather than One who was a Judge; but there remained unshaken the great fact that He forgave sin, and forgave it freely. Yes, there was growing light, but there was the old truth. He took it that the conviction of this Conference was that the old evangelical truth of salvation stood firm, and that they wanted to be as loyal to it as ever they were. Evangelism could never take second place. It could never be put off till the morrow. There could be no valid ministry unless the minister put first and foremost the salvation of the souls of men. If only that Conference could catch the old fire, the passion for the saving of souls, what triumphs might they not hope for in the next ten years!

The next address was delivered by the Rev. M. T. PLYLER, D.D. (Methodist Episcopal Church, South), who said:

Evangelical theology can be lived and preached and sung. It roots itself in experience and works itself out in personal relationships. In the golden days of camp-meeting glories in America the old circuit rider had preached one of his great evangelical sermons; this was followed by prayers and songs and exhortations and shoutings. The waves of religious fervour rolled out over the multitudes until 'Uncle Joe,' the good old coloured man who kept the camp, joined in the general rejoicing. Whereupon the old preacher cried aloud, 'That's right, Uncle Joe, when you get to heaven you will be just as white as any of us.' This added to the exultation, as the old coloured brother shouted, 'Bless de Lord, I feels de white a-comin' now.'

This plain man of simple faith in the forests of America was dreadfully conscious of God as a power in his own life. He had come into fellowship with Abraham building his altar under the stars, and with Jacob having naught but a stone for a pillow as the angels ran up and down the ladder of the skies. Moses walking with unsandalled feet as the bush flamed and burned on the desert horizon, or Isaiah awed amid the glories of the temple, were not more sure of God. To him God was a presence, God was a power, God was an experience.

Experience brings us to the core of personality and has to do with the whole field of personal relationships. This is the very essence of our Christianity. Dogmas and creeds gain a place whenever men begin to think about religion; forms of worship develop whenever religious life externalizes itself; and institutions take shape with the years; but these are not the inner core of religious life. Place and time and externals count for little. It is not in this mountain or in that. The living fountain

within counts. Though marred and broken was the life touched by the weary Messenger who sat on the curb of the wayside well, she knew the potency of the personal touch, and went away saying, 'He told me all that ever I did.' Her past lived again; her soul was stirred to its deepest depths. With the personal touch a new life began.

A theology that roots itself in experience and works itself out in personal relationships is of universal appeal. It is sufficiently individualistic to touch the inmost core of every life and universal enough to sweep the limits of all personal being. It is the flower in the crannied wall over and over again.

Whatever one may think about reality in its entirety—with the external and the internal world—there is no escaping the existence of a something, and along with this something—call it material or spiritual, or call it material *and* spiritual—there is the acknowledgement of a knower that makes aware of this something called reality. So there is the knower and the something known. More than this. There is the recognition of almost infinite multiplicity in this vast something we call reality. Now there must be a something that unifies this multiplicity, that brings in this sense of oneness. This unifying process is an essential element of the knower; and knowing is an element of personality. Thus this vast and varied universe becomes one, and is bound together in one consciousness—an absolute intellect. But the essential thing of personality is more than intellect. There is that active something called will which sits supreme over all—that something known as the supreme arbiter of being. You can make me do many things, but you cannot make me to *will* to do anything. Will is at the basis of personality and gives merit to action. Not what I do, but what I would do, comforts me.

What shall we say, then, of this multiplicity which we call reality or being but that it is an Infinite Will in action? And all this vast and varied being seems to be working together. Is this not a Supreme Personality that works in relation to finite personalities destined ultimately to be brought into harmonious action? 'My Father worketh hitherto and I work.' This is not Pantheism on the one hand, nor Materialism on the other. Pantheism denies the personality of God and the freedom of man; Materialism has no place for an active intelligence. Here is an active, intelligent being at work. God works; Jesus works; and all things work together for good in love. It is a matter of personal relationship unified in the bonds of love. So the master-word in evangelical theology is, 'God was in Christ reconciling the world unto Himself.' One day Jesus met a man who had not a friend in Jericho. This man was hated for his trade, and hated the more for the success he met with in his hated trade. No respectable man would call upon Zacchaeus. Much alone was he, and under condemnation by God and man. Jesus said to the little man—but the big sinner—up a tree, 'Come down and I will be your guest.' That day a new life began with Zacchaeus. The depths were stirred; the past ceased to be; God abode with him. On another day, in a most respectable place—a Pharisee's house—a great sinner wept

and poured out her tears and ointment, as she wiped His feet with the hair of her head. Jesus received her in His own gracious way, and a new faith and hope and love were born.

When Jesus touches the soul as Saviour, and establishes a personal relationship, a new life begins. In Him a real oneness of the human and the divine is possible for all the world. For, somehow, wherever men feel and think and act, wherever men suffer and doubt and sin, wherever the finite yearns for the infinite, there arises a sense of need, and men do welcome a saviour.

But the way of approach to God is not easy. Men by searching do not find God. The age-long accumulations of the nations which have forgotten God, and the barriers built up through the centuries by those who feel after Him, have made it hard for men to find their way to God. Even in Christian lands, among the followers of the Christ who came to show us God, are voices and dogmas and ecclesiasticisms that shut out God. Too often stress is placed upon a memorial stone by the wayside of the past rather than upon the growing, expanding mustard seed; upon a Nicodemus, with his questionings, rather than upon the little child used by Jesus as the real subject of the kingdom.

All that isolates or tends to separate from God must give place to a genuine oneness made possible in a living experience arising out of a conscious personal relationship. Fortunately, the instincts of the average man are sound when it comes to a belief in God and in an overruling providence, as well as in the certainty of life after death. These are fundamental in his convictions, and any one who speaks with authority here not only gets a hearing, but he gets a response. Deep calleth unto deep. Consequently, the message that comes out of a deep and a genuine experience reaches the heart. Shoddiness and mere pretence count for naught. With blistering words of hot indignation did Jesus rebuke those who did not ring true—the men who made a pretence. For all such the doom is certain. At this point theologians are especially exposed. Only a living, personal experience keeps theology fresh and strong and evangelical. This is the well-spring.

Experience is writ large in the Christian centuries. Back of all the achievements of the years are the throbbing hearts of master-spirits awfully conscious of God. Paul pioneered the way for a world-wide religion and forged chains of logic strong enough to bind the world to the throne of God; but beneath all this thought and action lived that thrilling, throbbing soul so sure of God. Mightily moved was he by the need which he saw about him and by the Macedonian call that came from across the sea. Augustine, one of the greatest theologians of the Christian centuries, yearned after God. Though about his life and works gathered an ecclesiastical system which became a body of death to the Christian Church for a thousand years, yet back of all this accumulation tending to mar the work of Augustine lived a man eager for God. 'Unquiet is our heart,' says Augustine, 'until it finds rest in Thee.' Luther rose in revolt against the whole system of mediation that intervenes between man and God,

because he, an Augustinian monk, had learned that the soul of man, naked and unafraid, can by faith, without the mediation of priest and sacrament, approach God. In the day of the Deists, when God had ceased to be a living presence among men, Wesley testified God does live in and move among men ; at that moment a revival began, the end of which is not yet. So, when the gospel moves upon the Roman world in Paul, and upon the mediaeval world in Augustine ; when the modern world began in Luther, and present-day evangelical theology had a new birth in Wesley, four strong men who desired nothing but God lived and loved and thought and wrought.

This is the one story left us in the record of prophet and preacher and poet and saint. Into the seers of old came the message of God which was as a fire shut up in their bones. They could but speak. It may have been an Amos, with words of righteousness ; Hosea, with a message of love out of a broken heart ; Isaiah, at court, rebuking kings and princes ; Jeremiah, living the life of the Crucified before the days of the Crucified. Be that as it may, they were preachers with a message to the people of their own times, bringing a message from God out of the depths of their own soul's deepest and most sacred experiences. Through them God came close to the people. Better than cloudy pillars and bleeding beasts were these men unto whom the message came, and out of whom God burst in terrible indignation against sin.

This makes the preacher at all times. Men in touch with the living love, fresh from the council-chambers of the Most High, possessed of a message trembling with the pulsations of the eternal world, can speak home to the heart of the race.

But that which issues from the heart alone
Will bend the heart of others to your own.

A message from God, wrought out in the alchemy of the heart's experience, will do more to stop the dry-rot of unbelief, to puncture religious sham and pretence, to shame selfishness and to rebuke sin, than all the nostrums of social reformers and panaceas of humanitarian agitators. The men fresh from the forests and the fields, from the shops and the factories, with a living experience of God, won victories in the early days of Methodism. They believed that all men may be saved, and that when a man is saved he will know it. With this slogan they moved on, enthusiastically praying and preaching and singing and shouting and feeding the poor and weeping over the lost until the Wesleyan movement swept around the world. These men pioneered the way, and they still live among us as those of whom the world was not worthy. Through these God broke upon the world anew, and evangelical theology had a new birth.

In the discussion which followed,

Mr. NORMAN SARGANT (Wesleyan Methodist Church) said as a layman he wondered if the gospel as Methodists presented it to-day would produce such a Revival as was seen two hundred years ago. After listening to the sermons of the past forty years, he had very grave doubts on the matter.

Methodist theology, he was afraid, had got something like the graveyard in which Wesley was buried—in need of repair and readjustment to present-day exigencies of thought. There was a difference between opinion and conviction, and he could not help thinking that theology to-day was ninety-five per cent. opinion and only five per cent. conviction.

The Rev. W. H. GUITON (French Wesleyan Methodist Church) said: I think it is very important that the Methodist people all over the world should know that this Conference proclaims plainly the supreme authority of the Bible. The Bible has this supreme authority, whatever we may think of it. But it is vital that we should accept this authority and submit to it.

This supreme authority was one of the great doctrines of John Wesley. I may say, by the way, that John Wesley had doctrines and preached them. He was not afraid of doctrines, because the doctrines he preached were found by him in the Bible and experienced in his daily life.

We have been told this afternoon of the rights of the critics. I think it is necessary to speak of the rights of the Bible to be rightly criticized. To be a good critic of the Bible one must realize certain conditions. The Bible is a spiritual book which cannot be criticized by unspiritual men. The Bible is the book of inspired men. The Holy Spirit which inspired the sacred writers is necessary to the reader of their writings. The best way of criticizing the Bible is to test it. The Bible is the book of true religious experience. The man who does not make religious experience, or does not want to make such experience, is unable to criticize the Bible. Let us say this to our people.

Let us tell them also that there is nothing in true scientific facts, in archaeological discoveries, which imperils the supreme authority of the Bible. The supreme authority of the Bible—giving testimony, from beginning to end, to the supreme authority of Jesus Christ—this is a great message; we must not fail to deliver this message.

It is true that the Bible is an objective authority. Some dear friends are nearly as much afraid of the word 'objective' as of the word 'doctrine.' In spite of this, their subjective body lives on objective food. In order to get a subjective feeling of satisfied appetite they are two or three times a day anxious to get an objective piece of bread. Friends, let us remember this law: The subjective lives always on the objective.

Let our poor, sinful, ignorant subjectivity rely more and more on the glorious objective authority of the Book of Christ, and, moreover, let us more and more intimately unite to the glorious objective authority of Christ Himself.

The Rev. W. F. LOTHOUSE, M.A. (Wesleyan Methodist Church), said there was a tendency in the Church to pay more attention to the authority of the Bible or the authority of doctrine than to the supreme authority of Christ. What was needed was not grotesque discussions about Balaam's ass or the serpent in the Garden of Eden, but a deeper conviction of the supremacy of the Saviour.

The Rev. J. S. NIGHTINGALE (Primitive Methodist Church) said the variety of opinion during the discussion might be a sign of health. If they could not agree about everything, one thing ought to come out of their discussion. The world would believe in the Church and in the Church's evangel when it got a better type of citizen amongst those who claimed to follow Jesus Christ. The world was sick of hackneyed phrases, but after thirty years' experience among the industrial classes of the North he testified that men were never so eager, never so willing, to listen to a fresh and arresting presentation of the undying gospel.

The Conference rose at 5.15 p.m.

FOURTH DAY

FRIDAY, SEPTEMBER 9

TOPIC :

CHRISTIAN UNITY

FIRST SESSION

Rev. Dr. S. D. CHOWN, General Superintendent of the Methodist Church of Canada, presided over this session.

The devotional service was conducted by the Rev. J. G. BICKERTON, D.D. (Methodist Episcopal Church).

The following recommendation of the Business Committee with respect to Ireland was presented by Dr. WORKMAN and unanimously adopted :

That this Ecumenical Methodist Conference, representing nearly forty million adherents throughout the world, is following with prayerful and sympathetic interest the negotiations that are proceeding in relation to the future government of Ireland, and devoutly prays that a happy and abiding settlement may soon be reached.

It was agreed that this should be telegraphed to the Prime Minister and Mr. de Valera.

The Rev. J. E. WAKERLEY announced that the question of publishing the Proceedings of the Conference had been considered, and the Sub-Committee had decided to take the risk of publishing a thousand volumes. The cost of printing had so greatly increased that the price of each volume would be £1. It was hoped that publication would be possible in two months.

As the result of an appeal by Bishop AINSWORTH, the vast majority of the delegates at once signified their intention of subscribing for copies. The Conference was informed that an order slip would be printed and circulated at once.

It was unanimously agreed that members of previous Ecumenical Conferences who were seated in the galleries should be invited to the floor of the house.

The Rev. HENRY SMITH (United Methodist Church) delivered the first essay, the subject of which was 'Aspects of Methodist Reunion.' He said :

I. John Wesley is said to have given Methodists a seven-fold counsel :

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

Our Lord said, 'Woe to the world because of occasions of stumbling ! For it must needs be that the occasions come ; but woe to that man by whom the occasion cometh.'

It is from this double standpoint that I would first approach the subject of Methodist Union.

Our divisions are said to be a perplexity and an occasion of stumbling to multitudes outside the Church. Take this statement from that arresting book, *The Army and Religion* : 'The men give "our unhappy divisions" as a reason for their aloofness from the Churches. They are to them a great cause of the "fog" about the meaning of Christianity.' This agrees with the uniform testimony of our Army chaplains generally. What then? End our divisions summarily? Not necessarily, for questions of principle and deeply felt conviction entered into the making of the divisions. But surely our Lord's words and Wesley's injunction involve that if we can, as far as we can, and as soon as we can, we should end our divisions and so make it easier for those for whom Christ died to come to Him and to enter into that fellowship in the Church of which He is the centre and life. Loyalty to our Lord and loyalty to our evangelistic mission demand this.

II. Methodist Union is part of a larger whole, part of a movement which is sweeping through Churches on every continent, a wave of a tidal sea which is breaking upon all the shores of Christendom.

The moving waters at their priest-like task
Of pure ablution round earth's human shores.

In England there has recently been formed a Federal Council of the Free Churches which has possibilities of much service in it. For some years the Wesleyan and Primitive and United Methodist Churches have been negotiating with a view to finding a way to corporate union—and with hopeful results.

In Canada, Australia, and New Zealand the Methodists, the Congregationalists, and the Presbyterians are negotiating, with the happiest prospect of becoming one Church.

In the United States of America (a) there is a growing feeling that the

Methodist Churches should come together. (b) A Council has been formed which bears the name of the United Churches of Christ in America. It consists of Churches which are united 'for the furtherance of the redemptive work of Christ in the world.' (c) Members of the Protestant Episcopal Church and of Congregational Churches, 'without any official sanction and purely on their own private initiative,' have prepared a concordat with a view to establishing intercommunion between those Churches in particular instances and as a practical approach toward eventual union.

It is difficult to tabulate the movements towards union in the mission fields. Two illustrations may be given. At Kikuyu, in 1918, representatives of four missionary societies, including the Church of England, in the British East Africa Protectorate, formulated a Constitution of Alliance—subsequently confirmed by the Home authorities—'with a view to moving along agreed lines of action appropriate to each society, so as to prepare the way for further organic unity.' In South India, some years ago, the Churches attached to five missionary societies united in one Church, called the South India United Church. Proposals are now being considered for a union between this Church and the Anglican Church in South India.

Wider still are movements recently initiated—one by the Protestant Episcopal Church of America, at Cincinnati in 1910, and bearing the name of Faith and Order, the other by the Anglican bishops gathered in the last Lambeth Council when they issued their remarkable Appeal about twelve months ago. Both envisage the union of episcopal and non-episcopal, Anglican and non-Anglican Churches, not only of the east and west, but all the world over. It is an enchanting and haunting dream, a thrilling vision and an awe-inspiring aim which is thus presented to us. Whether it can be realized is not a question that concerns us here.

What does concern us is that the movement for the union of the Churches is not local, but continental, is not characteristic of Churches of one order only, but of every order, is not confined to the restless west, but touches the calm east also, is not showing itself in new Churches only, but is stirring mightily in Churches hoary with age and traditions. What shall we say to these things? Can we say anything less than 'Behold the finger of God!' and stand in awe and watch to see whither the finger guides? The Bishop of Bombay sums up the position, I think, when he says: 'That the wish, the longing for unity is Christ's, His own prayer shows. We need not therefore be afraid that the spirit which is bearing us toward unity is not of God. On the other hand, this does not mean that every proposal for unity is according to the will of God. Our proposed next steps may be amiss, but that does not mean that the impulse is not from above. *The mighty wind of God is blowing upon us*' (italics mine).

Against the spacious background of these facts let us set Methodist Union. It is a part—and no small part—of this great whole, a large wave of this great sea which is breaking upon the shores of Christendom.

III. As to Methodist Union it must be emphatically stated that he who would help it forward must know what Methodist Disunion means. What do they know of union who only union know? It is quackery to prescribe for an ailment of which you have no knowledge. You must find where the old shoe pinches if you would make another that does not pinch. In the first seventy years of its history, Methodism was fissiparous; it grew by division, or in spite of it. They tell me that that is a lower form of growth, if not the lowest; that the higher form is growth by unity. At least, that was the way in the Primitive Church: 'And all that believed were together. . . . And the Lord added to them day by day those that were being saved.' But the Methodists did not keep together; they split off from one another. Why they did this, it is the duty of all who would heal the divisions of Methodism to search out. It was not from sheer 'cussedness' nor because our fathers had a double dose of original sin. To do what they did broke the hearts of some of them. It brought to others wounds and hurts which were not healed to the day of their death. It was for all of them a reason for regret. But they dared not do other than they did, for in their thought questions of principle were involved. In the mercy of God what they did has worked for the enrichment of Methodism, for it has conserved something which will become a valuable possession of a reunited Methodism. All this he must understand who sets about uniting the divided hosts of Methodism.

IV. Again, he who would help Methodist Union should learn what unions hitherto accomplished have meant for the Churches concerned. The unifying period of Methodism began in 1857, when three denominations which had broken off from the Wesleyan Church became one in the United Methodist Free Churches. In 1907 the United Methodist Free Churches, the Bible Christians, and the Methodist New Connexion became one in the United Methodist Church. These are the only unions which have taken place so far in Methodism in the homeland. But between 1857 and 1907 came complete Methodist Union in Ireland, in Canada, in Australia, and in New Zealand. Methodist Union is therefore not a leap in the dark. It is something of which Methodists have had experience in a pre-eminent degree, and to an extent unmatched in any other branch of the Church.

What does that experience teach? (1) Make a canvass of the united Churches. Would they return to their former separations? The answer in every case is an emphatic No! They wonder now why they did not unite sooner. An editor's office is often a cave of the winds, and he knows pretty well what way the wind is blowing. During the fourteen years that I have been editor of the *United Methodist*, the weekly journal of our Church, I have not received a single letter from one of our people saying that our union was a mistake, and ought not to have taken place. (2) Recent unions have shown that the principles for which our fathers suffered the pain of separation can be conserved; that convictions can be respected; that the New Testament rights and duties of the ministry and the laity can be brought into harmonious relations, without sustaining

loss or depreciation. (3) Union has demonstrated that in spirit, in *ethos*, in genius, in experience of the things of God, in aptitude for evangelizing the world, Methodism is one ; that its differences are not at the centre but at the circumference, not in the depths of its being but on the surface, not in the things it needs to do and must do, but in its ways of doing them, and that it can make changes in all these respects without unfaithfulness to its past, without sacrificing its essential character, and without proving recreant to its God-given mission. It can change its clothes without changing itself. It can change its name, its usages, and its methods, and yet maintain its essential identity and fulfil its divine vocation. (4) It is found that the union, say, of three Churches does not mean one, plus one, plus one, but that another plus is added. The whole has a power which the parts did not possess separately. When the prismatic rays unite, they give neither red, blue, nor yellow, but something richer, intenser, more comprehensive, more potent—white light. So when brethren dwell together in unity an overflowing quality comes upon them.

It is like the precious oil upon the head,
That ran down upon the beard,
Even Aaron's beard ;
That came down upon the skirts of his garments ;
Like the dew of Hermon,
That cometh down upon the mountains of Zion :
For there the Lord commanded the blessing,
Even life for evermore.

V. Again, he who would help Methodist Union must show the grace of patience and exercise the holy art of prayer.

He must be patient. (1) Methodist ignorance of one another's Churches is grievous, palpable, colossal. They have the strangest and sometimes the weirdest notions of each other's services and preachers and spirit. (2) So Methodists are prejudiced against each other, for ignorance is the prolific mother of prejudices. Even an elect Methodist lady could say, ' Union ? Do you expect me to worship with those United Methodists ? ' (3) We move into an altogether different region when we think of sons who look askance at Methodist Union for fear that their consenting to it should even seem to mean that they are recreant to the things for which their fathers fought and suffered. (4) Others doubt if the proposed unions will make for the more effective building up of the kingdom of God. For all these things the remedy is patience in disseminating knowledge, in cultivating fellowship, in facing and discussing difficulties.

To patience must be added prayer. Prayer enlightens the understanding, creates warmth of soul, teaches the divine way and will, baptizes with love, draws men nearer to God, and therefore nearer to one another.

Union is a spiritual thing or it is nothing. It is of hearts, or it is a bondage. All which means that Union is a gift of God. Nor is that all. ' Reunion,' says the Lambeth Appeal, ' is an adventure of goodwill and still more of faith,' and for this ' nothing less is required than a new

discovery of the recreative resources of God.' Let Methodists give themselves to prayer, and they will make this new discovery. May they make it speedily! Then Union, Methodist and other, will easily take care of itself.

Bishop E. D. Mouzon, D.D. (Methodist Episcopal Church, South), who gave the first address, said uniformity might not mean life, but death. There was a complacent shallowness which mistook itself for charity. The essential things in Methodism were experience and life, and the great doctrines growing out of experience and life. In things that were essential they were all agreed. Touching experience, they were one. As to doctrine, they were agreed that nothing was worth while except that which affected life and transformed character. It was in methods of administration that they disagreed. Vital matters united them. So far as America was concerned, the time had come when the two great Episcopal Methodisms must be one or must answer before the judgement-bar of God. They had tried federation, but the Federal Council broke down when the very first case was presented to it. It seemed their hopes had been disappointed, and he regretted that he had to bring a report to that effect. They must wait a while until they recovered from the effects of the war. The two Churches—the Methodist Episcopal Church and the Methodist Episcopal Church, South—had much to learn regarding each other, and there was a good deal of apathy among their members. It was a peculiar type of mind that appealed to the God of yesterday and did not hear the voice of God to-day. His voice was calling to them to be one. Let them harden not their hearts.

Sir ROBERT W. PERKS (Wesleyan Methodist Church) delivered the second address, his subject being 'Methodist Union: A National Need.' Sir Robert said he wished to urge that the Methodist Church had to realize its duty to the nation. Methodist Union in this country had ceased to be a dream, and was on the eve of practical accomplishment. It had won the support of the vast majority of their people. Methodism had long ceased to be a pure experiment. They had not been a failure. They further claimed the support and sympathy of people in all lands because they had been a Protestant Church. They stood for the right of the individual to interpret the Scriptures for himself and to go direct to the foot of the Cross for salvation. A third claim they put forward to their place in the sun was that the Methodist Churches had been the friends of the people and the pioneers of liberty. A fourth claim was that they had a great army of ministers and laity, and they had given to the laity a position in the government of the Church which had been a tower of strength to them. To-day they wanted to bring all the force of their machinery and effort to bear upon Government in order that they might fight the evils of intemperance, in order that they might cleanse the newspapers of the country which published so much foul trash, and in order that they might deal with all social wrongs, and uplift and purify the whole nation.

Dr. JAMES R. JOY (Methodist Episcopal Church) read an essay on 'Aspects of Methodist Reunion.' He said :

Since men began to go up in the air in planes and to do business in the vast serene, the world has accustomed itself to new aspects of things which were old and familiar. The aerial camera plays a great part in illustrating the news of the planet, and in unfolding before minds hitherto ground-gripping and short-sighted extensive prospects in which for the first time objects are seen in their true relation. We know to what extraordinary advantage these new aspects of old mother earth's features are turned in working out the problems of military engineering. So in the past forty years these Ecumenical Conferences have been lifting us Methodists above the old points of view which our fathers occupied and giving us new altitudes from which to study the terrain, determine and map the rivers and mountain ranges of thought and feeling and fix the lines of movement and action in the religious world. It is my purpose in the light of the new era to consider certain aspects of Methodist unification in America as they present themselves at the present time.

We Methodists are often charged with boastfulness. Our denominational expansion has been so amazing that it exhilarates us to talk about it, not only in family gatherings like this, but sometimes in inter-denominational councils, where it seldom receives spontaneous applause. My own Church, the Methodist Episcopal, has this bump of brag so exceptionally developed that a wag has dubbed us 'Methodist Statistical,' a name which will be hard to live down, for, like the precocious poet, we too have

Lisped in numbers, for the numbers came.

But there is one form of numerical increase of which *no* American Methodist is proud. He likes to brag that there are so many tens of millions of adherents, but he relegates to the parenthesis and the agate footnote the fact that the Methodist population is dispersed among fifteen or more classified sorts and kinds of Methodist Churches. He glories in 'our great Methodism,' but he does not tell you that the full flowing stream which burst from the rock in the last quarter of the eighteenth century had divided more than once before the nineteenth century had completed its first quarter, and ere the century was half spent had been subjected to one of those seismic convulsions which rend and tear human stuff, and ever since has flowed in two distinct major channels instead of moving onward in one majestic and resistless flood.

A chart, for which I am indebted to Dr. Eric North McCoy, of New York, shows more eloquently than words the extent to which the main current of American Methodism has been sluiced off into these runnels. A second chart is designed to show what would be the breadth of the Methodist flood could all these various bodies move forward as one.

I should like to have you consider the reunion of these American Methodist Churches as **DESIRABLE, PRACTICABLE, and INEVITABLE.**

I. It is *desirable* that American Methodism should become one united body.

1. Because the necessity is upon all Christian people to compose their non-essential differences and join heart and hand in the crusade for a Christian America and a Christian world. The rising tide of materialism was already threatening to drown the spiritual ideals of our nation long before the Great War burst all the dikes, and flooded our national life with waves of extravagance, self-indulgence, and godlessness. The pursuit of wealth and pleasure goes madly on, to the indifference or scornful neglect of those ideas which—whether called Puritan or Methodist—have given the American Commonwealth its moral tone and influence. To regain the lost ground and to fight a winning battle against the demoralizing forces which are now at large requires the consolidation of every element of effective power. Methodism, with its firm faith in God and its warm sympathy with men, is peculiarly fitted to hold the centre of the attacking column, but it cannot advance with divided forces and under rival commands. United we stand and drive the enemy. Divided we fall back, and the day is lost. Unity, therefore, should be our first and strongest desire.

2. Again, Methodist Union is *desirable* because without it we must spend men and money in wasteful rivalry. We are aggressive folk, we Methodists, and difficult people to keep within metes and bounds. Wesley's defiant 'I look upon all the world as my parish' is not only written on the tablet in yonder stately abbey. You may read it on every Methodist heart. It has led us into every land, preaching our message in every tongue. Our manifest destiny is to expand. 'It's better farther on,' is one of our watchwords. But there should never be two Methodist preachers on a one-man job, so long as countless tasks remain in America and the world with no man to send to them. We desire such a union of Methodism as shall release every man and every dollar from competitive activity for service in new and undermanned fields. There is not enough Methodist gunpowder to allow a grain of it to be fired at fellow Methodists. Yet there is no denying that such waste and such cross-firing now go on, and will go on until we shall all be one.

3. And why should I hesitate to say what is in the minds of all of you who perceive the trend of events? Protestantism was never in such need of shock troops as now. No discerner of the signs of the times—not to say reader of the Roman Catholic press—can doubt that the Vatican has summoned all its resources in these post-war years of confusion and dismay to seize every advantage and crowd through every door that stands ajar. In America, as here and in France and Italy and Poland, that hierarchy which has everywhere revealed itself as a conspiracy against human freedom is grasping eagerly at power. This company needs no word from me to point the menace which that aggressive movement holds for the larger spiritual liberties which Anglo-Saxon peoples have achieved through centuries of painful endeavour. But the signal has been flashed out from Rome that the wave of Protestantism is receding ;

that the Reformation churches have lost faith in the Bible; that they even question the divinity of their Christ; and that the time has come to recover all that Luther took away. The hope is aroused that one supreme effort at this crisis will turn the wavering world from the doubts and questionings of Protestantism back to the old Roman allegiance, back to its moorings on the Rock of Peter. How shall Protestantism resist this drive without a united Methodism at its core? *We* have been taught to seek in our own breasts a spiritual witness which is more satisfying than the 'authority' of the Petrine Church. We have numbers, we have *morale*, we have access to people of every class, we have incomparable organization, we have a record of service to humanity. Yet we, who should be the solid foundation of Protestantism, are content to lie in fragments. May God by some speedy miracle of grace transmute us into a monolith which nothing shall disintegrate or overthrow, and which shall be to other restless souls like the shadow of a great rock in a weary land.

4. Methodist Union is *desirable* as an example and incentive to others. It is sad to confess that Protestantism has drawn so many lines of separation through the Christian world. In America this tendency to comminuted fracture has run wild. We have hundreds of denominations—not only fifteen kinds of Methodists, but sixteen species of Baptists. Even such close-knit stuff as Presbyterians are made of has unravelled out into eleven recognized Church bodies. All these require more or less denominational machinery, conventions, assemblies, moderators, presidents, and boards at the top, and at the bottom a multiplication of feeble congregations often competing for support in the same locality, living at a dying rate, and wasting their denominational substance on doctor's bills in the form of home mission grants. It is true that Union movements have been proposed in several of these groups. But American Protestantism will not make the plunge until some great and typically American group like the Methodists shall demonstrate its practicability. The Methodist Episcopal Church and the Methodist Episcopal Church, South, and the Methodist Protestant Churches are the proper ones to demonstrate its practicability. If they are successful, it takes no unusual prophetic faculty to forecast that within another decade the twelve million Methodists will be allied with a blue army of ten million Presbyterians and a seagoing fleet of ten million Baptists, and that these three evangelical bodies, equally loyal to Christ and friendly to each other, will be working in complete understanding and with a common purpose at home and in all the mission fields of the world.

II. Many considerations indicate the *practicability* of Methodist Union. Let others dwell on the difficulties and obstacles, known and unknown, which beset the enterprise. Some of them are inherent in human nature (not to say human depravity). Others are from habits of thought and action which are characteristic of institutional and especially ecclesiastical corporate life. Still others, I venture to believe, are insubstantial, and will dissolve in the presence of the will to do the deed! It serves the

occasion better to confine this paper to the considerations which underlie the writer's conviction that the separated American Methodist Churches can be brought together.

1. Spiritually there has never been any division among American Methodists. They have all come to Christ along the same path, have confessed the same heart experience, acknowledged the same proofs of the Holy Spirit's presence, partaken of the same sacrament. North, south, east, and west, the Methodists sing the same songs to the same tunes, and experience the same emotions as they sing. Ministers pass without shock from the pulpit of one branch to another, and use the old sermons with no more change than to suit the illustrations to the new latitude. Spiritually and doctrinally nothing has ever come between us. This is of immense importance in the negotiation of a reunion of Churches. Creeds are notorious stumbling-blocks, but our Methodist standards are providentially so indefinite that a wholesome liberality of thought prevails everywhere amongst us. Heresy trials rarely vex our Methodist peace. In this general homogeneity of spiritual understanding and teaching and tolerance, I find strong assurance that a real and lasting union lies within the bounds of practicability.

2. It is true that considerable variations of *polity* exist between us. Some have bishops. Others have none. Some admit laymen to their governing conferences. Some have yet to attain that state of grace. Even the Episcopal Methodists are not agreed as to the relative powers of General Superintendents and General Conferences, or as to the wisdom of allowing a General Conference to pass upon the constitutionality of its own acts. Yet the tendency of all these Methodist bodies follows a common line of development. Without going deeply into these matters, it may be pointed out that the principle of lay representation has made its way from the Methodist Protestants, perhaps its originators, into the Methodist Episcopal Church, South, and has been adopted in part by the Methodist Episcopal Church. Moreover, the Methodist Protestants, who once considered a bishop a serious liability, have now elected a superintendent, who, if not a bishop, at least happens to be the sort of man who ought to be one.

It is even more important to note that the discussions of the Plan of Unification presented by the joint Commission in 1920 advanced no insuperable objections to an agreement on the powers of bishops and General Conference, and on the moot question of a final court of appeals to determine constitutional matters. In fact all these questions, which in former times have been storm centres, and on which men have held convictions for which peradventure some would even dare to die, have now entered the realm of peaceful negotiation, with the minority evidently prepared to abide by the decision when duly arrived at, in view of the greater benefits to flow from unity.

3. It counts much toward the *practicability* of reunion that the Methodist people not only believe alike and are accustomed to a similar polity, but that they have a common inheritance of denominational history. There

is no one of us, whatever his special allegiance, who has not experienced the same thrill as he has stood in Wesley's Chapel, meditated over St. Susanna's grave, or lingered musing in the apartments hallowed by association with the life and death of our common founder. In these we are all one. And we Americans are one in our veneration of Embury and Strawbridge, the pioneers, and of Asbury and his fellow itinerants, who rode the forest trails and well and truly laid the foundations on which their sons have builded the Churches which we represent here to-day. Each body of Methodists has its own group of heroes, but we all hold in common veneration the men of the first period. At John Street, at Old George's, at Lovely Lane, and in Mount Olivet Cemetery we are Methodists and nothing else. This joint treasure of history and tradition constitutes an invaluable asset in assuring the practicability of the eventful restoration of the separated Churches to substantial unity.

III. And now I dare to look beyond the doubts and discouragements of this hour and to declare that I find reason to believe that American Methodist Union is not only desirable and practicable, but that it is *inevitable*!

1. The rising generation favours it, and their hand holds the key of the future. To the younger Methodists the story of the era of strife in which the present divisions were born is ancient history. To them the warriors who bore the brunt of those battles are as dead as Caesar and Sennacherib. The recital of those things move them not at all. They feel themselves to be Methodists without any qualifying adjectives. They are keenly aware of the real oneness of Methodism, but slow to grasp the sophisticated arguments of their elders, who would convince them that those things are vital which they know to be non-essential. The younger generation does not conceal its impatience of these divisions, or its intention of doing away with them as soon as it assumes control. And what the younger generation really desires must eventually come to pass.

2. *The missionaries are for it.* If, as some one has said, you can make a Chinaman understand Christianity, but you cannot translate Presbyterianism into Chinese, how shall we indicate to the Kaffir or the Malay the delicate distinctions between Methodist Episcopalianism and Methodist Episcopalianism, South? The cab-driver who told his passenger that a certain building was 'the Methodist Episcopal Church North of God, sah,' and another was 'the Methodist Episcopal Church South of God, sah,' demonstrated the difficulty which primitive intellects encounter in dealing with our highly refined nomenclature. And missionaries in the foreign fields, knowing that Methodism as opposed to heathenism is one and indivisible, are praying fervently for the speedy coming of the day when the Church shall be one at the home base also, even as it yearns to be one in Asia and Africa. And in the end the fervent effectual prayer of the righteous missionary availeth much.

3. The spirit of the time demands Methodist Unity. In business and secular affairs reorganization and consolidation are the order of the day. Isolation is seen to mean loss and failure. The human mind has developed

a new technique in devising forms of co-operation and incorporation adequate to the demands of the occasion. The Churches, reservoirs of conservatism though they are, cannot permanently hold out against this centripetal force. They must conform. It only remains for some denomination to make the break for unity. The others will be quick to follow. God grant that Methodism may be the one to lead !

4. *God wills it.* Surely it is no other voice than His that speaks to us through the spirit of the times. He it is who is moving in the Churches and calling upon them to banish the petty issues of a bygone past and dedicate themselves henceforward with all their mind and soul and strength to the united advancement of His Kingdom among men. Who but He prompted the bringing together of these sons and daughters of Wesley out of every land in the Ecumene, to sit together at this old hearthstone in the mother country and to renew at its sources their faith in Him and their enthusiasm for that propaganda of His gospel which has been so blessed in the labours of Wesley and his followers. For years after Wesley's death Methodism spread by subdivision. Bitterness and strife ruled between the severed groups, each of which claimed to be the true custodian of the founder's spirit and message. Seventy years ago he who would have proposed an Ecumenical Conference would have been thought to have lost his wits. Wesleyans and Primitive, Bible Christian and New Connexion, Methodist Episcopal, Methodist Protestant, Southern Methodist, Wesleyan Methodist, African Methodist, Bethel, and Zion, every name a reminder of discord and division ! And how long ago *this* day of 1921 makes that one seem ! For now not only do we meet here in family conference, blessing the tie that binds, but the disintegrating forces have ceased to operate, and the work of reunion has actually begun. The Canadian Churches long ago found their way back into one commodious and happy dwelling. The Australasians have closed their ranks and march under one flag. You of Great Britain, we hear with satisfaction, are working hopefully toward a more perfect union in your steady, purposeful, compromising British fashion (which we greatly envy you). We believe that in all this you have been carrying out the will of God. And we believe that America, where the Methodist units are often larger and less mobile, and where denominational divisions have been graven deeper by Civil War, and complicated by sectional and racial feeling, God is speaking in these recent days and in thunder tones. And in the end the American Methodists will not be found fighting against God ! Some fair day, not many decades hence I fondly trust, in some conference like this, perhaps from this very platform, after you Britons shall have found the way to Union, some fortunate brother of my blood shall stand before you and thank God that at last it is done ! That at last the American Methodists have accomplished the desirable, the practicable, the inevitable thing, and have come together, to go no more out for ever ! The house which was divided against itself will be one again ; a house, it may be, of many mansions, like that which is prepared for all who love His appearing, but still one Methodist house, with one name, the name of Methodist

upon its portal, and one symbol above it, the symbol of the Cross of Christ !

The Rev. HENRY J. TAYLOR (Primitive Methodist Church) gave an address on 'Union or Competition.' He said :

This topic seems to suggest that the Union of the churches is the remedy for wasteful, unwise, and unchristian competition. Competition as a general working principle, either in nature or in grace, was not necessarily to be depreciated. If men had never competed with wild animals and certain forces of nature they would have been exterminated in the morning of time, in which case there would have been no Union problem to solve. The story of the years is a record of the triumphs of competition in discovery, production, distribution, efficiency, business, and religions; but, whenever and wherever it has brought anything up to the level and limit of efficiency, competition should from that time and point cease to fight for its own hand, and co-operate with whosoever and whatsoever will to maintain and distribute the boons it has won.

Competition in arms resulted in the Great War. Victors and vanquished have seen the madness of militarism. Competition in arms should cease, and there should from now on be co-operation in the League of Nations for preserving the peace of the world. Banking concerns, business combines, having by competition discovered and perfected their methods, have had the good sense to combine so that no energy or costs will be expended in competition. All of which means that all their resources can be put into the business in hand. My topic simply asks if the time has come for the Methodist Church 'to go and do likewise.' We have reached common ground. The characteristics of Methodism—conversion, sanctification, evangelism, and fellowship—are as much the possession of one section as of another. The Joint Committee of Methodist Union, after three years of frank and full inquiry, all but unanimously agrees that there is no doctrinal, financial, or ecclesiastical reason for remaining apart. The things that separate are temporal; the things that unite are eternal.

Two things have impressed me in the course of these negotiations. All the members of the Committee who at the start were lukewarm or cold or hostile to Union, were either Wesleyans or Primitive Methodists. As far as the discussions have hitherto revealed, and as far as I know, every member of the United Methodist Church who came on the Committee was favourable to Union. They belonged to a Church which had had fourteen years of Union experience, and it is noteworthy that they are so convinced of the wisdom of the step they took in 1907 that they are ready and eager to come into the larger Union.

A second fact has emerged. Many of the difficulties in the minds of the Wesleyans and Primitives three years ago have in the course of the conversations either been reduced or entirely removed. Storms were predicted; some said that there would be thunder and lightning, and

that we should have a rough passage, but I can say that no storm has reached the Committee, and the thermometer faithfully registering the atmospheric conditions is set to 'fair.' One outstanding fact has contributed to this. Wherever in the providence of God Methodist Union has been consummated, the United Church has been saved from waste of money, men, and spiritual energy, and combination has borne it to bigger achievements for God and man. History is revelation. We should hear the voice of God in the march of events.

Sir Robert Perks passionately pleads for the villages. Thousands of them in Great Britain are without the Methodist witness, while, on the other hand, hundreds of them have two and even three more or less anæmic witnesses, where one full-orbed and robust church would be more effective. Because men are filled with the Holy Ghost they need not be fools in business.

We are forced to think of the slums and crowded areas. Are these multitudes never to be tackled and won? I speak with knowledge and most intimate experience of this problem, and unhesitatingly affirm that there is no half-empty chapel in any crowded part of this or any other city, which could not become a hive of evangelism if we could find the men and the money to work them, and I also believe that both these could be found if we dropped wasteful competition and united our forces.

After the widening and sobering effects of the war, the best young brains of Methodism are not going to be consecrated to the beating of hopelessly dead causes. Poky little village chapels, underground schoolrooms, dirty, dilapidated churches, simply won't do; slum churches as well as slum houses must go. We must everywhere set the Cross in spacious circumstances, with a programme as large as the needs of human life and of all lives. Big and brave plans will lure brainy men, and what no one Church can do a United Church can set to triumphant music.

The second address, on 'Methodist Union and Christian Brotherhood,' was given by Bishop GEORGE C. CLEMENT (African Methodist Episcopal Zion Church). He said:

I would call attention to a very definite and hopeful prospect—that of the Negro Methodists in the United States. In February, 1918, the Federated Council of Bishops of the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Coloured Methodist Episcopal Churches in session at Louisville, Ky., appointed a commission to consider the organic union of these bodies. The commission consisted of three bishops, three elders, and three laymen from each Church, twenty-seven in all, and a meeting was held in Birmingham, Ala., April 3, 1918. A plan of Union was drafted and submitted to the respective General Conferences of the three Churches. In May, 1918, the Coloured Methodist Episcopal General Conference at Chicago adopted the proposed plan by an overwhelming majority, and in May, 1920, both the A.M.E. and the A.M.E. Zion General Conferences, meeting respectively at St. Louis and

Knoxville, voted for it almost unanimously. When carried to the Annual Conferences those of the C.M.E. Church failed to ratify, but both the A.M.E. and A.M.E. Zion Annual Conferences showed the required majority. Steps have already been taken to hold a joint meeting of the bishops of the two largest Negro Methodist bodies, and, being both a prophet and the son of a prophet, I can predict that 1925 will see a joint General Conference of the A.M.E. and A.M.E. Zion Churches.

Let me speak briefly of 'Methodist Union and Christian Brotherhood.'

Standing on the vantage-ground of this Ecumenical Conference, and looking out over the world, what do we behold? What a spectacle! A world full of bitterness and strife, a sad, sorrowing world, teeming with restless millions, and crying aloud for help. What is the greatest need of the world to-day? It is Christian brotherhood, the sympathy and helpfulness which can come only from hearts true to the Master's great commandment, 'Thou shalt love thy neighbour as thyself.' I would not sound a discordant note in this assembly, and yet there are tens of thousands of Methodists in our own country over the seas who wonder why the League of Nations dared not mention the Deity, and they are hoping that some one, when the great disarmament Conference assembles in Washington in November, will at least say, 'Let us pray.'

How is Methodist Union to affect the world in behalf of brotherhood?

1. Methodism has a heritage of brotherhood from both St. Paul and John Wesley. You may be surprised at our claiming St. Paul for Methodism, but I recall that the good Dr. Findlay proved at Toronto that St. Paul belongs to us rather than to our Presbyterian brethren, who have long sought to pre-empt him for themselves. St. Paul certainly did not forget race, for he was not unmindful that he was a Jew, but, mark you, when it comes to the kingdom of Christ he says, 'To the Jew first, but also to the Gentile.'

Paul wrote that 'there is neither Jew nor Greek, barbarian nor Scythian, circumcized nor uncircumcized, bond nor free, but all are one in Christ Jesus.' If writing to-day, St. Paul would say, There is neither Occident nor Orient, north nor south, black nor white, capital nor labour, but all are brothers in Jesus Christ our Lord.

2. Methodism has the machinery for spreading the doctrine of brotherhood. There are millions of members, millions of Sunday-school scholars, with inestimable wealth in churches, schools, books, and missionary contribution. What more could be desired to carry the message of Christian brotherhood to all the world?

3. Methodism has a great heart—a heart that throbs and warms with a great passion for all mankind. John Wesley declared 'The world is my parish,' and his first work in the ministry was to go as a missionary to the Indians of North America. Can we not still feel the impulse of his high endeavour, and does not his great spirit still thrill us? Surely to-day the call of all mankind for sympathy and love, for justice and opportunity, cannot go unanswered. Well can and will a united Methodist Church serve the human race in this respect.

In the discussion which followed, the Rev. Dr. G. ADAMS (Methodist Episcopal Church) said they must remember that this question of Union was not specifically confined to Methodists. They might look outside their own denomination and see delightful relationships. Dr. Adams gave illustrations of a distinctively spiritual unity which had been demonstrated in his own city, New York, where Dr. Harry Fosdick, a Baptist, was ministering in a Presbyterian Church, while maintaining his original beliefs.

The Rev. E. ALDOM FRENCH said with regard to the progress of Methodist Union in this country they could not claim that they had won the battle, but he would emphatically claim that they were winning. At the last Wesleyan Methodist Conference he met no one who said any other than that Methodist Union was bound to come. They had had a great deal of patience, and they would have more, but the time had come to say quite frankly to the Churches that their mind must now be made up. Until this question was settled, all other developments in their Churches tended to be hindered and hung up. All movements for Union had been created by the instinctive, though only half-conscious, conviction that the business of the Church in this generation was to evangelize the whole world. They must win everywhere, or they would lose everywhere. In the present divided state of the Church it was impossible to achieve their ends. They had only to consider the situation in countries like India to see this. If it had been proposed to unite with Rome or with Unitarianism, there would have been a storm of protest, but there was no protest of the Christian conscience against Methodist Union. There was almost a miracle at the last Wesleyan Conference. For the first time in history every Ex-President of the Conference voted on the side of progress in this matter. It had been asked if they had not great sympathy with Anglicanism. The difficulty of the Lambeth Proposals was the question of episcopal ordination. He would never suggest for one moment that they should refuse the Lambeth Appeal, but he did suggest that it was easier for him to unite with the Primitive Methodist who preached the same gospel and did not ask him to be re-ordained than to unite with an Anglican who made such conditions. He wanted the largest possible Union, and the only way to it was through Methodist Union.

Mr. G. P. DYMOND (United Methodist Church) had heard the voice of Hugh Price Hughes speaking through an American that morning. We must press on to the goal, knowing that there was no need for discouragement.

Bishop CANNON (Methodist Episcopal Church, South), though a persistent advocate of the Union of American Methodism, denied that their division in 1844 was a mistake. Without that neither would have become so great as they are to-day. But now the time has come for Union again—and only mutual ignorance bars the way.

Mr. S. A. VIRGIL, a coloured delegate of the Methodist Episcopal Church, hoped that on the mission field converts would never know of Methodism in its many branches, but only of the one Church of Jesus.

Rev. MICHAEL DICKIE, the delegate from Brazil, said that three Brazilian Conferences had voted unanimously for Union. If the matter was left to missionaries they would soon settle it!

Rev. W. H. GUITON (French Wesleyan Methodist Church) thought it would be advisable to establish a permanent Committee which would represent all the Methodist Churches of the world. The aim of this Committee would be to create a deeper co-operation between all these Churches,

in view of further Union. This was surely one of the most solemn hours in the history of Methodism, and, he might say, in the history of the world. This hour was the seed of a magnificent future. God was surely with us, and this was the best of all.

Bishop EDGAR BLAKE (Methodist Episcopal Church) told of twelve million dollars invested in competitive work in some southern areas, a miserable misuse of money which really belonged to God. And yet every element in the situation is under our control ; we can have Union if and when we want it !

Rev. Dr. A. S. STEWART (Methodist Church of Canada) closed the session. He stated that so far from there being regret for the Union of Canadian Methodism in 1883 it had made them desire a larger Union still. Now the Methodist, Congregationalist, and Presbyterian Churches have given an overwhelming vote for organic Union.

SECOND SESSION

At this session the Rev. JOHN HORNABROOK (Wesleyan Methodist Church) presided.

The devotional service was conducted by the REV. E. BROMAGE (Wesleyan Reform Union).

The first essay, on 'The Reunion of Christendom: Some Steps in a Programme of Achievement,' was read by Dr. DAVID G. DOWNEY (Methodist Episcopal Church). He said:

The topic assigned for consideration is of cosmic importance. Any adequate discussion would involve questions of creed, history, theology, polity, and kindred matters. It is obvious that the time allotted to this paper makes exhaustive treatment impossible and necessitates a careful delimitation of theme.

That the Reunion of Christendom is desirable, and that its consummation should be attempted, is assumed. Arguments and discussions bearing on both these points have been produced in abundance and are easily available. If an American colloquialism be permissible, I will venture to say, in the language of the New York Stock Exchange, that we are 'long on theory and short on practice.' What we need is not knowledge, but grace and strength to apply the knowledge we already have.

'Tis one thing to know, and another to practise.
And thence I conclude that the real God-function
Is to furnish a motive and injunction
For practising what we know already.

Finding myself in full and happy accord with the aim of the last Oxford Conference, to wit: 'Not merely to promote but to secure Reunion,' I purpose to consider 'Some Steps in a Programme for the Reunion of Christendom.'

In a recent discussion of this question Bishop William F. McDowell, of the Methodist Episcopal Church, in a consideration of obstacles in the way of Reunion, very wisely mentioned 'the difficulty of reversing an historical process.' We are apt to forget or ignore the fact that the present condition of Christendom is the outcome of a long historic development, and in our eagerness to remedy a situation we attempt to substitute the cataclysmic or the instantaneous for the slower and more orderly methods of historic evolution. We need to remember that historic outcomes will in all probability be changed historically—that is, by the

historic method. Some of the failures in connexion with efforts toward Reunion are due in large measure to the attempt to reverse the historic method abruptly. This is notably so in the case of the two larger Methodisms in the United States. The commissioners representing these two Churches felt that they were obligated by certain instructions and commitments, and so attempted the task of Reunion by the principle of reorganization. The time element was largely ignored. A constitution complete almost to the last detail was prepared, only to find that one of the Churches at least was not ready for so great and sudden an innovation.

This illustrates the fact that in many—indeed, one may say in most—of our efforts at Reunion we begin in the wrong place—with our leaders, our theological standards, our methods of government. Every one knows that Conferences, Synods, Presbyteries, Assemblies, Conventions, and Houses of Bishops are conservative, and rightly so. Position and responsibility make for caution. The attempt to revise or do away with inherited ideals, vested interests, historic statements, and ecclesiastical dignities from the top downward is an almost impossible task. It can only be accomplished when the ground swell from the vast body of the disciples registers in the unsettlement of the seats of the mighty. This ground swell is part of the historic process. Methodism is the child of providence in nothing more than in her historic development. Her class leaders, her local preachers, her itinerancy, her various types of conferences, and her manifold activities and institutions were not handed to her ready made. They were providentially provided to meet the need of the hour and the day. Being found necessary and workable, they were accepted, used, and ultimately became an integral part of her flexible and efficient organization.

In all this there is both illumination and instruction. We are prone to lament and complain of the evils of disunion. That evils do exist is without question. Is it not true, however, that these evils are lessening, that they are fewer and far less powerful than a generation ago? Has not the time come for the Church of Christ to emphasize the increase in the spirit of unity, to rejoice in it, and in the growing purpose to find that complete unity both of inner spirit and outer form that must be in the mind of God? *A first step*, then, in the achievement of Reunion is to recognize that the historic processes making for the Reunion of Christendom are already in action. Centuries ago these processes made for disunion and denominationalism, and necessarily and wisely so. To-day, with equal necessity and equal wisdom, and under the same divine guidance, they are hastening the oneness of the Church of Christ. Why are we discussing this question to-day? What is the meaning of Commissions on Faith and Order, of Lambeth Conferences, of Presbyterian Overtures for Organic Union, of Oxford and Kingsway Conferences, of Federal Councils of the Churches of Christ, of Interchurch World Movements and kindred organizations, movements, and conferences in every land where Christ is known? Of course they are partial, incomplete, imperfect; none the less the meaning is plain, to wit: that the Spirit of God through

the historic process is moving upon the hearts and minds of His followers everywhere, creating the right atmosphere and developing the conviction that the only permissible goal of Christianity is a united Church (in such form as He may will) functioning in all lands, and laying compelling hands upon every realm of life, to the end that the kingdoms of this world may become the kingdom of our Lord and His Christ.

We are so anxious for Reunion, for a perfect plan, for a visible organic whole, that we frequently overlook present-day realities. *A second step*, then, is the recognition of the fact that many of our readjustments are not merely efforts toward, but *actually achievements in, Reunion*. Take for the purpose of illustration the Sunday-school situation in the United States. The two larger Methodisms are in constant co-operation and unity. The same ideals, the same plans, and the same literature are advanced and promoted, so that practically seventy-five per cent. of all the literature used in Sunday schools, South and North, is identical. The important fact is not that one Church plans and the other accepts, but that together the principles and plans are formulated and applied. Unity of purpose and of practice is an actual achievement. This unity is evident on a larger scale in the preparation, publication, and use of the uniform and graded lessons. Here we find a number of Churches facing the total Sunday-school task as a unit, realizing that in point of fact the religious education of the young is not so many different tasks for so many different denominations or Churches, but one task for all the Churches. This common development and use of method and material in the Sunday-school department is an achievement in Reunion well worthy of emphasis to-day, and full of promise for the future. In all this is there not suggestion for further advance? Why two Methodist *Reviews*? One with joint editorship would be better every way, and, properly managed and edited, could easily be a medium hastening the sure coming day of Methodist Reunion. The same is true with respect to publishers and editors generally. A union of these forces, perhaps first Methodistically and then interdenominationally, is neither impracticable nor impossible. A daily newspaper in every great centre conducted on Christian principles, interpreting world affairs from the Christian viewpoint, is to-day a perfectly attainable objective. A union of faith with work is all that is needed. Instead of wasting time and energy on present impossible schemes of national or world-wide mergers, why not concentrate on some of these lesser and less spectacular elements, the accomplishment of which will surely register a signal advance in the total programme?

Another illustration in our programme of achievement is found in the mission field. The union of Canadian and American Methodism in Japan is a sure harbinger of a wider and more complete merger, not only in that, but in all other missionary fields. Perhaps no better illustration of the progress of the movement for a union of the Christian forces can be found than in Latin America. In Mexico these forces, with the exception of the Protestant Episcopalians and the Southern Baptists, have come to an agreement as to spheres of influence and places of work. As Robert E.

Speer says, 'A map of Mexico may be presented showing the whole country portioned out, not with the idea of exclusion, but on the principle of taking care of the whole task that must be done.' Perhaps the most notable and praiseworthy incident in connexion with the adjustment of the work in Mexico was the retirement of the Methodist Episcopal Church, South, from Mexico City. While under the agreement that Church might have remained it voluntarily moved North, leaving to the Methodist Episcopal Church eight churches and congregations, one of the congregations having the finest church building in Mexico City. Here will be found a Union Theological Seminary, Hospital, and Publishing House, the latter issuing a weekly Union Christian paper. The same is true in the Philippine Islands, where the Articles of Comity include all save the Episcopalians. In this field the Churches have a generic Union name, with a Union Theological Seminary and College.

Other illustrations in this special field could easily be adduced. What is here noted, however, is sufficient ground for claiming real progress and important achievements in Christian union. The time will soon come when all forces at work in these fields will unhesitatingly proclaim that they are in missionary work not for the sake of increasing the number of Methodists, Presbyterians, or Episcopalians in the world, but for the sake of increasing the number of those who accept and follow Christ as Saviour and Lord. Let us work and pray for the day when the Church of Christ—one Church—shall be regnant in the many fields now partially occupied by various branches of that Church.

The present status of Reunion in Canada still further illustrates *present-day achievement*. The movement began in the seventies with the union of all the Presbyterian bodies and the partial union of the Methodists. From that time until the day a few weeks since, when the Presbyterian Assembly by a vote of 414 to 107 decided to 'consummate the proposed union as expeditiously as possible,' though the way has been devious, the trail at times almost obliterated, the process slow, the end has never been lost sight of, and the result is now positively assured. Here we have actual Reunion on a nation-wide scale. Of course it is regrettable that the Baptists and the Episcopalians declined to unite. A reliable authority states: 'When the negotiations for Union were in process the Baptists declined to enter with us on the ground that they had a distinctive work to do. The Church of England Bishops sent us the famous Quadrilateral as the basis which would have to be accepted ere negotiations could commence. As this included the "historic Episcopate" the way was closed before it was opened. The recent developments at Lambeth put a new light on the situation, but it is generally agreed that our task is to complete the pending Union and then turn to face the larger issue. Episcopal and Baptist incorporation, however, are not yet in the world of practical politics.' The work for the United Church in Canada is clear. It is as stated; first, to consolidate existing gains, and second, to convince the Episcopalians and Baptists that words without works are dead. If only *all* the Christian bodies in Canada would speedily unite, that country

might once again lead the way, and thus increase the already large debt due her for many admirable principles and institutions.

A recent writer claims that denominational theological schools are a hindrance to Reunion. His claim is that the emphasis on denominational doctrines and peculiarities makes the task of Union more difficult. However that may be, it is certain that Union Schools of Theology are increasing, and must be counted as a genuine step in the programme of achievement. The mission field has blazed the trail here as in other ways. The lack of funds for separate schools, the pressure of necessity, the logic of the situation in the face of a compact and unified paganism, has made it easier for the missions than for the mother Churches. None the less, the lesson is clear, The mothers may well profit by the experiences of the children. Are not the essential Christian doctrines practically the same in Evangelical Protestantism? Why, then, should it be necessary for every denomination to maintain and increase its own schools? Why not combine some of these schools? Of course the polity and practices of each denomination will have to be taught and interpreted so long as these denominations exist; but if we are really in earnest about this matter of Reunion, more and better Union Schools of Theology would seem to be a distinct advance toward the goal.

The methods and plans preparing the way for Canadian Reunion, and, in fact, making it imperative, are particularly suggestive. They show the high value of the local church and the local community as an essential step in a programme of achievement. While conferences and presbyteries were deliberating and hesitating the local churches and local communities began to take matters in hand. The new provinces of Western Canada refused to wait, and in hundreds of communities the local churches on their own initiative united by adopting the basis of Union and the model constitution of the proposed United Church. There thus sprang up hundreds of united churches, which, in the absence of some special provision, would be merely non-connexional congregations. This created a situation that neither the Methodists nor Presbyterians could afford to ignore. The fact that hundreds of churches had been organized on the basis of pledges given, and that failure to keep the pledges would involve the disruption of these churches and communities, created a commanding condition and became a determining factor in the final vote. The result in Canada shows that if the local churches and local communities really want Union, they can have it. And who doubts the reality of the desire on the part of the laity and the communities in general? The time has come for the advocates of Reunion to turn their attention to these most inviting fields. Whatever may be the case elsewhere, here the harvest is ripe and ready for the reaping.

Again the lesson is plain. When conferences, assemblies, synods, presbyteries, and bishops find that the local churches and communities are demanding practical Union in the one work of Christ they will take notice. Quite likely they will turn from discussing the subtleties of creeds, orders, and forms, and give their attention to the really important question

of bringing the various branches of the one Church of Christ into a practical unity of thought and practice.

Perhaps it is just as well to state plainly that the shortest and quickest step in the achievement of unity lies in a return to the simplicity that is in Christ. One cannot but be impressed with the fact that some who are most prolific in discussions, conferences, and plans for Reunion are likewise most deficient in practice. As we have seen, these Churches do not unite with other Churches in Canada or in Latin America. They are not even officially related to the Federal Council of the Churches of Christ in America. They seem to insist upon exalting creeds and orders to a position if not of primacy at least of equality with the requirements of the New Testament.

Now we have no objection to creeds and forms and orders in their place. It must be remembered, however, that they are of human origin, not of divine ordination. They are subject to change, with the changing order and thought of every age. Any attempt to make them the necessary basis of a United Church is foredoomed to failure. Ancient creeds, however good, are not the ultimate truth. As one has truly said, they are 'milestones on the road to truth.' They are simply the best expressions of theological truth the human mind was capable of making at the time when they were formulated. They can and doubtless will be improved. To claim that the historic creeds embody all of religious truth for all time is to deny the presence and the dynamic of the Holy Spirit in the Church of to-day. This denial I am not ready to make.

I know how well the Fathers taught,
What works the later Schoolmen wrought.
I revered old-time faith and men,
But God is with us now as then.
His force of love is still unspent,
His hate of sin as imminent,
And still the measure of our needs
Outgrows the cramping bounds of creeds.

That Episcopacy is a good and convenient form of Church order and government Methodist Episcopalians will be the last to deny; but that it is essential, on a parity with the Sacraments, the only permissible base for a reunited Christendom, they will not for a moment admit. Any scheme or plan exalting the secondary and the incidental to a position of primary importance will, I am confident, find no acceptance with the rank and file of the Protestant Churches of America. We emphatically decline to be entangled in any such yoke of bondage. We will not surrender the liberty that is in Christ. Let no one say that this is opposition to unity. Far from it. It is simply an insistence upon the ideals of the New Testament. A United Church of Christ will undoubtedly appear, and the way to hasten that appearing is to make the requirements as simple as the requirements of the gospel. The United Church when it comes must be as broad as the gospel. It can know neither bond nor free, neither race nor colour. It cannot be a Caucasian or an Asiatic, an

Oriental or an Occidental Church ; it must be in truth Ecumenical—a world Church. It must not be for one race—brown, black, yellow, red, or white—but for all races, and the corner-stone on which it will rest can be none other than Christ and the simplicity that is in Him. Other things are incidental. He is essential. Other teachings are valuable for seasons and times and places ; His teachings are fundamental for all seasons, times, places, and peoples. When the various branches of the Church of Christ are willing and ready to recognize and to act upon this simple truth they will have taken the final step in the programme for the Reunion of Christendom.

Hushed be the noise and the strife of the schools,
Volume and sermon, pamphlet and speech,
The lips of the wise and the prattle of fools—
Let the Son of Man teach.

Who has the key of the future but He ?
Who can unravel the skein ?
We have travailed and longed to be free—
We have travailed in vain.

Bewildered, dejected, and prone to despair,
To Him as of yore do we turn and beseech ;
Our ears are all open, give heed to our prayer—
O Son of Man, teach.

The first address was by Sir GEORGE SMITH, D.L. (Wesleyan Methodist Church), the subject being 'The Spiritual Essentials of Unity.' The SECRETARY announced that in consequence of illness Sir George could not be present. It was decided to send a letter to Sir George expressive of its affectionate regard and appreciation of his many services. The address was read by the Rev. J. E. WAKERLEY, and was as follows :

1. Surely, amongst the recent signs of the times of this changeful age, there is none more arresting than the impulse toward greater unity amongst the Christian Churches of the world.

The practical universality of the movement, the rapidity of its spread, and the marked change of attitude on the part of at least one great communion, leave few of us with any possible doubt that this impulse toward brotherliness is from the great Father Himself.

The illustration most familiar to us of the European Churches is found in the recent report and appeal of the Lambeth Conference of Bishops, contrasted with widely differing utterances, of no distant date, from similar sources, which it would now be ungracious to recall.

I hold that we should be guilty before God if we failed to discern these signs of the times, and more guilty if, discerning them, we were to be spiritually irresponsible to a call so plainly of divine origin.

2. By what means, then, can we, as Churches and individuals, promote the spiritual unity of Christendom ? The first answer is too obvious for

argument. Inasmuch as we believe the brotherly impulse to be from the Holy Spirit, then the nearer every man of us is to that Source of the movement the better qualified shall we become to assist in furthering it. If the impulse be spiritual, then the greater the number of intensely spiritual men and women in the Churches, the more rapid and sure will be the progress toward unity. For, rest assured, no abiding spiritual unity will be effected by our ecclesiastical legislators, our Church diplomats and constitution-draughtsmen, however able and well meaning. This great matter is not for clever brains, but for hearts on fire for God and man.

Our first essential, then, for promoting greater spiritual unity is a deepened spiritual life of our own. So shall we watch and follow the leading of the Pillar of Cloud and Fire.

3. Granting, then, that this is the *first* essential toward greater unity of the Churches, what is the *second*? I believe the second need is a higher capacity for spiritual recognition across the boundaries of Church organization, and even of differing interpretations of our articles of faith. I believe that it is the measure in which such mutual spiritual recognition already exists and has recently increased which largely explains the improved attitude of the Churches toward each other. Let us pray that, by God's blessing, the same cause and its gracious effect may increase and develop more and more.

4. Was not the Edinburgh Missionary Conference—of which many of you were probably members, like myself—an epoch-making period in that respect? And do you not think that the modified opinions in some inner ecclesiastical circles of this country date from that eventful week?

Some of us will never forget the appeal of the then Bishop of Southwark from the minor points on which we differed to the fundamental points on which we agreed, and the solemn moment when he claimed the witness of 'the Holy Spirit who has fallen upon us here together this day.' Every man present felt the testimony to be true, and that hence, whatever our differences of creed or formulary, it was impossible for us then to think of that assembled company but as brothers in Christ Jesus.

5. I urge that the second spiritual necessity for greater unity thus consists in our power and readiness to recognize the brother in Christ, yes, and the saint of God, amongst those who seem hopelessly divided from us in ritual and practice.

A Conference such as this, so largely homogeneous in doctrine, is perhaps inevitably prone to insist on its own standards, and to feel intolerant toward any widely divergent opinions; and, incidentally, I may add that there is no man here more devotedly attached to the Wesleyan standards than I. But the greater Union can come only by our lifting up our eyes to see that the Holy Spirit's tide overflows all boundaries of particular doctrine, and in proportion as we know that those who seem 'sundered far' may and do 'meet by faith around one common mercy-seat.'

6. My subject being 'the spiritual essentials of unity,' it does not fall to me to discuss the means of giving outward and visible evidence of the

greater unity which we all desire. But I cannot withhold the opinion that, with the increase of mutual spiritual recognition and of the Spirit-breathed atmosphere of brotherhood, there will soon be manifested the natural sequel of Christian ministers of the various Churches assisting, and supplying for, one another in each others' Churches; and it will become an impossible thing to exclude any baptized person, professing and calling himself a Christian, from the table of the Lord in any Church dedicated to His name.

7. And when, some will ask, the visible organic Union to which so many impatiently aspire? Brethren, I thank God that the simple and obvious steps toward greater unity which I have advocated need not wait for organic Union. For it seems to me that that vision must inevitably tarry, whilst the steps toward closer brotherhood have begun already, and, by God's grace, shall increase day by day. We know the earnest brethren who will be disappointed by this suggestion, the type of mind to which organic Union and the recognition of orders are the most vital things, the first, and not the last, step toward the greater Christian Union. But I cannot restrain the conviction that corporate Union will not only prove to be a plant of slow growth, but that it can grow at all only in the atmosphere of improved spiritual brotherhood, the creation and preservation of which is the immediate duty of all of us.

8. And may I venture one other word at the risk of differing from many of my friends? Are we sure that the corporate Union so warmly advocated in some quarters, and which contemplates the inclusion in one organic communion not only of varying rituals and order but widely differing beliefs and doctrines, represents the surest path of brotherhood, peace, and wisdom, or that it is the immediate purpose of the Holy Spirit for the Churches in their present condition?

9. I dare thus to express my doubt, but I hasten to close on a better note of certainty and solemn conviction.

Whatever becomes of corporate organic Union, whether its advance be lingering or rapid, it is our manifest duty and privilege—the privilege of every separate Church and every member—now to cultivate and improve spiritual unity amongst all who love our Lord Jesus Christ in sincerity, and to exemplify the same at every opportunity for brotherly kindness and united Christian action.

And surely it moves us to wondering thankfulness and lively faith to recognize, as I think we must, the gracious working of the Author of Peace and Lover of Concord in thus breathing a new atmosphere of Christian brotherhood throughout the world, and drawing the divided Churches nearer, if not always by direct lines toward each other, yet by converging lines toward Himself.

The second address was given by the Rev. PAUL H. LINN, D.D. (Methodist Episcopal Church, South). He said :

In modern civilization nothing is more obtrusive than the fact that populations are turning from rural life to urban. Even before the Great

War, and in so new a country as America, the trend was so manifest that wise men were writing editorials urging the young people to go back to the farms, but they, observing that the writers themselves did not return, smiled and stayed in town.

Then came the war, and even those who had remained in rural life got a taste of the city, and when the war was ended they, too, determined to be city dwellers. Increased education and increased experience join in urging all men to protest against the isolation of rural life, and so effective is their call that even America has now the majority of its citizens dwelling in cities.

This movement to the cities, which is so manifest with us, is, though less conspicuous, just as real in the older nations of the world, and it is intimately related to the question of Church Reunion, for it presents to Christianity for solution two most difficult problems. The first relates to ethical values. City living demands the development of a morality both stronger and more inclusive than that which is necessary in rural communities; stronger because of the increased incentive to immorality which the city offers, and more inclusive because of the larger effects of immorality owing to the greater complexity of social relationships in cities.

In the simple relationships of rural living, if one be individually moral, it matters little whether he has ever given attention to social responsibility or not. If he is honest and honourable in his personal life, it is of no great concern, for example, if he quits digging coals, but when life becomes urban, his attitude toward mining may be much more important than his personal honesty, for if he refuses to mine innocent children may freeze. The Church, therefore, because of this trend toward urban life, is forced to face no less a task than to make the whole world rethink its moral creed. The second problem, forced on the Church by this changing condition, is that of removing class hatred, which springs immediately from increasing urban life. There is no such problem among rural folk. The sons of the rich and of the poor associate in school and church, and so learn each other's personal worth and sympathy. Under such conditions, suspicion and distrust can have no birth. But when men turn to cities the classes have no more contact. They congregate in different sections. They attend different churches and different schools. They have no common meeting-place in which to learn mutual sympathy and worth, and so is bred the distrust and hate that threaten the future of the race.

Since it is apparent, then, that the trend toward city dwelling is causing the Churches to face the largest and most difficult tasks of their history, it behoves them to inquire how they may best proceed. Now the world is learning that large tasks can best be done by consolidation of agencies with the resulting strength of greater resources and of more complete organization. The change of thought in this matter in recent years in America has been pronounced, and has typed, I think, the thought of the world.

But if the advantages of consolidation are so apparent, why has not Church Union advanced more than it has?

There are four obstacles to Union which I wish to mention. Three of them, while practically effective, are not fundamental, and can be removed. Of these the first is ecclesiastical officialism. In America, we have developed what is known as the Missouri Plan for Uniting Episcopal Methodist Churches. Under it, a commission chooses two towns of equal opportunity, in one of which the northern branch of the Church is stronger and in the other, the southern branch. Then the weaker Church in each town is asked to withdraw as a mutual and equitable concession. The plan succeeded admirably until interfered with by bishops, who rendered it almost wholly ineffective. In this, I do not wish to criticize the bishops. Their conduct was, no doubt, natural. A bishop is general superintendent, not of the world, but of his Church, and so naturally he does not relish a withdrawal within the territory under his administration. No doubt, however, some limitation of the responsibility of bishops can be effected which will remove this obstacle to Union.

The second obstacle is the personal ambitions of clergymen. Leaders in the Churches are, after all, still human, and are covetous of the tinsel and trappings of power. It is to be expected, therefore, that those who have secured positions of leadership in their own denominations will be conservative in entering into consolidations in which their positions would not be assured. This expectation is confirmed in fact by our experience in attempting unification in America, but I believe this can be overcome by persistently emphasizing the need for our united strength until all men are willing to declare, 'He must increase, and I must decrease.'

The third obstacle springs from man's natural suspicions of others. As one of the commission appointed to attempt the unification of American Methodism, I was much impressed with the great care given to providing for the protection of minorities. No doubt in political consolidations such protection is highly important, for motives are often questionable, but surely it is not so in Churches. To admit that a minority in the Church is endangered by change of administration is to doubt the efficacy of the Holy Spirit in changing motives. I am certain, therefore, that this obstacle also can be removed by persuading men to consider the real implications of their suspicions.

But when we face the fourth obstacle, we must realize that its removal will be much more difficult, for it reaches much deeper than the other three. I refer to our different interpretations of doctrines and dogma, especially as they relate to the authority of the Scriptures. It is here that the fundamental obstacle to Union lies, for here, because of conscience, men with difficulty make any concessions. If we wish Union, and purpose to promote it, we should give ourselves to searching for so forceful a vindication of the authority of the Bible that all men can accept it as the sure word of God, and we should seek so sane a statement of its doctrines that all men can with good conscience repeat as their own the creed of Methodism. So only shall be ushered in that dreamed-of day when all Christians, with one Lord and one authoritative guide, shall march as one army for the conquest of the world.

Dr. J. SCOTT LIDGETT (Wesleyan Methodist Church) read the second essay, the subject of which was also 'The Reunion of Christendom.' He said :

The movement towards the Reunion of Christendom has gathered steadily increasing strength, and made important advances during the last twenty, and still more during the last ten years. The central stream of tendency and endeavour has been fed by many tributaries. The intimate fellowship of scholars and thinkers, strengthened by agreement both in the methods and in the results of research, has done much on the intellectual side to break down the barriers of foregone conclusions and traditional prejudice. Concerted endeavours to apply Christian principles to the complex problems of modern life have been equally influential on the practical side. Co-operation in the vast task of world-evangelization has done even more. By all these and other means not only has the fellowship of the Spirit been deepened and enlarged, but it has established an ever-growing variety of means for its satisfaction. The culmination of all such efforts was seen in the Edinburgh Conference of 1910. From that time forward the movement towards Reunion began to press beyond the stage of promotion by groups and sections to become the recognized objective of the Churches as a whole. The American proposal of a World Conference on Faith and Order, the interim reports of the English Committee that met in preparation for this Conference, and, as the result the epoch-making appeal of the Lambeth Conference of Bishops, have combined to bring the subject into the foreground of the practical politics of the Churches. Within this wider movement, numerous efforts to secure more limited projects of Reunion have sprung up all over the world, and are being prosecuted in the confident hope of early success. Hence it may reasonably be claimed that the Reunion of Christendom has by this time become the paramount concern of the Christian Churches throughout the world.

This great result could not possibly have been brought about by the influence either of abstract theorists or of ecclesiastical statesmen. It is equally true that it could not have been originated, nor can it be sustained, by emotional enthusiasm. The truth of the matter lies deeper than all these. The fact is that the existing differences between Churches have wrought themselves out. To a large extent they have become practically irrelevant ; to a still larger extent they have been undermined, all round, by wider experience, by more scientific scholarship, by transformed philosophy, and, as the result of all these, by a new spiritual temper. In so far as our differences represent permanent contributions to the interpretation and service of Christ, their meaning has been brought to such full expression and their effects have been so completely made manifest that the spiritual values in them can be generally recognized and universally sought after. Hence, so far as past differences are concerned, the period of appreciation and approximation has set in. Moreover, the overweening self-absorption of Western Christianity is passing

away before the gradual rise of a larger and more truly Catholic Christendom. And, still more, the gigantic task of seeking to secure the prevalence of the Christian mind and temper in face of the unparalleled problems of international changes and of social upheavals makes Reunion essential if the mind of Christ is to be fully ascertained and His Spirit effectually brought to bear upon the affairs of mankind. The operation of all these influences has been greatly accelerated by the world-shaking experience and consequences of the Great War. Hence both spiritual vision within the Church and external pressure upon the Church are combining to produce the conviction that Reunion is vital, not only to the *bene esse*, but even to the *esse*, of the Church.

Yet if the motive to seek the Reunion of Christendom is to prove effective, it must become fully conscious of itself. It must pass beyond the stage of occasional emotion and fitful impulse deliberately to apprehend and accept its ultimate goal and select the way by which this goal may eventually be attained. It must neither be misled about, nor affrighted, by the greatness of the way. Having accepted the goal and taken the way, it must pursue them without haste and without rest in the strength of faith and the full assurance of hope to the end. Once sure of its ultimate objective, the movement must make its ideal the standard and test by which the policy of all the Churches that seek to be reunited is determined day by day, in all affairs, whether greater or less. 'How will this or that course affect, for good or ill, the cause of Reunion?' must be the question constantly asked by every Church.

First of all, then, it is necessary to be sure of the goal at which we aim. As to this, three alternatives are open to our choice. Some would bid us to be content with fostering the spirit of fellowship and multiplying the means of its cultivation and expression, without seeking or even desiring to give to such fellowship any organic shape. Others propose federation as the only practicable policy. The greatest weight and mass of opinion, however, among those who treat Reunion seriously has reached the conclusion that organic and organized unity is the only objective that can possibly satisfy the spiritual and practical needs that must be met.

It is easy to point out how inadequate are the first two alternatives either to satisfy the spiritual demand or to meet the exigencies of the situation. The unorganized influence of goodwill must needs be fitful and incalculable. It follows inclination more than it responds to duty. In the absence of one all-embracing organization it must needs multiply limited and sometimes clashing societies, bewildering in their variety, uncertain and incomplete in their grasp, defective in their authority. Above all, any systematic endeavour to make goodwill thorough, practical, and sustained in its exercise must inevitably carry it beyond itself to seek some permanent and comprehensive corporate expression.

The shortcomings of federation are equally apparent. To begin with, any federal scheme must, of necessity, start with the recognition of independence and difference, not with that of unity and agreement. Federation tempers and transcends differences, yet in so doing it emphasizes and

perpetuates them. It proceeds, not from unity of life, but from community of interests, gradually asserting their importance over against unqualified independence, and selected with jealous care lest the outlying differences should be undermined and the existing independence be impaired. Federation would create an immense organization for an inadequate result. It would become the instrument of ecclesiastics, but would remain remote from the common life. It would entirely fail to overcome the particularity of experience, thought, and aim which is the evil attendant upon our denominational separations. In a word, federation is insufficiently radical to bring about the perfect fellowship of spiritual communion, of common counsel and action, which can only be enjoyed by those who know themselves to belong to one body and not merely to be ministered to by an external and distant organization. Moreover, the force that would bring the whole Church to a really effective federation would as easily carry it forward to a solution far profounder, more vital and comprehensive.

There remains, therefore, the ideal of organic and corporate Reunion. This alone is truly primitive and apostolic. For example, the Epistle to the Ephesians declares in one breath that 'there is one *Body* and one *Spirit*' (Eph. iv. 4). This Body is the Body of Christ, and grows 'unto a full-grown Man' (Eph. iv. 13). Hence it cannot be divided, or imperfectly effective in its unity, without inflicting injury, not only upon itself, but upon its Head. 'Every (several) building,' however diverse and distant it may at first appear to be, 'groweth into a (one) holy temple in the Lord' (Eph. ii. 21). This teaching represents the mind of Christ, and is, therefore, the authoritative ideal for the guidance of the Church. Moreover, as might be expected from such teaching, recognized membership in one body is essential to the nourishment and growth of a truly catholic fellowship in Christ. It alone effectually provides for world-wide and concerted Christian advance, for the witness and prevalence of Christian faith and practice throughout the world. Finally, only such corporate Union can insure the growth of an all-embracing apprehension of truth and outlook upon life, conserving within itself all fruitful types of past experience, enriched by the reconciliation and assimilation of differences, and fostering the growth of fresh types in response to the Spirit of Truth and within the unity of the same Spirit.

The basis of Reunion must be definite, genuinely catholic, and authoritatively Christian. Only a common faith can create and uphold unity; only the faith of Christ, as proclaimed by apostles and prophets, can be the basis of Christian unity. No original and constitutive article of that faith can be omitted; all must be carried over into that 'type of doctrine' into which the reunited Church must be delivered (Rom. vi. 17). It may well prove wiser and more practicable to use in furtherance of this purpose the Apostles' and Nicene Creeds, as suggested by the Lambeth Conference, rather than to construct some new confession. For all such symbols, however and by whomsoever constructed, must be subject to personal interpretation and to successive reinterpretations. And it is easier to

hold fast to that which has been accomplished through the forms that originally accomplished it than to seek new formularies, which might more easily raise new issues than consolidate old gains. Yet in order to any solution of the basis of Reunion a common judgement as to what is essential must be reached. Unity can no more be restored pragmatically than it could be maintained pragmatically at the time of the Reformation. Only a common conviction, equally enlightened and enthusiastic, that the basis is both true and spiritually satisfying, can bring about complete and abiding unity. Hence agreement as to the basis of Reunion, whether it concern faith or order, must needs be a work of time, of deep reflection, calm weighing, and devout discussion.

The following conditions must be fulfilled if Reunion is to become practicable and if it is to be achieved without the surrender of any part of the Christian inheritance as well as without injury to the future of the Church.

1. Full recognition must be given to the Catholic meaning of history. Of the two factors—the development of truth and the growth of error—the former must be selected as the surest clue to what has taken place. In other words, we must approach the present spiritual situation in the light of its history, and while acknowledging to the full the frailty and sinful imperfections of men, in all Churches and parties, must have sufficient insight to perceive the guidance of the Spirit of Christ over, within, and despite the unworthiness of men.

2. The Churches to be united must be recognized as living branches of Christ's Universal Church, and their varied forms of life treated as intended for the common enrichment of the whole Church.

3. Freedom must be safeguarded, as being essential to the spiritual wellbeing of the Church, to the fuller apprehension of truth, and to the many-sided requirements of Christian service.

4. While preserving the inheritance of the past, Reunion must quicken and encourage a faith that springs towards and adapts itself to the future.

5. Hence there can be no repudiation of the past, actual or implied. Differences must be eliminated, not by suppression, but by growth towards the perfecting of truer apprehension and larger comprehension of the truth, 'as truth is in Jesus.'

6. All this must be granted, not as a reluctant concession to the inevitable, but in recognition of what is true, desirable, and essential.

7. These conditions must not merely be conceded, but, as far as possible, guaranteed. The greatest risk in Reunion is lest essential elements of truth and life should be obliterated or smoothed down, and lest the indispensable conditions of future growth should be surrendered or weakened.

8. Reunion must be planned on universal lines. None who accept the indispensable basis must be excluded; though for the present we may have to be content with instalments, such instalments being in themselves calculated to bring other and larger achievements of unity eventually within reach.

9. Finally, the forces by which Reunion is brought about must be

spiritual and vital, not artificial and mechanical. All types of thought and ministry which have proved themselves to be effective means of building up the Body of Christ must be preserved in full activity and due order. Yet all must be so transformed by the recreative energy of the Holy Spirit as more effectively to serve, in concert, the wellbeing of the whole Church and the coming of the kingdom of Christ.

The momentous importance of the Lambeth Appeal is due to the fact that it recognizes these principles as the conditions upon which Reunion must be based. The details of the Appeal are open to objection and amendment; its animating spirit and its underlying conception should be so frankly accepted by us all as to make it the starting-point of friendly explanations and discussions, which will advance the cause of Reunion, not merely by bringing about eventual agreement as to the lines upon which it may be possible, but by strengthening and extending the spirit which will make it inevitable.

Success in this great adventure of faith, hope, and love must depend upon three things.

1. First of all, the ideal must be decisively accepted and the policy of all the Churches orientated towards its realization.
2. A plan of Reunion must be carefully wrought out by ample, patient, and, it may well be, prolonged discussion.
3. An intermediate policy for fostering and expressing the unity that already exists must be promptly prepared and brought into general operation, thereby creating both the demand for complete Reunion and the means by which it can progressively be achieved.

The acceptance of the first of these and the diligent prosecution of the last are the only means by which the difficulties of the second can eventually be overcome.

It may be asked, Would any such Reunion as is contemplated be final? Who shall say? The Christian, like the human, mind proceeds from unity, through differentiation to synthesis. The process may be indefinitely repeated. Yet unity and synthesis are first and last. To-day the divine Head of the Church bids us realize the first and pursue the last with all the might of the faith, wisdom, and self-sacrifice that He Himself will continuously bestow.

The first address was given by the Rev. J. J. WALLACE, D.D. (Methodist Episcopal Church), who said:

Paul, the ex-Pharisee who did not create Christianity, but who did understand and expound the Christianity of Jesus Christ, saw in the faith and life of the early Church two wonders—the wonder of the new birth and of the new society. If any man gets into Christ, he is a new creature; old things pass away, behold they become new. If people get into Christ the old racial, academic, social, and even sex distinctions which have seemed to mean so much in human life and history fall away; in Him there is no room for Jew or Greek, there is no room for bond or free, there is no room for male and female.

The papers and addresses we have heard have been forward-looking. But the subject discussed is, in the form in which it is stated, distinctly backward-looking. The Reunion of Christendom harks back to the divisions and separations of the past and revives the memory, if not the animosities, of the old controversies. It proposes the restoration of something which has been. But we shall never get on toward the unity for which Jesus prayed and which we endeavour to attain until we give up the task of restoring the uniformities of the past and set our minds and hearts upon the Union of Christendom in the future. What God is seeking to create is a Union which has never yet been, and what we are called upon to do is to co-operate with Him in that task, first of all by ceasing to hinder Him from working the great miracle by His love and truth, and then by working together with Him in the perfecting of the fellowship. I am not overlooking the profound significance of that early unity which Paul saw in the Christian society of the first age, and over which he never ceased to wonder. Nor am I forgetting the rich material which the centuries even of controversies and separations have furnished for the perfecting of the Union that is to be—those rich materials to which Dr. Lidgett has fittingly called our attention. But if we look forward to the creation of the Union in which Christian hopes and lives are to be fulfilled rather than to the restoration of something which has been and can be no more, it will be great gain.

For when we begin to talk about that visible unity which alone will satisfy the Christian ideal and fulfil the prayer of the Lord Christ by its impression upon the world, we are reminded that while the Union of Christendom is a splendid ideal, and something greatly to be desired, we cannot be asked nor expected to surrender the essentials of the faith, to give up our convictions, to cast away our inheritances, or compromise our principles in order to attain it. We are piously told that we dare do none of these things, not only because the welfare of our own souls is involved, but also because to do so would impoverish the Union we seek. We have instances that we cherish which will greatly enrich the body of Christ, convictions which are features of the whole round truth as it is in Jesus, and principles of polity necessary to the free or full life of the fellowship.

Now, granting the weight of this consideration, and recognizing the strength of the appeal it undoubtedly makes, may I call your attention to a consideration of yet greater importance. There is no essential features of the faith, no vital doctrine of Christianity, no principle of Church polity which does not tend to the unity of Christian people, which does not imply Union in its meaning, which does not depend upon Union for its fulfilment.

Take, for example, what may well seem the most individualistic doctrine of the faith—the new birth. It has been emphasized over and over in this Conference, and even if we were disposed to ignore it the psychologists who are giving their attention to the study of religion would not allow us to minimize its tremendous significance in religious experience. Jesus said : 'Ye must be born again.' But in the same breath He also said : 'Except a man be born from above'—what? He cannot read his title clear to

mansions in the skies? That may be involved in it, but what Jesus said was: 'He cannot see the kingdom of God'; and if the kingdom of God means anything and everything, as it assuredly does in the thought and teaching of Jesus, it means the fellowship and unity of those who enter it through the new birth. In Him there is no room for the old distinctions which separate men.

Take the witness of the Spirit. Paul stressed it in his Epistles, and Methodists have rejoiced in the experiences. But Paul said: 'If we live by the Spirit, by the Spirit let us also walk'; or, as Dr. David Smith so felicitously translates: 'Let us march—keep step.' Dr. Orchard, in his sermon last Sunday morning in this city, declared that we shall never get on toward union among Christian people until we put the emphasis on the joy of religion. That is what Methodism has done and is, for Methodists should be leaders toward the Union of Christendom.

Take the principle of authority in the polity of the Church. We are quite fully agreed that the authority of Christ is supreme. But Jesus explicitly declared that His authority cannot be invoked as a sanction of any claim to distinction. 'To sit on My right hand and on My left hand in the Kingdom is not Mine to grant'—though He claimed all authority in heaven and earth necessary to the conversion and education of the nations. His authority can be invoked as the sanction of a call to service, but not distinction. 'It shall not be so among you.'

The great task of evangelism to which Methodists have felt called can only be completed in the saving of the world. It will not be finished by preparing the world for judgement, but for faith. 'That the world may believe that Thou didst send Me.' When the world believes Christ it will be saved as we have been—through faith. As Jesus most plainly taught in His prayer, the world will believe through the great miracle of God's love and truth shown in the union of Christian people. Next after the incarnation of the Son of God the two great miracles of human history are the new birth and the new society, in which all men are one. The miracle of the new birth is being constantly wrought by the grace of God. The miracle of the Union of Christendom is being wrought by His love and truth as we give Him opportunity to work it and co-operate with Him.

It is not to please our Episcopal friends nor to gratify the Bishop of Rome, but it is for the fulfilment of our own evangelical mission that we are bound to pray and work for that Union of Christendom which is to be, whether we labour or forbear.

The second address was delivered by the Rev. JAMES LOCKHART (Primitive Methodist Church), who spoke of 'The Modern Appeal.' In England, at any rate, he declared, this movement was not born of any sense of impotence or failure. It was not a case of a weak denomination seeking personal salvation by union with a bigger body, for denominationally they were never so strong. What they felt was that the Methodist Churches, if united, could do their work much more effectively. There was a deep conviction that the kingdom of God was going to gain by the movement.

At the present time there was an immense amount of waste, and they believed Union would make for economy. They would never surrender their evangelicalism, and there was a limit to the possibility of Union in regard to some Churches, but they would travel as far as they could with those Churches in brotherly co-operation.

The discussion was opened by Bishop C. B. SMITH (African Methodist Episcopal Church). He said :

Unfortunately for me, I was born a firebrand and an agitator, hence on major questions of an academic character I have found but few to agree with me. This is the third meeting of the Ecumenical Conference which I have attended. When I reached Southampton on August 30 I had finished my nineteenth sea voyage. I am now within six months of my seventieth birthday. For fifty-one years, in a feeble and, I trust, humble manner, I have tried to preach the gospel proclaimed by Jesus of Nazareth. During these fifty-one years, at the end of each period of my thinking, touching the sense, meaning, and divine warrant for the existence of denominationalism, there has always stood the interrogation point. I hope that this disturbing skeleton in the closet of my mentality will not accompany me into the next sphere of existence.

Oh ! what momentous follies has man committed in the name of the Christian religion ! The founder of every sect or denomination has camouflaged his ambition to make a distinct place for himself in history by staking his claim in the name of Jesus. When was ever a divine warrant issued for the founding of any sect or denomination ? Show me a dogma that the Almighty God ever formulated, or a creed that Jesus of Nazareth ever fashioned, except it be the trite saying commonly denominated the Golden Rule, which is couched in such plain language that a wayfaring man, though a fool, may not err therein : ' Therefore all things whatsoever ye would that men should do to you, do ye even so to them.' The morning hours were consumed chiefly in the discussion of Methodist Reunion, but little was said about Christian Unity. Methodism is but an incident ; all other denominational sects are but incidents. The Church of God, founded by the Man of Galilee, is a living, colossal, eternal fact. Hear Him asking His disciples : ' Whom do men say that I, the Son of Man, am ? ' and then following it with the question : ' Whom do ye say that I am ? ' and they answered through Peter : ' Thou art the Christ, the Son of the living God.' Quick as a flash of lightning, and reverberating like the sound of thunder drums, came the pronouncements : ' Upon this rock '—that is to say, in the faith you have expressed in Me as the Son of God—' I will build '—what ? A Methodist Church, a Baptist Church, a Presbyterian or Congregational Church, a Catholic, Protestant, Anglican Church ? No, but ' My Church, and the gates of hell shall not prevail against '—what ? Them ? No, but ' it.' He founded the Church so gloriously portrayed in the Apocalypse : ' Coming down from God out of heaven as '—what ? Brides ? No, but ' as a bride adorned for her husband.'

We doubtless shall go on discussing the need of Christian Union, and the merger of denominations of like faith and doctrine and polity, to agree only to disagree. We postulate that the need is great, but that the difficulties are greater. Against the desirability of Christian Union we stress glorious heritages and cherished traditions, preferring to thwart the plans of God than to co-operate with Him in their execution. Aside from every other consideration, the aftermath of the world war challenges the devotees of the Cross to unified action. Delegates are asking, Why the lack of interest in this Conference ? Let us not forget that one of the results of the

recent Armageddon was to largely shatter and dissipate the spiritual atmosphere, while it raised the material to a higher level. Denominationalism is impotent to stay the mad rush for the sordid and perishable, and to win back the people to God and His righteousness. In the face of universal unrest, industrial depression, economic disturbances, and moral and spiritual decline, denominationalism still goes on setting up altar against altar, imposing unnecessary burdens on the people by taxing them for the support of two or three preachers in a community where one would do, to which may be added the continuation of an embargo on the success of Christian missions, due to the confusion of the minds of backward races. The fact stands out in bold relief that the present swing of the darker races is, not toward the Christian religion, but away from it. They fail to understand why so many 'God men,' or missionaries, are sent among them to set up different standards of faith and doctrine.

The one outstanding decision as a result of the deliberations of the supreme War Council of the Allies was the decision to subordinate national aspirations to international interests—to put into force and practice the mathematical truism that the whole is greater than any of its parts. This action made victory possible, for at no time did the Allies face the certainty of success until they had mobilized their several units under one supreme command. From the depths of world-wide distress and unrest, from tear-dimmed eyes, from the widow's loneliness and the orphan's wail, from the threatened collapse of moral forces and the decline of spiritual energy—giving comfort and succour to the powers of darkness—there comes the ringing appeal from the Son of God to the commanders and the rank and file of denominational units: 'Be ye one, even as I and My Father are one'; to the end that His Church may go forth to the conquest of sin, bright as the sun, fair as the moon, and terrible as an army with banners.

Rev. CLARENCE TRUE WILSON, D.D. (Methodist Episcopal Church), said :

The consensus of opinion seems to be that the young people of the Church are at one for the Union of our Churches; the lay mind can see no continuing grounds for further division; the missionary in the foreign field and the evangelists in the home centre all yearn for a closer accord for the extension of the Kingdom; the public sentiment within and without the Church in America was for the Union of our two bodies, and was bitterly disappointed with its failure of accomplishment. That failure ought to write some lessons indelibly on our hearts.

The first lesson is that organic Union of the Churches will never come by a process of dividing and partitioning the Church before it comes together. The last plan was a provision for about seven geographical or regional divisions instead of the two we now have. Each would have its General Conference and dividing fences, with barbed wire protections from each other, as though each suspected the other would swallow him up if they could.

The philosophy of Union is stated in three words and in this order: love, courtship, marriage. If the first does not exist, the last should not occur. The recent attempt at uniting north and south reminded me of a widower who wanted to marry a widow. Both had large families of children. The woman employed as her attorney to fix up the terms of settlement her former husband's brother. The terms were so strict; the families were to be separate and non-participating. The proposed divisions were so marked and distinct that the prospective bridegroom said in alarm, 'If there is not love enough to bring our interests all together, guess we had better "cut it out."' And the matter ended there. You cannot legislate a union of hearts. When we want our Churches united,

there is one way. Have both General Conferences meet together, lay their discipline, laws, and elections on the table, and proceed to legislate as a united body, and by working together they will become one. Till then there is a practical suggestion. Our Bishops can transfer ministers from east to west. By the mutual consent of two Bishops a man can go from Maine to California. Why not give the Bishops of the north and south equal power to transfer men from north to south?

A few years of these exchanges of ministers, and we would be so mixed up, we would not know which was which, and we would unite without noticing the transition. We ought to unite and fix the details of our Union afterwards, just as they do in every well-regulated and democratic family. Marriage comes before the fixing of wills or the apportioning of inheritance.

The Rev. J. W. GRAHAM, D.D. (Methodist Church of Canada), said :

The essential unity of all believers in Christ is a fact. The thought of giving articulate expression to this fact in an organic unity represents a haunting ideal, and, in the opinion of many, 'a consummation devoutly to be wished.'

On this matter of Church Union we are practical idealists in Canada—we see the one far-off divine event, but think that it is statesmanlike to take a step at a time, to adopt whatever measures seem practicable to unify the Christian forces, and yet not lose sight of the larger Union on the horizon. The movement that resulted in the union of the several Methodist bodies in Canada into one Church was divinely guided, and has proved an unqualified success.

But I do not think this larger contemplated union with the Presbyterian and Congregational Churches would have been seriously considered to-day if the union of the Methodist Churches had not been consummated thirty-seven years ago. There are those who desire us to wait until we are definitely aware of the implications of the overture made by the recent Lambeth Conference and ascertain what attitude our Church should assume. Personally I am devoutly grateful for the apparent softening of the Anglican attitude, but I am confident the practical idealist in Canadian Methodism will press for the Union with the Presbyterian and Congregational Churches, knowing that this will not hinder but hasten a larger Union in the future. And we will have a better chance of conserving the essential elements of Protestantism in any proposed basis of union with the Anglican Church in Canada if the negotiations are carried on by the united Church rather than by any one of the three communions now committed to Union.

A plan of co-operation or federation is right in spirit and intent, but proves only an indifferent success unless it anticipates the organic Union of the co-operating bodies. The finest kind of co-operation is organic Union; it is a merger whereby the interests become identical.

The practical idealists in Canada do not desire uniformity but rather diversity in unity, which alone is genuine catholicity. It is the small sect that stands for a rigid uniformity, that makes many and heavy demands on the faith of the few who give it allegiance. A great Church numbering its members by the millions must permit a frank difference of opinion on many questions, but demands loyalty to the essentials of Christian faith.

Thus is given a unique value and significance to the few great fundamentals that hold together in a corporate unity myriads of people in many lands, of variant types and conditions, by a living faith that has become the master light of all their seeing and the motive spring of all their living.

As a result of the union of the Congregational, Presbyterian, and

Methodist Churches there will emerge in many of the smaller parishes a community church that will be the centre of the social, recreational, and spiritual life of the community, and constitute with the public school a great unifying leaven.

When we inform an alert but consecrated young man, a University graduate, that if he enters the ministry he will be inevitably sent for several years to a small field where already there are stationed three or four other representatives of the Christian Church, he dislikes the prospect and has sometimes actually said, 'No, it's not a man's job.' But if we can say to him, You will be the minister of the only church in that little community; you will have the sole spiritual care and oversight of the whole population, he will realize the high dignity and blessed privilege offered him and the appeal made by such an opportunity to serve will prove an effectual calling.

We shall have fewer but better churches, larger congregations, and stronger preachers, who receive a decent stipend which it does not burden the people to contribute, and which does not come as a grant from the Home Missionary Fund,

I venture to predict that this Union of the three Churches in Canada will prove more than a mere external tying together by legal arrangements; it is a real Union, for it is the coming together of great masses of people, who are profoundly convinced that the programme of Jesus for the community, the nation, and the world can be more effectively lifted up and more swiftly carried through by a united rather than a divided Church. Moreover, the fact that all the theological students, the future leaders of the Church, will be trained together in the same seminaries will mean that, under the guidance of such ministers, within twenty-five years all the congregations will be absolutely loyal to the United Church and never think of retracing their steps. And twenty-five years is but a hand's breadth in the history of a great Church.

Dr. GEORGE ELLIOTT (Methodist Episcopal Church) read a brief extract from a recent article which he had written. In this he said final Church unity would never be reached by any mechanical modes of conformity. The shortest path to that holy goal was by closer association in religious activities. A serving Church would become a unified Church. A Church that lived to serve the community soon found itself advancing in league with all lovers of Christ Jesus. A selfish Church and a selfish nation meant war. A serving Church and a serving nation would ensure the blessings of brotherhood and peace. There was little defence for our denominational differences. There were very few of our reasons for division that we would dare to plead in the presence of the great white throne.

Several Delegates wished to continue the discussion, but, in view of the Evening Session, the Conference decided to adjourn.

THIRD SESSION

TOPIC :

INTER-RACIAL BROTHERHOOD

At this session, which opened at 7 p.m., Bishop L. W. KYLES, D.D. (African Methodist Episcopal Zion Church), presided.

The devotional service was conducted by the Rev. G. W. ALLEN, D.D. (African Methodist Episcopal Church).

Bishop W. N. AINSWORTH, LL.D. (Methodist Episcopal Church, South) read an essay on 'The Christian Implications of Inter-racial Brotherhood.' He said :

The goal of history is the mastery of the world by Jesus Christ. The ultimate of this objective involves not only the mastery of individuals and their relations with other individuals, but equally His lordship over races and their relations with each other. Supreme among the earthly aims of our holy religion is to bring the diverse races of the world into right relations with one another in the household of God, and constitute them one spiritual body on earth as they will be one in heaven. Hatch says in the *Organization of the Early Christian Church* that the unaccomplished mission of Christianity is to reconstruct society on the basis of brotherhood. This is a great statement, and succinctly presents the practical mission of Christianity. Men must be brothers if there is any brotherhood. And this can be actualized only in Jesus Christ. Humanity is one. This is an old fact, but facts often sink slowly into the mind. It was nearly two thousand years ago that Paul told a crowd in the city of Athens that God has made of one blood all the nations of the earth, but it was many a century before the foremost races began to talk about the solidarity of mankind. War has forced upon us the fact that it is a small world we live in. We have known this before, but the world has constantly contracted since the late war began. It was never so small as it is now. We now see the world as one vast plain, and it lies not far from our front door. The result is a shrivelling of the word foreign. It is drying up, and may some day be blown away. It is doubtful if it survives much longer as a word which may properly be applied to the work of the Church. Heretofore we have spoken of 'foreign missions.' The word 'foreign' has been a stumbling-block to the cause. It has chilled the heart, and made people feel they were being inveigled into

something too far away from home. But the war has proved to us that nothing is very far from home. We used to talk about the 'Far East,' but there is no East which is far. The ends of the earth are at our door, and hereafter we shall talk about world work and our Father's business wherever it is.

We are bound up together in a big bundle of life. We are linked together by innumerable bonds, subtle and not to be escaped. The lives of races and nations are intertwined and interwoven in a mystical way. Washington warned us of America against entangling alliances, but God has a way of taking things into His own hands, and suddenly we awake to discover that we are tied hand and foot by alliances that cannot be broken. When the first steamship crossed the Atlantic an era of entangling alliances was opened, and the second epoch in that era was entered by the laying of the first Atlantic cable. The marconigraph and aeroplane have now entangled us afresh. These alliances are not the scheme of any statesman or cabinet, but creations of science and commerce and travel and finance and art and industry and religion—the vast and complicated and multitudinous work of the workers of the world. Above the reach and power of political rulers and lawmakers the threads of the world's life are woven into a great web, and we are startled one day to discover that we are connected with the farthest away men on the planet. As soon as the war began the effect of it made itself felt instantly in every country of the world, and this effect has rapidly worked its way down into the smallest town and hamlet. Everywhere things are different because of this war. The war had its hand on everything we eat and everything we wear, and no nation escapes the effect of the experiences through which distant nations are passing. We have come to see that mankind is one colossal man, and to realize that whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. By one human spirit we are all baptized into one body, whether we be Europeans or Africans or Americans or Asiatics.

Because the world is small and mankind is one, the law of mutual service becomes more obviously imperative. We are under bonds to bear one another's burdens, and to help one another in all the ways which are open. If the parable of the Good Samaritan is heaven's law for individuals, it must be heaven's law also for nations. If a nation falls into the clutches of a gang of bandits, who rob it and beat it, and leave it bleeding and half dead, then neighbouring nations must come to its rescue. That is a law written in the human heart. When Belgium was crushed under the brutal feet of the military oligarchy of Potsdam, Great Britain was constrained to rush to her assistance. When it at last became apparent that still further resources were needed, then our Republic snapped the traditions of a hundred years, and boldly flung herself into the arduous enterprise of creating a vast army to fight on European soil. Who would have supposed that public sentiment in America would ever support so radical a departure from the traditional policy of our country, and enter enthusiastically upon the gigantic task of raising an army for trans-

Atlantic service by the policy of universal conscription. It was not because we love war, for we do not, nor was it because we had anything of a material nature to gain, but because, as a people, we are full of Christian idealism, and as soon as it was made clear to us that without our assistance Great Britain and France could not curb and control the assassin of Europe, then, not counting the cost either in men or in money, we began to prepare ourselves for battle.

In a sense the war is over. May its lesson never have to be relearned ! We see, as we have not seen before, that the Church of Jesus Christ must rebuild a world that has largely been conducted on the hellish policy of each nation for itself and the devil take the hindmost. The Cain spirit, which came in early, is still ruling large areas of our life. Most men think they have so much to do for themselves that they cannot accept trusteeship for their brothers. The weeds of selfishness choke the good seed in the garden of life. It may be doubted if the modern world quite believes in the doctrines of brotherhood. It just talks about them. It is still a new commandment to most Americans and Englishmen and Europeans that we should love one another. We subscribe to it as a creed, but we do not believe in it enough to practise it ; it is not the master passion of our lives. Alienation and strife abound, though we know that fellowship is life and alienation is death. All this must die, and God's Church alone can point the way. God's way is to make of one spirit and purpose all the sons of men. Individualism has a place, but the incomparable values of each individual and each race in the composite whole must constrain men to end their divisions, and work together for the maximum enrichment of each and to secure the largest possible gift from each for the whole. The road is steep and the summit is afar, but we are climbing, and one day we will arrive. The new order will not be individualistic nor national, but international, and every man and every race must have a place in the plan.

God demands it. 'Thou shalt love thy neighbour as thyself' is an eternal law. It is not, 'Thou mayst be brotherly' ; 'thou shalt.' Brotherly love and service are the essence of loyalty to God, and the sovereignty of right and helpfulness must prevail in all inter-racial and international relations.

This brotherhood, however, is a thing of the soul. It is not of the pigments in the skin, white or black or yellow, but of the potencies of the conscience and heart, aspiration and will ; not in any way contingent on geographical location, or even the culture of the mind, or the stratum of society, or theological creed, or political opinion, but on the capital fact that 'a man's a man for a' that,' and is a brother man for a' that and in spite of everything apart from his essential soul. Christianity demands brotherhood as a supreme spiritual fact, an ultimate fact deeper than all the physical facts and accidents of life. This doctrine is full of dynamite, but in it are the energies that will make a new world. This will make the nations share, regardless of boundaries or race or colour, the good things of this world. It will issue in full respect and affection

for the personality of every man, and will ensure to every man the chance of growth to the fullness of his possible stature. And God's realized Fatherhood is the basis of it all. Through this alone

Shall dawn the golden day
To which true hearts are pressing,
When earth's discordant strains shall blend,
The one true God confessing ;
When Christly thought and Christly deed
Shall bind each heart and nation
In one grand brotherhood of man,
And one high consecration.

The Rev. AMOS BURNET (Wesleyan Methodist Church) gave the first address, on 'Christianity and Racial Antagonisms.' He said :

If my experiences were narrowed my difficulties would be less. But having spent terms of service in India and in South Africa, I approach the discussion of this topic with some degree of anxiety. If I had not lived in lands where racial problems have assumed their acutest forms, denunciation would be easy, and conclusions could be stated with a confident dogmatism. And then, when one attempts to speak for ten minutes upon a topic of this magnitude and importance and difficulty, one is almost sure to be judged by what is omitted.

The Christian *ideal* is quite clear. Its statement in the New Testament leaves no room for doubt as it certainly gives no place for discussion. The word of St. Paul rings out the death-knell of all tribal and racial distinctions ; 'God hath made of one every nation of men for to dwell on the face of the earth.' This was flung into the face of the proud and exclusive Greeks at Athens, and was sufficiently staggering for that philosophic people.

The ideal is derived from the *person* and the *teaching* and the *example* of our Lord Himself. When He is called in His incarnate life the Son of Man, the solidarity of the human race is both proclaimed and secured. When it is declared that God so loved *the world* that He gave His only Son, we see at once that everybody of every race and of every speech stands on the same level in the divine purpose, the divine valuation, and the Divine love.

It is often complained that this splendid ideal has been lost by the Church or denied in practice. To some extent the charge may be true, but wholesale denunciation is nearly always exaggerated and generally wrong in its facts. Hard things have been felt and said ; wild accusations have been flung about. Now it is well to admit frankly that even Christian people have again and again failed to see the Christian ideal or to live out the implications of that ideal. We are not speaking of so-called Christian nations—there never have been such nations—but of men and women who profess and call themselves Christian, and of communities made up of such people. But when all deductions have been made, it must be

gladly and thankfully admitted that the Church of Christ in her missionary impulses and methods has given an illustration of the great Christian principle of universal brotherhood such as the world has not seen elsewhere. Here, as nowhere else, racial antagonisms and prejudices have been overcome. Christianity has wrought mightily. The liberation and redemption of the slave stands to her credit. When one sees African and Indian ministers assisting to ordain English ministers in Wesley's Chapel, one begins to see how far we have travelled. When we see Brahmin and pariah drinking from the same sacramental cup we are able to believe that in spite of all apparent contradictions the high Christian ideal will be more and more perfectly realized as the days go by.

Are there limits to the application of the Christian ideal? If, for instance, we discourage inter-marriage between white and black, can we be charged with subjecting the ideal to mere expediency, or, indeed, with denying it altogether in its ultimate application? We should not be disposed to plead guilty to any such charge under such circumstances. All truth is one. In the realm of truth there are no civil wars. The science of eugenics has a right to make its voice heard, and what is scientifically defective and injurious and wrong cannot be demanded by any obligation of Christian law or Christian love.

If contempt of one race by another be adjudged positively wicked ; if a normal sense of superiority be declared to be absolutely unchristian ; if it be stoutly maintained that any infringement by one race of the elemental human rights of another race is utterly inconsistent with our duty as followers of the one Lord ; if we gladly recognize that a man's position in the circle of the Christian family is not conditioned by colour or any other accident—then will all men see that we are indeed brethren, the children of the one Father who made us all and made us what we are.

Bishop N. C. CLEAVES, D.D. (Coloured Methodist Episcopal Church), gave the second address, on ' Inter-racial Brotherhood the Supreme Test of Christianity.' He said :

Few subjects discussed here in this meeting are of more vital importance to the Church and the world than is inter-racial brotherhood. Interpreted in the light of the Holy Scriptures, it is the fundamental basis of human relationships and racial adjustments. Applied in the spirit of our blessed Lord, the principle of brotherhood offers the only possible solution to the problem of racial differences, so pronounced at this time. These differences are accentuated by three factors: (1) Industrial and economic depression, which follow in the wake of war ; (2) the desire and struggle for independence by certain groups ; and (3) the aim and struggle to secure equal rights and protection under constituted governments by other groups. Many plans have been proposed to meet these demands, but they have not been acceptable. Only one way is available for adjustment, and that only way is in accordance with

the spirit and principle of the word of God, in the Christ way and in the Christ spirit. When that way is found and followed by all groups, adjustments will come as a matter of course. There is power enough in the Christian religion to have averted the Great War, and to make uprisings, outbreaks, and revolutions impossible for all time to come. But the fact that the war did come, and persisted until it had exacted its sickening toll of blood and treasure, is evidence of a serious lack in our religious system as applied to human relationships. If Christ's standard of values had been the rule of life among men there would have been no war. The best thought of the world is at present centred upon the tremendous task of reparation and reconstruction. The finest expression of that thought is, undoubtedly, found in the League of Nations. The efforts of the leading statesmen of the world to bring about international and inter-racial understanding and goodwill through the League of Nations are eminently praiseworthy, but these efforts will prove futile until the fundamental principle underlying all brotherhood is accepted as the foundation-stone upon which a superstructure of lasting peace is to be built.

It cannot be expected that the State will regard this principle seriously and ultimately until the Church of Jesus Christ shows by precept and example that it has accepted it. The extent to which the Christian Church shall be able to guide the thought of the world into the direction of lasting peace and goodwill to men will depend upon its loyalty to the principle of the oneness of mankind. The inter-racial problem is the greatest problem in the world to-day, and the supreme test of Christianity is in whether or not it shall be adequate to meet this problem. Speaking humanly, let me admit that it is not an easy matter for men to overcome preconceptions and prejudices which have been handed down to them from generation to generation. So strong are these national and racial prejudices that I am convinced there is no human power that can enable men to overcome them; it is a task for superhuman power, and herein lies the test of a religion which claims superhuman power. The teachings and examples of Jesus Christ are unmistakable in portraying Him as one who had no respect of persons, as illustrated in His conversation with the woman of Samaria, His dining with Simon the Pharisee, and numerous other instances that might be given. That His disciples of the early Church followed in His steps in this respect is strikingly illustrated in the episode of Philip and the Ethiopian eunuch.

A noted English scholar recently made this convincing statement, 'You may have Christ if you want Him, you may have race prejudice if you want it, but you cannot have both.' What, then, is involved in the practical working out of this principle? Men are to be rated by the worth of their souls rather than by any external physical appearance. The recognition of this principle is the beginning of brotherhood. To predicate the worth of any man—his inferiority or superiority—upon differences in appearance from another is both unscientific and unchristian. Failure to recognize the sacredness of human personality is responsible for segregation and the exploitation of the persons and lands of weaker

peoples, and for all the countless evils perpetrated upon weaker groups. The sin of racial segregation lies in the fact that it penalizes a man for wearing the hue of skin and other physical characteristics which God has given him, and for which the man is no wise responsible. If a man is ignorant, he may acquire knowledge; if he be dirty and unclean, he can wash and become clean; if he is poor, he can work and accumulate wealth; but if he is to be preferred or rejected on account of his colour, then he is powerless to change that, and, if he is self-respecting in the least degree, he would not change it if he could. Therefore it is but reasonable to conclude that racial segregation in all its varied expressions—and there are many—is wholly out of harmony with the principles of Christianity. With equal emphasis it may be affirmed that the exploitation of the labour and lands of weaker peoples is wholly subversive to the spirit of brotherhood. 'How can the Church manifest its belief in Christian brotherhood?' is the question which should interest each and all present to-night.

If brotherhood is to become a reality, the Church of our Lord Jesus Christ must believe in the righteousness of the principle of brotherhood. It must go even farther, and bestir itself to see that such a public sentiment is created as will bring men into the realization and practice of this principle. The very same kind of energy and interest shown by the Church in ridding the world of traffic in human flesh and strong drink must be shown by it in its warfare waged for the realization of an ideal brotherhood among the races of the world. But more than this is necessary; the Church must reach out and set in motion the quiet, constructive processes of education in its manifold phases where they do not exist, and it must emphasize and quicken the work where it is already operating. Jesus Christ showed His brotherly interest in men by ministering to them at the point of their deepest need, and so the Church bearing His name and following in His footsteps must do to-day.

Bishop C. H. PHILLIPS (Coloured Methodist Episcopal Church), in opening the discussion, said the weaker races desired a larger freedom and a brighter future. They desired economic justice where their bread and butter was concerned. In view of the reconstruction that was going on in the world they now expected changed conditions. True fellowship had no reference to colour. Skins might differ, but character in black and white was the same. There would be no real peace until blind prejudice was abolished and crushed for ever.

Prof. A. S. JACKSON (African Methodist Episcopal Church) said he belonged to a race which in almost all parts of the world was put beyond the reach of human brotherhood. He came there to plead for that race, and to beg the Church to which he belonged to rise up and support them.

A similar speech was made by Mr. OSCAR W. ADAMS (African Methodist Episcopal Church), who passionately urged that no man should be put down because he was black.

The Rev. J. ALFRED SHARP (Wesleyan Methodist Church) said the subject which had been discussed was one which required careful and anxious thought. The atmosphere of declamation and denunciation was not the atmosphere in which to consider the grave and far-reaching matter

which had been raised. Reference had been made to the white man's religion. He only knew of one religion, and that applied equally to the white, yellow, and coloured races of the earth. They were all children of one Great Father. He was getting very tired of the slanging of the Churches. It was bad enough when it came from the street corner, but it was far worse when it came from those who held official position in the Church. After all, much had been accomplished, and he begged his coloured brethren to remember that the rights and liberties they possessed came as the result of the labour and sacrifice of those who had learnt their humanitarianism at the foot of the Cross. He could not help wishing that greater stress had been laid on the fact that the right to claim human liberty was the result of that great message which the Church of Christ ever proclaimed.

Mr. E. G. BEK (Methodist Episcopal Church) said at the last Ecumenical Conference he was the only German. Now there were two. There had been many references to 'the Huns.' 'As far as that business is concerned' continued the speaker, 'I am perfectly willing to wait until there has been full research into the causes of the war. We shall get at the truth in good time. German Methodism is alive, though we had a hard time in the war. I tried to practise brotherhood to the enemy during the war, and I was not the only one. I don't understand as a Christian how a Christian can hate anybody. All I can say is, Come and see us in Germany, and see the other side of the story. We can give you some ideas. We are just the same as yourselves, and we are in a terrible condition with our taxes. May I suggest that this Conference now lets politics alone? We are here as Christians. Germany has no army. Germany does not want war, and did not want war. In any case the effects of the last war will be felt by our children's great-grandchildren.'

At the conclusion of Mr. Bek's speech, the Delegates sang 'Blest be the tie that binds.'

The Conference then adjourned.

FIFTH DAY

SATURDAY, SEPTEMBER 10

TOPIC :

FOREIGN MISSIONARY PROBLEMS

FIRST SESSION

Mr. ELMER L. KIDNEY, of Pittsburg (Methodist Episcopal Church), presided.

The devotional service was conducted by Dr. I. J. PERITZ (Methodist Episcopal Church). In the course of his address he said :

Our Scripture lesson this morning—the seventy-second Psalm—is a Messianic Psalm. It pictures the kingdom of God and the rule of the beneficent, righteous, and universal King. It has all the characteristics of the prophetic outlook ; it is encouragingly optimistic, and looks for the golden age, not in the past, but in the future. The central figure is the Messianic King, whom we have come to recognize in the person of Jesus Christ.

We ask ourselves this morning, Why has Jesus this supremacy ?

First, because of His teachings. They may be briefly summarized under the six most essential words in the Sermon on the Mount ; father, brother, blessed, righteousness, love, kingdom. Jesus taught the universal fatherhood of God, the universal brotherhood of man, happiness to be found in character, righteousness or sincerity the essence of religion, love the supreme motive in life, and the kingdom of God a social order, on earth when everybody does the will of God.

These teachings are the most comprehensive and highest the world has ever learned. Socrates may be the light of Greece, Buddha the light of Asia, but there is but one light of the world—Jesus.

Secondly, the supremacy of Jesus is seen also in His life. Teaching is great, but living is greater. Jesus put everything He taught into practice, The question whether the Sermon on the Mount is practicable is best answered by saying ‘ Yes,’ for Jesus practised it. Flesh of our flesh and bone of our bone, He was tempted in all points as we are, except that He fell not into sin. It is this sinlessness or holiness which Paul makes the

criterion of Jesus' divinity. Of the seed of David according to the flesh, but declared or marked out the Son of God according to the spirit of holiness. The perfect life of Jesus is God's highest revelation to man—God manifest in the flesh.

Third, Jesus not only taught the highest and lived the best, but He possesses the power to reproduce His teachings and life in the life of others. Paul is the earliest and best example of this power, as may be seen in his autobiography in the seventh and eighth of Romans. In his own strength he admired the sublime requirements of the law, but failed of its accomplishment. But when Christ came into his life there came with Him the power of a holy life.

This makes Jesus the Saviour. He not only taught the highest and lived the highest, but He can make others live the highest. Jesus is thus not only the great Teacher and the great Example, but He is the Saviour, the power of God which will enable the man on the street in all relations of life to live like the Son of God.

Dr. WORKMAN read the following telegram received from Hungary :

' Hungarian Methodists assembled in open-air meeting greet the world's Methodism.' Dr. Workman remarked that this message showed the remarkable Ecumenical position of Methodism, and how Methodism might be a healing force for the world's woe.

The Rev. EZRA S. TITTLE, D.D. (Methodist Episcopal Church), read an essay on ' Christ the World's Greatest Need.' He said :

The topic assigned me assumes that the world needs something—perhaps many things. The world *does* need something, or somebody. I presume that when this topic was given me, I first thought of China and Africa, so-called non-Christian lands, but then I instantly thought of America. We speak often in that daughter-land of ' America for Christ.' It were better if it were ' Christ for America,' Christ for Washington, Christ for Wall Street, Christ for Chicago, and all the cities of the land, for rural communities and industrial centres ; for farms and factories, for Universities and all other institutions of learning ; Christ for America. And England needs Christ. The whole world needs Christ. There is no place for geography in the curriculum of the school of Christ. Yesterday it may have seemed otherwise, but to-day what nation can regard itself as complete in itself? The world of our childhood, which seemed so unbelievably vast—twenty-five thousand miles in circumference—has shrivelled to the length of the arm. Doth not Jehovah hold the nations in His hand? Steam and electricity, sound waves and flying machines, and war, have made all peoples immediate neighbours. No nation, not even America, in its historic, academic isolation, can live unto itself alone. The whole world needs the whole world. While every nation has and will continue to have its racial characteristics, and will seek to work out

its own high destiny, there is now a common life and a common mind, a new conception of world unity.

Olive Schreiner, in her book *Trooper Peter Halket*, in which Christ appears to the trooper as he kept his lone night watch in the heart of Africa, tells how Christ said to him: 'Certain men slept upon a plain, and the night was chill and dark, and as they slept, at that hour when night is darkest, one stirred. Far off to the eastward, through half-closed eyelids, he saw, as it were, one faint line, thin as a hair's width, that edged the hilltops, and he whispered in the darkness to his fellows, "The dawn is coming." But they with fast-closed eyes muttered, "He lies; there is no dawn." Nevertheless day broke.'

The night has been long, but 'the morning light is breaking,' and the prophecy of America's good Quaker poet is being fulfilled:

Thy great world-lesson all shall learn,
The nations in thy school shall sit,
Earth's farthest mountain-tops shall burn
With watch-fires from their own uplift.

Ah, but what a poor, bewildered, needy world it is to-day! Like Bunyan's Pilgrim, the world is carrying an awful load of burdens and sins. Clouds and darkness are round about. The veil of the temple has been rent from top to bottom. As never before, at least in modern times, we see through a glass darkly. During these recent years confusion has been piled upon confusion. Ideals have undergone amazing changes. Conceptions of primary gospel principles have been distorted, truth has been perverted, Christian virtues have seemingly lost their divine lustre; physical force rather than moral law has been given supremacy. We have been asked to believe that self-preservation and self-aggrandisement, the inherent right to steal, to deceive, to kill, are the foundation-stones of national greatness, if not of national honour; that hatred and ill-will, vengeance and revenge, suspicion and distrust, are legitimate coin of the realm, not fetid poisons. We read that 'all nations are and must be selfish' and are not shocked. Open diplomacy and self-determination do not thrill us as they did. The war was for many one of those glowing hours in the sweep of the years in which 'hope was ever on her mountain.' Lo! now, instead, the moral slump into which the world has fallen!

As has been voiced by more than one writer, there has been an almost universal recrudescence of sin, as expressed in crime in Italy, Germany, France, Great Britain, and particularly in America. 'There are more arrests for murder in Chicago than in all England and Wales combined. There are annually approximately three thousand burglaries in Chicago, seven thousand in New York, and two thousand in London,' and in the midst of all this crime the sense of sin seems to be dulled. The call to repentance is not heeded, and on the statement of the president of one of America's greatest Universities, 'The "mourners' bench" has ceased to be a significant part in our modern Church life.'

There has been a painful deterioration of modern manners as well, a

growing vulgarity and recklessness in dress and behaviour, and an increasingly alarming disregard for the sanctity of the home and marital relations. During the last twenty years there have been granted by the Courts of the United States divorce decrees to 3,766,182 persons, affecting, when all the adult and minor children are added, more than five and a half million (5,585,696) people. And if one may form an opinion from cursory reading of English papers during the past few weeks, the increase of divorces in England is, to say the least, alarming.

And what of industrial strife and injustice? What of industrial coercion and oppression? What of the industrial world torn by antagonisms? What of lynchings and race-riots, and scorn of the Jew and antipathy for the Chinese and the Japanese? Is not humanity sacred? 'What the world needs is a new soul—that is, a new set of values—even more than a new economic system,' wrote Professor Ellwood here in London during the first year of the war. This has grown more and more apparent as the terrible years have rolled by.

Then there are the age-old problems of ignorance and illiteracy—no nation is without its illiterates, but in the non-Christian world, only one man in twelve and only one woman in twenty-five can read or write—of poverty, hunger, suffering. How remote and impersonal famine seems to us! Yet a little while ago twenty-five millions in North China were facing starvation. And now thirty-five millions in Russia—men, women, and children—amid pestilence, scourge of cholera and typhus, are starving. But these are not the only hungry or poor people. There are millions of underpaid people in all lands, people who can scarcely provide the bare necessities of life; who live monotonous, colourless lives; who know nothing of the sheer joy of living; multitudes who live in squalor and filth, easy prey to disease, with small power to resist temptation to sin; people with stunted bodies, stunted minds, stunted moral perceptions.

There is the universal problems of intemperance, alcoholism, in some respects more serious in America now than before the adoption of the constitutional amendment of prohibition. There are the problems of gambling and social purity, of child labour and industrial disease—problems which are now becoming acute in the Orient, together with many others of which I may not now speak.

Nor can we overlook the new problem of a growing hatred of war. War has become an abhorrent thing. Perhaps this was not always so, though war, with its ghastly fruits, has always been horrible. But since the long, black night of unspeakable atrocities, since that unparalleled Bacchanalia of the animal in man, those dreadful days of barbed wire and spiral steel stakes; of sandbags and pits and concrete dugouts; of terrifying stick-bombs and Mills grenades and tanks; of mustard gas and poison gas; of mud and rats, and the dead lying for days unrecovered in 'no man's land'; of terrors in the skies and terrors under the seas—despite all the heroisms and sacrifices, freely and gloriously made, war has become a hated thing, loathsome and accursed, and the world wants to be rid of it, and to be rid of poverty and ignorance, of lust, greed, violence, ill-will, social injustice,

the warping burden of hatred, and all other burdens grievous to be borne. Watchman, what of the night? Is there help anywhere for this poor, broken world?

There is only one Builder that can build the new temple.

The Church at present does not seem to be in favour with some people. They talk about 'ancient phrases,' and the 'ruck of obsolete theories and antiquated muddles.'

A much-read writer—an ex-clergyman who still claims the right to exercise the functions of a preacher—writes in a recent American magazine of the 'Four Immoralities of the Church,' viz. that it is, *exclusive, respectable, free, militant*, and closes his paper with this paragraph: 'What is the matter with the Church? It simply is not happy enough. It is full of imposing ceremonies, thundering moralities, rigid decencies, and clatter of rules; full of platitudes and polemics, venerable traditions, and infinite cog-wheels of organization; everything except the spirit of the Galilean peasant who came from the Father to His garden of the world to plant in it the seed of love almighty.'

And the editor of the September *Century*, in discussing the question 'Is our religious leadership breaking down?' says: 'The times cry aloud for a muck-raking of pulpit and pew by an honest reporter,' and tells the story of another ex-clergyman who had entered secular business, and, being asked some years later why he had left the ministry, replied, 'I didn't. I left the pulpit and entered the ministry.'

That sounds rather serious, doesn't it? But I am inclined to think that the Church, with all its faults, is not in quite such a bad way. 'Sire,' said Theodore Beza to the King of Navarre, 'it belongs in truth to the Church of God, in the name of which I speak, to receive blows and not to give them, but it will please your majesty to remember that it is an anvil that has worn out many hammers.' No, Christianity cannot yet be put in the scrap-heap, let men say what they will concerning it, or the Church, for 'The Church's one foundation is Jesus Christ, her Lord,' and the most captious and relentless critics of the Church, her message and her methods, profess to stand in reverence before her Lord and Master, and declare that what the Church and world alike most need is His spirit for the accomplishment of His purpose in the world, to heal and cheer the broken-hearted, to give deliverance to captives, to set at liberty them that are bruised, and to tell the good news to the poor and miserable.

And herein is the crown and sceptre of His authority. Jesus in the experience of men establishes the fact of His personal imperialism, and shows how and to what extent He meets the needs of men.

This essay cannot be a study in comparative religion. It is not a weighing of personalities even. Buddhism has in it good, and Christianity respects all the good, but Christianity is not Buddhism or Mohammedanism. Christ is not Mohammed or Buddha. Christ is Himself, and alone Supreme. The head of a celebrated art school, addressing his pupils for the last time, said: 'Gentlemen, notwithstanding all I may have said in my lectures about artists, there is but one name in art, and that is Michael Angelo.'

Over and beyond any other, Christ is *the* name in religion. It is He who appeals to the highest elements in man. He is now, as from the beginning, a satisfying revelation of the love of God ; seeing Him, we see and know the Father. His knowledge and sense of God make Him the great Teacher. More than any other, Christ stands for the redemption of the world. His moral authority cannot be successfully challenged. He is *Christus Consolator*. He has brought life and immortality to light. He has abolished death. He is the sharer of our personal burdens. The escape of the world from its burdens is in Him ; the needs of the world are best met in Him.

Christian history presents the transcendent illustration of helping the world through propaganda, a propaganda which combines both word and deed. There may be a new emphasis on service, particularly on social service, but has it ever been really absent from a passionate heralding of the good news ?

I am not unmindful that it is frequently said that the founders of the modern missionary enterprise talked very little about the 'kingdom' ; that their motives and their efforts were individualistic and other-worldly. This is a familiar criticism as well of Methodism, out of which the modern missionary movement sprang. Even such glorious hymns of Charles Wesley as :

And can it be that I should gain
An interest in the Saviour's blood ;

Arise, my soul, arise,
Shake off thy guilty fears ;

Oh, for a thousand tongues to sing
My great Redeemer's praise ;

and the incomparable

Jesus, Lover of my soul,
Let me to Thy bosom fly,

are taboo with certain people, who think only in 'kingdom' terms. But it must not be forgotten that 'the founders of Christian missions conceived their work not only in terms of individual conversion, but also in terms of human brotherhood and service.' The most acute social problems in mission fields have been created by the efforts to bring the individual soul into personal relations with Jesus Christ. It was Alexander Duff who, while stressing the value of the individual soul and the necessity of salvation from sin and death, formed a new type of education in India, and 'furnished an unflinching moral conscience in Calcutta.' It was William Carey who began the great movements for the abolition of widow burning and infanticide, the care of lepers, improved methods in agriculture, engaged in the manufacture of indigo, started the first Indian newspaper, introduced the first steam engine erected in India, and was the leader in the abatement of numerous moral evils.

The new and larger emphasis of the 'propaganda of deed as an essential way of instilling the meaning of the gospel into the mind and heart of the world' was, however, inevitable. Already, because of Christian missions, the world is undergoing a mighty change. Even the caste system in India is being sapped by the bold missionary appeal to the depressed classes. The kingdom is coming, and it is coming through Christ, and in His way. There is no other way. The world needs a dynamic force. The Cross is this dynamic.

One hundred and fifty years ago this week—September 4, 1771—there put out to sea from Bristol a ship bound for America. Among the passengers was a young man of twenty-six, the only son of an English gardener. He was sailing on a great and solemn adventure—'a sort of spiritual Cromwell.' During the voyage, even when the little sailing vessel rolled and pitched in the storm, he fixed his back against the mizzen mast, and preached from the text: 'Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.' He landed in America, October 27, 1771, and immediately set out upon his Master's business. The text of his first sermon in New York, November 13, 1771, was, 'I determined not to know anything among you save Jesus Christ, and Him crucified.' A favourite text throughout his ministry was 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.'

He never married, he never had a home, he was never well, seldom without pain, frequently too weak to stand while he preached. He speaks of sickness as a cross given him to bear. He travelled more than six thousand miles a year for forty-five years, mostly on horseback. He was not a college-trained man, but he sat at the feet of some of life's greatest teachers, such as pain, hunger, cold, opportunity, a vast wilderness, a few great books, and became wise. He knelt and prayed out under the stars, and when he spoke men said it was the voice of God. He looked into the faces of men, and they saw he had understanding, and accepted his Christ.

Francis Asbury was only five feet nine inches tall, but spiritually he was great, like his Master. 'My general experience,' he said in 1802, 'is close communion with God, holy fellowship with the Father and His Son Jesus Christ, a will resigned, frequent addresses to the throne of grace, a soul drawn out in ardent prayer for the universal Church and the complete triumph of Christ over the whole earth.'

Methodism from the beginning was missionary in spirit and effort. The three commanding figures in the religious awakening in England in the eighteenth century were John and Charles Wesley and George Whitefield, and all three of them went to America as missionaries. Thomas Coke established missions in the West Indies, in Africa, and sleeps in the Indian Ocean. John Wesley's 'I look upon all the world as my parish' was more than a pious phrase. Listen to his dramatic commission to George Shadford setting out for America: 'Publish your message in the

open face of the sun, and do all the good you can.' And what was this message ?

Were the whole realm of nature mine,
That were a present far too small ;
Love so amazing, so divine,
Demands my soul !

To-morrow, in France, they celebrate the seventh anniversary of the first battle of the Marne. Seven years ago one late August afternoon my wife and I were standing in Trafalgar Square, at the top of the Strand. We had been in London those first awful days of the war. We had seen Scottish regiments march to the music of the pipers and English regiments across that famous Square and away—to Belgium and France ; we had watched the recruiting of Kitchener's first hundred thousand, and had looked into the white faces of the first wounded when they were brought back home to England. That day we were paralysed by the appalling news, so unexpected, of the swift destruction of the forts of Namur. While standing there, distraught and alarmed, a well-known Lutheran minister of New York came up and said : ' It's terrible, but nothing can stop them. Next week they will be in Paris, and the following week in London. Nothing can stop them ! ' But almost while the words were still hot on his lips they were stopped. They were stopped at the Marne seven years ago to-day, and Paris had been saved, and civilization had been saved. Margaret Deland tells in one of her stories of having asked a brilliant Frenchwoman why, when they were so near the French capital, the enemy soldiers did not march on to Paris. What happened ? ' God, madam ; God happened,' was the reply. And something else happened there in the valley of the Marne, then, and again in 1918, and on a thousand other fields of honour and of death.

I am writing this in France, where I have just returned from some of these battle-fields. I saw the desolation, the destruction, the ravages of war ; I saw houses without roofs and villages without houses ; and I saw cemeteries—British cemeteries ; there are more than two thousand of them in France and Belgium.

We are not lonely, for our hands
Are touching, row on row.

And I saw American cemeteries, of which there are nearly eight hundred.

How I wish America had listened to Pershing when he said that it was nobler for America to leave her sacrifices on the altar with the others. For France has an altar, and the myriads of white crosses throughout the land are alike a testimony and a prophecy. There you see how the needs of the world are to be met, and how life is to be given to men. I have not seen this more finely put than by Stephen Graham in his *The Challenge of the Dead* : ' Spectres and ghosts and things of evil stalk around and terrify us, and there is only one way to lay them low, and that is by the token of the Cross—by the token of the crosses, the hundreds of

thousands of them that run out like rows of pins in France. It is only coming from France that the right approach can be made to new life. Let each man faring forth into this beset, enchanted world dip his soul in the blood of the altar of France—or if not his very soul, let him at least dip a kerchief or a flag there—for remembrance. With that charm he can uncurse curses and disenchant enchantment, and break through the chimeras and fogs which cling to the base of the mountain of the world, and he will reach the singing-bird and the water of life at the top of the mountain, and then restore, as in the Arabian tale, the dead to life. . . . When we are in despair in 1920, 1921, 1922, we should all say to ourselves, "Whereas we might have been slaves, we are free; whereas we might have been dead, we are alive." It is what the graveyards of France tell those who look at them. The dead are all pointing mutely to themselves. Their crosses are the direction-posts of new life.'

More than any other, Jesus Christ stands for the redemption of the world through suffering and death. It was He 'who became obedient, even unto death, yea, the death of the cross.' The Scripture most frequently graven on those crosses of remembrance are His own words, 'Greater love hath no man than this, that he lay down his life.'

The Rev. CHARLES STEDEFORD (United Methodist Church) gave the first address. He said :

During the last ten years the world has witnessed greater changes than in any decade in human history. These changes cannot make the world's need of Christ more real, but they make it more manifest, more urgent and impressive.

First, there is the collapse of traditional authority. Thrones which seemed unshakable have been overthrown. Autocrats have been banished. Governments have become less stable because they depend entirely upon the will of the people, and that will is liable to fluctuate according to dominant moods and passions. The same shattering of traditional authority is seen in religious as well as in civil affairs. The pulpit no longer speaks with an authority which is beyond dispute. The pew freely exercises the right of private judgement. Even the authority of the Bible does not stand where it did. Its authority is based upon its excellence, and not upon any traditional claims which set it apart entirely from other books.

The loss of authority and power is disintegrating. We need not lament the loss of traditional authority if it is superseded by inherent authority rooted in righteousness and truth. But that result does not always follow. Selfishness and greed, ambition and intrigue, contend for the seats of the mighty, consequently oppression and wrong too often prevail. The world needs a sovereign power which will win the willing allegiance of all mankind. We know this sovereign power belongs to Jesus Christ. All power is given unto Him. He must reign, because He alone is worthy of wielding a sceptre over the hearts and lives of men. He is the King

of Kings and the Lord of Lords. With the decay of traditional authority the world has the greater need for the manifestation of the true King of men. As He is presented in the perfection of His character and the wonders of His grace, mankind must instinctively acknowledge His absolute supremacy.

The second mark of our time is the downfall of the idol. Idolatry cannot survive the spread of knowledge and science. In many places heathen temples are being converted into public schools. Enlightened rulers discredit idolatry. All over the world idols are falling, and they will rise no more. Ancient superstitions are losing their hold upon the popular imagination. Awakening nations are becoming conscious of their need of moral and spiritual power, and they turn wistful inquiry to Christianity to know whether it may be found there. These changes make the present age the golden opportunity for missionary propaganda. In different regions there are mass movements in favour of embracing the gospel, and missionaries are sometimes embarrassed with the multitude of inquirers.

In many parts of the world the people are passing through a transitional period which is critical in the extreme. They are losing their old pagan faith, and if they do not find the satisfying truth there is in Christ their last state will be worse than the first. Even a false religion is better than no religion at all. Every idol ever made is a witness to man's conscious need of God ; every idol broken or fallen is a still more impressive witness of the world's supreme need of Jesus Christ, in whom alone the divine Father is perfectly revealed.

Thirdly, another feature of our time is the shrinkage of the globe and the closer impact of nation upon nation. The nations are compelled to recognize that they are members one of another. They differ as the members of the same family may differ, and they must learn to dwell together as a great family of nations. Every nation must learn that its own welfare is bound up with the welfare of all the rest. It is a sad fact that international relationships have not been governed by Christian principles. Among the professedly Christian nations of Europe we have suffered from a pagan internationalism. Its bitter fruits are seen in devastated and demoralized countries. There is only one remedy, and that is to give Christ His place in the parliaments, senates, and councils of the nations. The problems are gigantic, but they are not beyond solution under His inspiration. The forces are immeasurable, but they may be directed and controlled under His sovereignty. There is nothing that can heal the wounds of the nations to-day but the Spirit of Christ. He is the desire of all nations. In Him alone will every nation find its ideals made possible. In the confusion and disorder, the distress and unrest of our time, we see appalling proof that the world's greatest need is Christ.

The Church has been concentrating upon the winning of individuals to Christ, and that is her first and supreme function, for the power of Christ can operate only through surrendered hearts and lives. But the

Church needs to see also her relation to the nation and the nations. The Church needs to be possessed with a vision of the world's need.

Methodism can never forget the universal character of her mission as expressed in the memorable words of her founder, 'I look upon all the world as my parish.' But is Methodism fulfilling her mission as well as she might? I believe the time has come for mutual co-operation among the Methodist Churches represented in this Conference in universal evangelism. They might co-operate by occupying adjacent fields, establishing central training and publishing institutions; they might work toward one form of Church constitution on the mission field, and adopt one standard of training for the native ministry. There could be closer co-operation without organic fusion, and the Methodist witness might be given to the world in a more emphatic and arresting form. One of the best fruits this Conference could produce would be the establishment of a centre through which all the Methodist Churches throughout the world might co-operate in a scheme of world-wide evangelization.

The second address was given by the Rev. BERTRAM M. TIPPLE, D.D., President of the Methodist College in Rome (Methodist Episcopal Church). He spoke of the way in which Jesuits instilled into the minds of the young in Rome belief in the necessity for the confessional, and in the infallibility of the Pope. They succeeded in placing these things in the very centre of the life of these young people. The great problem was how to get a living, not a dead Christ, into the life of Italy. Methodism was preaching the living Christ. Amid the terrible economic conditions of Sicily, how could they go and speak to the poor, oppressed, untutored people there without interpreting Christ in forms of loving sympathy? It would be nothing but sounding brass and tinkling cymbal. Speaking of the Italian worship of the cultured and the intellectual, Dr. Tipple said the Italian—often materially humiliated, often cast down by forces outside of himself—was intensely proud of the history of his country, and of something that counted with him for far more than any army or navy or physical force. Thus it was intensely important that Methodism should show the modern Italian that a saint was not necessarily an ignoramus nor a fool, and that the most brilliantly brainy man might be pure and humble in heart.

The Rev. EDGAR W. THOMPSON, M.A. (Wesleyan Methodist Church), read an essay on 'The National Spirit and its Effect on Foreign Missions.' He said:

It is necessary to distinguish between racial and nationalist feeling. Nationalism may be defined, for the purposes of this paper, as a race-consciousness which is associated with a demand for political independence. The race may be wider or narrower than the State, but the nationalism which I propose to consider is the aspiration of a people who have become conscious of their racial unity, and are desirous of being constituted into that sovereign political unity which we call a nation.

If you will allow this definition, temporarily at least, you will notice that it excludes from our discussion the great problem of the United States of America. For while there is a racial antagonism in the States, it is, I take it, rather the struggle of a people for the exercise of a liberty which belongs to them in theory but not perfectly realized in practice, than a demand for political independence. The coloured peoples of the South do desire, and passionately desire, to enter into the full enjoyment of the citizenship conferred upon them; but their movement is not a separatist movement to draw out from the United States and to form a Republic of their own. Whether in the providence of God or through the blindness and gross brutality of man, the two great divisions of humanity—fair and dark—are comprised now in one sovereign State. Their task is to learn how to adjust their relations, how to live in harmony and with mutual respect beneath a common political authority.

The case of China and India is different. China, for the moment, offers a problem less perplexing to the missionary. Happily—I say happily, because our Western responsibilities for disturbing the state of the world are so large that any diminution of them is welcome—happily this alien intrusion in China, around which nationalist sentiment now crystallizes, is yellow and Eastern. Once it threatened to be Western and white. Our Chinese missionaries relate gratefully that they are no longer assailed with unsavoury missiles and the opprobrious epithet of ‘foreign devil.’ They will tell you that the peril of a Japan which has learned all too well the arts of our militarism looms large in the imagination of China, and that her people deeply resent the injury of the annexation of the Shantung peninsula. China is conscious of a helplessness due to ignorance, and she wishes to be strong and great. She welcomes, therefore, the missionary, whether from America or from Europe, who comes as schoolmaster and scientist, as doctor and sanitarian. These bring with them the new learning which is indispensable to the resuscitation of a country with an ancient and out-worn civilization. He would be a shallow thinker who found too much satisfaction in this attitude; for the desire to be strong as a nation may be widely removed from that longing for personal purity which Christ came to fulfil. None the less we may note that Chinese nationalism disposes the Chinese to listen to the foreign missionary, for he belongs to a people who seem to have discovered the secret of temporal power and worldly greatness.

But we have heard better news than this. We have been assured that deep in the heart of some of China’s greatest and best lies the conviction that a new ethic is needed for a new age, and that without the inbreathing of a new spirit the inert and gigantic body of China can never be raised again from the dust. The eyes of some true Chinese patriots are turned towards Christ with the wistful and hopeful inquiry, ‘Art thou He that should come, or look we for another?’

It is the case of Indian Nationalism which seems to me to present the greatest difficulty. If in this paper I spend most of my time upon it, I hope you will not attribute such action to any predilection which I

naturally feel for the country where half of my life has been spent. A British political Resident of my acquaintance was once visiting your country, Sir, and one of its citizens was impressing upon him the magnitude of its population—over a hundred millions. ‘Sir,’ replied the Resident, ‘for every man you can put down here we can put down three yonder.’ India forms a sufficient fraction of the world’s population to be worth a few minutes’ consideration even by this Ecumenical Conference.

India never was a nation in the past; it is now only in the process of becoming such. India never did rest at peace beneath the umbrella of one imperial sway. Asoka, the Buddhist, in the third century before Christ, and Aurangzib, the Moghal, two thousand years later, came near to achieving a universal dominion. But even in the territories nominally ruled over by them, their hold was precarious and their contact with the subject peoples was superficial. Nothing like the century of stable universal suzerainty by the British power, with its penetrating, convulsing effect upon Indian thought and civilization, can be discovered in earlier Indian history. The British Raj has been characterized by an increasing sense of unity among the Indian peoples—in other words, by the growth of Nationalism. ‘National consciousness’ was claimed the other day by a member of the Viceroy’s Council as the finest product of British rule. This growth has been made possible primarily by the improvement of communications, by road and rail and telegraph linking up one part of India with another, annihilating distances and surmounting obstacles to free intercourse, so that Bengal and Bombay, the Land of the Five Rivers and the great Presidency of Madras, come from the east and the west, the north and the south, and sit down in the National Congress.

Parallel to and simultaneous with this physical unification of the country has been the strengthening of a sense of racial unity, the revealing of a likeness in type of mind and thought, and the discovery of a common heritage of custom and social institution. The Indian, in contact with or in collision with the Englishman, has found *himself*; he has learned by contrast what he is and what he stands for. He has seen for the first time the image of himself and of his people in the mirror of an alien civilization. So true it is of the soul of a people, as of the soul of the individual, that we can only know the self through the other-than-self.

Further, a critical decision was taken by British statesmen when they resolved to open India to English literature and Western science, and to permit an uncensored Press. ‘Whatever may be the consequences,’ said the Acting-Governor-General, Sir Charles Metcalfe, more than eighty years ago, ‘it is our duty to communicate the benefits of knowledge. If India could be preserved as a part of the British Empire only by keeping its inhabitants in a state of ignorance, our dominion would be a curse to the country and ought to cease.’ Well, one of these consequences has been Nationalism; it could not be otherwise. You cannot enrich a people with the treasures of English poetry, which is instinct with the spirit of freedom, or impose

upon them the study of English history, which is the record of how a people with a natural capacity for political organization is gradually winning its way towards self-expression and self-government, without making the pulse of patriotism beat faster and stronger in an Indian bosom, and without planting there the ambition and the resolve not to be surpassed in achievement by the Anglo-Saxon.

Thus through the physical unification of the country, the instructive conflict of races and civilizations, and the example of great Western peoples, India under the British has tended towards a national unity. I do not suggest that India is yet a nation, but she is certainly on the way to nationhood. Nationalism is a force in India which the modern missionary cannot ignore. He meets it in the newspaper and in the bazaar, in the class-room and the study, outside of the Christian Church and within its communion. Though its influence be as yet weak, uncertain, and spasmodic among the masses in the villages, it is dominant among the educated and in the towns.

Indian nationalism is manifestly, but not wholly, a political movement. Its voice is heard most loud in the political sphere—in the demand for *swarāj*, self-government. Nearly all of us recognize as an axiom in this discussion that, make alien rule as gentle and just, as benevolent and beneficent as you can, there must always be an element of humiliation attached to it. Self-determination is not a formula of universal application; it is not in place in the nursery and among children. But it is assuredly a principle for adolescence and for manhood. The natural desire of the full-grown and self-respecting man is to do things for himself; he does not want another to do them for him. As Christians we recognize an element of abiding worth and validity in the saying that good government is no substitute for self-government. God made His world of men upon this plan. He let us go wrong rather than coerce us into doing right. In the kingdom of heaven there is no allegiance save that of free agents, no obedience which is not from the heart.

It is necessary to recognize this clearly now, because we are bound to consider whether the missionary is under any obligation to show deference to the aims of nationalism. If this be merely a passing vogue in politics, unrelated to spiritual development, any concession to it is no better than an attempt to win popularity. But, in my view, all forms of government are not matters of indifference to the spiritually-minded Christian. I do not believe that to God an absolute monarchy is as pleasing as democracy, or that despotism, with abject submission, has the same moral worth as the association of free and intelligent men under self-chosen law. Because freedom is a lineament of the image of God, there is a certain divine aspect in democracy. In the degree that men arrive at manhood, some mode of democracy is the only tolerable government for men. The Indian missionary's regard for the nationalist ideal ought to be based on principle and not upon mere expediency.

Sir Thomas Munro, that great servant of the East India Company, wrote in 1824, when he was Governor of Madras: 'With what grace can we talk

of our paternal government if we exclude them (the natives) from every important office? Such an interdiction is to pass a sentence of degradation on a whole people for which no benefit can ever compensate. . . . The advocates of improvement do not seem to have perceived the great springs on which it depends; they propose to place no confidence in the natives, to give them no authority, and to exclude them from office as much as possible; but they are ardent in their zeal for enlightening them by the general diffusion of knowledge. . . . Of what is the use of great attainments if they are not to be devoted to their noblest purpose—the service of the community? . . . Our books alone will do little or nothing; dry, simple literature will never improve the character of a nation. This is true of every nation as well as of India; it is true of our own. Let Britain be subjugated by a foreign power to-morrow; let the people be excluded from all share in the government, from public honours, from every office of high trust and emolument, and let them in every situation be considered as unworthy of trust, and all their knowledge and all their literature, sacred and profane, would not save them from becoming, in another generation, a low-minded, deceitful, and dishonest race. Even if we could suppose that it were practicable without the aid of a single native to conduct the whole affairs of the country by means of Europeans, it ought not to be done, because it would be both politically and morally wrong.'

In allowing his own conduct to be influenced by nationalist sentiment, and in modifying his policy to meet its demands, the missionary is submitting to what, at the stage reached to-day, is inherently just and right.

The pressure of Nationalism is felt in two directions.

(1) It is changing the place and function of the foreign missionary in the Native Church. As in the State position after position of responsibility and power is being assumed by Indians in pursuance of a policy which will be consummated when India is governed by an Indian Executive answerable to the Indian people, so within the Church we must rejoice to see our Indian brethren taking the positions of control.

It is most important that in those areas where a benevolent and despotic fatherhood in Christ is the inevitable first stage of Missions, as in dealing with undeveloped races or backward classes, from the very beginning an effective educational system shall be maintained which will develop the latent capacities of the community and discover and equip its natural leaders. We must have institutions which will give us the schoolmasters, the evangelists and ordained ministers, and the lay officers who are needed for a self-supporting and self-governing Church. Our business is not indefinitely to go on doing things for men, but to raise them to the stature of manhood and to train them to do things for themselves.

(2) The second impact of Nationalism is upon the doctrinal standards and restricted fellowship of sectarian Christianity. Regarded from the view-point of this Ecumenical Conference, that is, of world-wide Methodism, Nationalism may appear separatist in its tendency; but from the Chinese or Indian view-point it is unifying. It asks the Chinese or the Indian Methodist to discard his denominational label and

to waive his emphasis on the characteristic Methodist interpretation of the Christian religion in order that, with many others of his countrymen, he may become a member of the Church of Christ in China, or of the Church of Christ in India. 'What do your Western sectarian differences mean to us here?' asks the young Indian Christian. 'You allow that, even for yourselves, their meaning and values are departing, and your fervent prayer is that you may come together again. Why should Indian Christians who are not interested in or concerned with these old unhappy things be separated longer by them? Let Indians unite in one Church of India and be free to develop the religion of Christ in accordance with their own aptitude and tradition.'

Only last year an official Conference was held in Bangalore with representatives appointed by the Anglican Bishops on the one part and by the Assembly of the United Church of South India on the other to carry the negotiations a stage farther. It found that there are no vital divergences in doctrine, and accepted a place for a 'service of Commission.' Its pronouncement on the Episcopacy as of the *esse* but not of the *bono esse* of the Church is of particular interest:

'That, believing that the principle of the historic episcopate in a constitutional form is that which is more likely than any other to promote and preserve the unity of the Church, we accept it as a basis of unity without raising other questions about episcopacy.

'That after union, all future ordinations to the presbyterate (ministry) would be performed by laying on of hands of the bishops and presbyters (ministers) and that all consecrations of bishops would be performed by bishops, not less than three taking part in each consecration.'

It is urged that by such a constitution not only will 'the resultant Church be an autonomous and independent unity,' but also it may remain in communion with the historic Churches of the West.

The Indian missionary is generally an object of suspicion. The reproach is brought against him that his patriotism has perverted his religion, and that he sets the interests of the British Empire above the kingdom of Christ. We know the temptation. But the Indian, if he be honest and modest, will recognize that for him also there lies a peril in his Nationalism. As nationalist passion and prejudice lead him to do less than justice both to the motives and to the achievements of the British Government, so they are seeking to belittle the significance and authority of Christ. A tendency may be observed of late, even within the Christian community, to resent the criticism of Indian civilization implicit in the example and doctrine of Christ; and the attempt is being made to reduce Jesus to the dimensions of the ideal Hindu saint. But Jesus Christ transcends our national standards, and He is nobler than any of our civilizations. They must be brought to His judgement seat: He cannot be set before theirs. He rebukes and condemns things Indian and Eastern as well as things English and Occidental. The nations will find their deeper fellowship in a more devoted loyalty to Him and a fuller understanding of His purpose; for He is our peace.

The Rev. S. H. WAINWRIGHT, D.D. (Methodist Episcopal Church, South), gave the first address. He said :

I propose to discuss this subject from the broader standpoint of the spirit of nationalism rather than from that of the national spirit. The so-called national spirit in Japan and China and India is a spirit exhibited by a particular element in those nations, and can by no means be identified with the spirit of those nations as a whole. Nationalism differs with each nation, and missions are different. The reaction of nationalism upon missions will be different, therefore, according to the forces interacting. But I want to propose that a strong nationalism is favourable to missions. I believe that to be a generalization the soundness of which history will uphold.

Two objections will occur to you. First, is it not true that a national extremity is God's opportunity? Is not Christianity making greater progress in Korea, where national hopes are in defeat, than in Japan, where nationalism is independent and powerful? Did not the rise of Christianity, at the beginning, take place on the ruins of Jewish nationalism? In reference to the latter, has not Professor Royce told us that heavenly loyalties take their rise when earthly loyalties are surrendered?

In reply to this first objection, let it be said that it is not certain that Christianity in Korea is making greater progress than in Japan. We are sure that Christianity is making progress in both countries, though on different lines. If, however, it be true that Christianity in Korea is going forward more rapidly than in Japan, the inference would be extremely unfortunate that only where nationalism is in defeat can we hope for rapid Christian progress. If it were necessary to abandon earthly loyalties in order to attain to spiritual loyalties, what would be the difference between Christianity and Buddhism?

Furthermore, in reply to the first objection, Christians have a right to resent the latest notable attack upon their religion by that philosophy of the will-to-power which stigmatizes and even scorns Christianity as a religion that glories in weakness. We do not glory in weakness as such. We glory in weakness only as an occasion for Christ to show His power and for strength to return.

There is a second objection. It will be said that where nationalism is strong missions are persecuted. We cannot deny the fact. Yet early Christianity made its path irresistible to Rome, the capital of power. After innumerable saints had seen visions of the cross in the blood-stained arena with wild beasts, Constantine saw the cross in the dark red flush on the evening sky. Strong nations persecute and then tolerate, and then assimilate and adopt.

Christianity is capable of grasping the realities—all the realities—of human life. Buddhism, without denying itself, cannot enter into nationalism. Nationalism, without denying itself, cannot assimilate Buddhism. Confucianism can be poured into the vessel of nationalism. Indeed, the whole of Confucianism can be poured into that vessel, and

nothing will be left over. It takes not only the fullness of nationalism, but the fullness of nations, for the complete expression of Christianity.

A strong nationalism renders necessary, therefore, the sundering of mission and Church at a comparatively early period. The mission, at first central and ecclesiastical, becomes auxiliary and special, though remaining independent as long as the Mother Church continues in that field. The Church, by becoming indigenous, is in better position to react upon nationalism. A national sense of responsibility will rest more heavily upon an indigenous Church. National gifts will be dedicated more freely to an indigenous Church. The membership of an indigenous Church will occupy a position in national life and affairs free from disadvantage and ambiguity before their fellow countrymen.

It will be admitted that nationalism has been stronger in Japan than on other mission fields. The autonomy of the Churches came earlier there than elsewhere. What has been the result? First, among national leaders the number of Christians has been out of all proportion to the Christian population. Christians have been members of the Cabinet, Judges of the Supreme Court, Members of Parliament, and Speaker of the Lower House, Ambassadors to Foreign countries, Admirals in the Navy, and Generals in the Army. The Japanese Churches, secondly, have met Biblical questions and other forms of modern doubt in an independent and scholarly manner, and have come through the great period of trial affecting all Western Churches and now stand with their feet upon the rock. Thirdly, the centenary movement in the Japan Methodist Church, in which laymen took a prominent part, undertook to raise, and did raise, the extraordinary sum of six hundred thousand yen. Now these things cannot be separated from the vital relation there is between nationalism and Christianity in that country.

No one would claim for Christianity in Japan superiority over the faith in other mission fields. But it may be doubted whether the native Church in any other field has passed through so many stages of development toward full-grown manhood and maturity, especially in so short a time, as the Church in that country. This rapid maturing of the Church there is in no small degree to be explained by the vigour of the nationalism with which the Church has been in contact. All the energies of modern life have been working in that country, directed by the spirit of nationalism. Japanese Christianity has been affected by its dynamic surroundings, and is self-confident in the presence of them. Buddhism is in confusion in the presence of these mighty energies.

One other effect upon missions can be ascribed to nationalism. Some very grandiose schemes of Christian Reunion have grown out of the extensive missions conducted in modern times. A world Church looms before the minds of those who have indulged in these visions, the dominion of which overshadows in the vastness of its bounds anything ever conceived or cherished by Hildebrand. If one wishes to make up an indictment against modern Christians for extravagance, he can find an abundance of material in utterance about a reunited Christendom. Now we should

be very clear about some things because of their importance. We should be suspicious of any conception of Christian Reunion that involves the sacrifice of the concrete realities of life. The lessons of the south of Europe and South America in contrast to the north of Europe and North America should abide with us. A rude set-back to the dreams which allure us—dreams of one fold for all humanity—will be met with in the rising nationalities of the earth if such ambitions are ever pressed upon the world for acceptance.

The Rev. THEOPHILUS SUBRAHMANYAM (Wesleyan Methodist Church, India) gave the second address. He said :

The national spirit in India to-day is due to causes beyond human ken or control. Very often the unexpected happens. Many people in the world think and believe that the Great War is the root-cause of the world's restlessness at the present moment. The anxious problem which engages the thought and attention of the great statesmen of the world, particularly in England, is the problem of Home Rule. In India, as it is in Ireland, Home Rule is the one cry. The national spirit expresses itself through two distinct and different parties, known as the Extremists and Moderates. The Extremists have found in Mr. Gandhi their champion and leader. The name Gandhi is not unfamiliar to any one in this august and historic assembly. He has been known to me very well for many years. We worked side by side in South Africa, he as a passive resister and I as a Christian missionary in that continent of racial conflict. Mr. Gandhi, the highly revered figure in all India to-day, is one of the most remarkable personages in the world. He is an ascetic of no mean order, imbued with ancient ideals of life peculiar to India. His utter unselfishness, unworldliness, and indomitable courage, with a world-famed record of service in the cause of suffering humanity, have won the confidence, respect, and love of the people of India. There are in this wide world to-day a great many admirers of this friend.

This phase of the national problem, when faced in the light of honest and hard facts and figures, without foolishly yielding to mere sentiment, will reveal the spuriousness of the situation. True, it is right and legitimate to claim fellowship and equality in political status between India and the colonies. But it is surprisingly amazing to find the members of the Extremist school launching forth a political propaganda which deliberately overlooks the social conditions in India. The masses in India are indifferent to political agitations. The case for Home Rule is sought not so much on the fitness of the people as on the unfitness of the bureaucracy. I would base my pleading for Home Rule on the fitness of the people. The teeming millions of my country, divided as they are endlessly among themselves in the name of caste and religion, and illiterate as they are, have to be united as a nation and educated in the art of government of the country. In South India, from which I come, the hard and fast limitations of caste and sect are still impregnable, so that the political advance on the

lines of Home Rulers' doctrine cannot but bring increased distrust and hatred.

Mr. Ranade said : ' Politics is not merely petitioning and memorializing for gifts and favours. Gifts and favours are of no value when we have not deserved the concessions by our own elevation and our own strength.' The spirit of this statement of Mr. Ranade has been characteristic of the position which the Moderates have all along taken in the matter of Home Rule. Social reform and education of the masses are passionately encouraged by the school of Moderates. True, the voice of the Moderates is apparently a cry in the wilderness, both in India and in England. However, the silent and yet powerful efforts of the Moderates are not without encouraging results. The success in India of the great and memorable Reform Scheme, which is an Act now, is due to the good work of the silent, leavening influence of the Moderates.

The two schools of the national movement, in their attitude towards the British Government and in their methods, are polemically opposed. Unquestionable loyalty is the ruling attitude of the Moderates, and their honest creed is that India cannot get on without British Government, and that for a long time to come England's overlordship is the only guarantee of the safety of India and of her security from internal and external troubles. But the Extremists hold that India is already fit for self-government, and that the only thing they should do is to agitate vigorously, and fight with the weapon of non-co-operation against everything British. This active doctrine has already spread in parts where illiteracy, ignorance, and fanaticism reign supreme, and has caused anarchy, bloodshed, and utter confusion.

The Indian Church is the fruit of the labour of love of the foreign missions. The national spirit has found its way into the Church. To-day we find three classes of opinion in the Indian Church. There are a few Extremists who think that it is time for foreign missionaries to return back to their countries with bag and baggage, leaving the Church to govern herself. The plea of the Moderates is that the time has not come for them to manage their affairs, and for a long time the foreign missionaries should continue to lead them and govern them, and like a father take care of them. But there is a third class which advocates that in the government of Church life and work there should be equal representation of Indian and foreign elements. Recognizing this silent effect, I believe, of this national spirit, there has been allowed in recent years to come into existence in India a scheme of devolution resulting in the placing of larger responsibilities upon the Indian Church ; and in some of our districts Indian laymen of Christian character, piety, and devotion to Christ have risen to positions of trust in the Indian Church, and have their places in our local committees and provincial synods in their representative sessions.

Our Indian Church is but a drop in the ocean compared with the non-Christian population, with its teeming millions. A large proportion of our native Church, owing to mass movements, is illiterate. Increasing facilities of the right kind must be created in order that with the changing

times there may rise up men and women to take up positions of trust and honour in the Church. What India needs immediately is not self-government at a leap and bound, but fuller opportunities for developing the capacity for self-government. What is needed still more is not so much the devolution of responsibility from the foreign committees as greater confidence and trust in the Indians, and a feeling of comradeship between the missionaries and the Indians.

If ever India needed Christian missionaries from foreign countries it is now, when India is passing through national evolution. No one is better fitted than an honest and Spirit-filled missionary to interpret the West to the East, and the East to the West, thus making it possible for the kingdom of Christ to extend in the hearts of the people of both East and West.

In the discussion which followed,

Dr. G. J. BOND (Methodist Church of Canada) said: I officially represent the Newfoundland Conference, and Newfoundland is the first mission ground of Methodism. The Rev. Laurence Coughlan, who had been one of John Wesley's preachers, began his work there in 1765, one year before Philip Embury began his work in New York. The converts of Coughlan were the first Methodists converted outside of Britain; and within a year of his coming he established a class-meeting, the first on the other side of the Atlantic.

Newfoundland is the most ancient colony of the British Empire. John Cabot discovered her in 1479, and in the reign of good Queen Bess, Sir Humphrey Gilbert set up the British standard in my native city of St. John's.

But I speak of these things only incidentally and by the way.

I want to say a word, if I may, for the great work of missions wherever they are found. It has been my fortune to study them at close hand at home and abroad. I have seen missionaries at work among the Esquimaux of Labrador, on the borders of Tibet under the eternal snow peaks of the glorious Himalayas. Were I a young man to-day, I would rather be a missionary in China than occupy the most influential pulpit or hold the most exalted position the Church can bestow. For nowhere else, and in no other work, can a young man so profitably and happily invest his life, for the good of man and for the glory of Christ.

The Rev. J. N. PASCOE, B.D. (Methodist Episcopal Church, South), said: I bring you the greetings of eight thousand Mexican Southern Methodists. Since the redistribution of territory took place, we have had a net gain in membership of 1,110. Self-support increased from \$3,927 to \$10,245—that is, there was an increase of 250 per cent.—and our collections for all purposes, which in 1918 were \$13,719, increased to \$54,666 in 1920—that is, four times as much as in 1918. We have five self-supporting churches and nine that are paying more than a third of their pastor's salary, and will be self-supporting within one or two years.

Last July a great National Convention in the city of Chihuahua, representing more than a hundred thousand Protestants from all denominations, honoured me with the privilege of conveying to this Ecumenical Conference the greetings of Mexican Christians.

Now let me speak about our problems. The most urgent is *the need of study of our problems on the part of our missionary leaders*. Our Annual Conferences do not meet the demands of the day. We have before us the new and active propaganda of the Catholic Church, the details of co-operation with other Churches, the preparation of a strong native

ministry, the production of needed periodicals and literature, and many other problems which we as a Church do not carefully consider and study.

Thus *we need to strengthen our native ministry*, to produce the real leaders of the work. The fact that the work is progressing, that the opportunity is before us, demands that our actual ministry, even if lacking in preparation, should keep on growing and developing to keep pace with the progress of the work. On the contrary, the time will come when the work will be bigger than the workers, and progress will be followed by a terrible failure.

We need a national Methodist Church, not because we do not love or because we do not need the missionary. We love him, and admire him, and need him, but Methodism has to take such a form as to grasp the national spirit of the people. The spirit of Methodism, like the spirit of Christianity, is at home in every heart, but the forms of ritual and of government many a time are out of touch with the people to which we minister. It is impossible to legislate from the United States so as to supply the needs of Mexican Methodism. Our actual political constitution, whatever its defects may be, demands a national Church, and we as good Methodists need to hear this demand. Our ministry and membership needs it, in order to be able to put all their faith and strength and courage in the tasks we have before us. The Catholic Church is pressing this need, and I certainly hope that whether Methodism is united in the United States or elsewhere or not, we may be able by the next Ecumenical Conference to report a united Methodism in Mexico.

The Rev. C. S. LUCAS (Wesleyan Methodist Church of South Africa) spoke of the power of Jesus to save the natives of Natal. He drew a living picture of the shame and degradation attending the Festival of Kali, near Durban, and of the debasing influence of some European gamblers. He told a striking story of one Indian who was given a Tamil Testament. Unable to read himself, he persuaded the son of a Buddhist priest to read it, who perused it without understanding; but it led him and many others to Christ, thus illustrating the power of the word alone to save.

The Rev. E. F. FREASE (Methodist Episcopal Church) regretted that there had been nothing on the programme so far relating to the problem of Islam. The Christian Church has not undertaken this work, although nearly one-sixth of the world's population are in Africa. There is not a single Protestant Church in Morocco, but the time has come when Islam yields when really attacked. We must send out specially trained men for this work.

The Rev. W. CHAPMAN, a pioneer missionary in Central Africa, spoke of the effect of foreign missions in creating a national spirit. One of the inevitable results of our work is to inculcate a sense of tribal unity.

The Revs. Dr. JANSSON (Sweden) and D. S. L. GREENE (Argentine) also contributed to the discussion.

Dr. F. H. OTTO MELLE (Methodist Episcopal Church) President of the Mountain Mission Institute, Frankfurt, said he had often been asked this week how he felt as a German at this Conference. His answer was, he felt at home because he was a Methodist. Wesley's influence is strong in Germany to-day in spite of the war, for German Methodists claim him as father. Dr. Melle declared that there is no greater opportunity for Methodism to-day than in Central Europe. The people have been shaken to the foundations and are waiting for a new exposition of the gospel. Since the war there has been an increase of 4,000 members in Germany alone. Two years ago there was not a single Methodist Sunday school in

Vienna ; to-day there are 1,600 children gathering each week. In one of our churches the preacher had to ask the members to stay at home on the following Sunday in order that the other people might have a chance of attending the services.

At the request of the Conference the Rev. WILLIAM GOUDIE closed the session with prayer for foreign missions.

MISSIONARY DEMONSTRATION

At 7 p.m. on Saturday evening a Pan-Methodist Missionary Demonstration was held at the Central Hall, Sir R. WALTER ESSEX, M.P. (United Methodist Church), presiding. Prayer was offered by the Rev. C. W. ANDREWS, B.A., B.D. (Wesleyan Methodist Church).

The CHAIRMAN said at such a meeting they were reminded that there was, after all, something higher and nobler than patriotism. They had had a surfeit of patriotic action and declamation in the last ten years. There were some features connected with it which they did not like. What they wanted was more humanity. He was strongly confirmed in his growing idea that they would have to strengthen the feelings within them in the direction of a larger brotherhood of man. Christianity was not only supernatural, it was super-national. It was not only for the individual, but for *all* individuals. Jesus first gave that sublime message to the woman at the well, probably because He knew there were too many soldiers in the other sex, and certainly more fools, and the message would appeal to the more tender heart of a woman. The ringing out upon the world of such a startling ideal naturally 'set the backs up' of those in authority. We knew more of it now, for our Methodism was super-national. There were too many dignitaries to-day—he would not say of what sect—who did not realize the all-inclusive message of Christ. As we compared the various religions of the world we could not do other than see the outstanding superiority of the religion of Christ, not merely because of comparative theology, but for a deeper experimental reason. There came, then, the greater obligation to do our duty to men everywhere, and particularly to the weaker and backward races of the world.

The Rev. ELIAS D. KUMALO (Transvaal) spoke of the wonderful missionary progress that had been seen in South Africa in the last fifty years. They had difficulties. In Johannesburg, when preaching, two or three interpreters were needed. Yet the message of the Master had reached the hearts of many. In Swaziland they had polygamy, witch doctors, and much superstition, yet in one circuit alone it was reported that four hundred of the heathen had been converted in one year. Owing to the

fact that male preachers went to Johannesburg, a band of women had gone from one kraal to another preaching the gospel. Mr. Kumalo concluded his address by singing in the native language a hymn always sung by these women evangelists.

The Rev. W. B. MARKE (Sierra Leone), another coloured brother, said the fact that many missions not represented at the last Ecumenical Conference were now represented indicated that Mission work had made some progress. In Sierra Leone the work, far from being a failure, had been a phenomenal success. Of course, there were people who made objections. He believed if the Almighty had consulted some persons to when the world should be brought into existence, they would have made objections. Some said the Ethiopian could not change his skin; therefore they should let him alone. Happily, with a great fund of faith, and the Bible in their hands, missionaries—whose sacrifice could never be over-estimated—went out to Africa. The result was that to-day if they went to Sierra Leone they would find many Christian Churches, congregations, class-meetings, and Sunday schools. Of course, they had only touched the fringe as yet. 'But,' added Mr. Marke, 'in me you have an ocular demonstration of your work, for I am the son of a Christian minister, whose father was a Mohammedan converted to the Christian religion.'

The Rev. C. P. GROVES, B.A., B.D. (West Africa), said the decisive and psychological factor in this day of special opportunity in the hinterlands districts in that country was the attitude of the people. It was the attitude of the learner. The motives, perhaps, were not always worthy. One youth said he wanted to enter the Training Institution so that he could eat rice and tinned fish, and become a white man, and also so that he might join a football team! However, quite recently, this youth, having become a clever assistant master in the Institution, announced that he had been led to offer himself for the African ministry. The educative work was of the greatest value, especially in its development of character and of spiritual ideals. The peoples of West Africa had the outstretched hand, and if the Christian Churches neglected the opportunity, fatigue would set in, and the danger was that the people might drop those outstretched hands and take a gift at a lower level from Islam. The Church must give of its best. Africa needed the finest qualities of Christian statesmanship in the building up of the native Church, quite as much as it was needed by China or India. Mr. Groves appealed to the young people present to realize the urgency of the call.

The Rev. T. SUBRAHMANYAM (Madras) said he had only been in England for a fortnight, but he had been pained by hearing so many people speak of non-Christian India as a 'heathen' country. They forgot that India had a religion of its own. He was convinced that the teeming millions of India were marching in the direction of the light. The triumphs of the gospel were very wonderful. Missionaries were often asked why

they did not preach to the Brahmins and the high-caste, educated people, as well as to the poor pariah. Such a question was asked in ignorance, for the missionaries were doing their level best to reach every class in India. 'I,' said Mr. Subrahmanyam, 'belong to the Brahmin caste. When I turned from darkness to light I was turned out of the house, and have never been able to return to it, being looked upon as a social leper. Yet—how I cannot tell—the gospel has found its way into that house. When I came back from Mesopotamia my sister, a widow aged sixty-five, who had never been out of her house in daylight for many years, came to Madras to see me. With tears running down her cheeks she told me that in a vision One who had heard her prayers and spared the life of her dying son had sent her to ask me to tell her who was the giver of life. I told her, and now her son is reading to her the gospel.'

At this point there was a dramatic and unexpected interlude, Dr. CHOWN (Methodist Church of Canada) introducing to the meeting Miss NICAKWA, a young North American Indian, who appeared in the beautiful Cree costume, as a trophy of Methodist work in the Canadian Mission four hundred miles north of Winnipeg. Miss Nicakwa, whose striking appearance and dramatic power created quite a sensation, recited a touching poem about the death of a poor Indian cattle thief.

The next speaker was Mr. Sz-To WAI (China), who had a great reception. China, he said, was being born again in Jesus Christ. They would find there signs of the spring in all classes. The story of persecution would never be repeated. Evangelists found China a rich and ready field. They thanked all the missionaries from Christian lands for coming to China. Their work was splendid and admirable. They had done it all with the deepest Christian love. During the last ten years the thinking, commercial, and other classes had stopped to look at and admire this fine spirit. 'And,' said Mr. Sz-To Wai, 'they like it! You see I learn a few slangs now! I have been in America seven months, travelling about and "putting up some dust," and I have been in this country five months now, and I have ripping times. I come to show appreciation of what you good people do for us. Why have such distinction of denomination? My father is a Confucian, my brother a Presbyterian, and I a Methodist, but I take my Lord's Supper in any church I can go in. We Chinese are very keen to love and serve Christ, but our Church is an infant. The next ten years will be the most important in China's history. Our people are getting tired of everything old. That is the trouble. They will welcome Bolshevism, or Materialism, as well as Christianity. China must be Christianized or—I say this most solemnly—fifteen years hence you may have lost the chance to guide her.'

The last speaker was the Rev. C. W. DREES, D.D. (Buenos Aires), who said they could have had no more wonderful illustration of present-day Missionary problems than they had at that meeting. There was the tremendous problem of Islam. Yet there was a nearer problem—that

of dealing with a nominal but degenerate and corrupt Christianity. For forty-seven years he had been living in contact with that problem. Indeed, Methodism was in contact with the problem of corrupted Christianity at more points than any other form of Protestantism. The future of Christendom, it had been said, was in debate between Methodism and Romanism. Why was that argument true? He went to the Marble Arch the other day, and there found a number of popular orators. One was an exponent of Roman Catholicism. He was there to try to win England back to the Pope, just as there was a set effort and purpose to win America for Rome. Some thought the attempt was going to succeed. He did not. 'But,' added Dr. Drees, 'eternal vigilance is the price of liberty. Beware, O ye men of England, O ye believers in the Lord Jesus Christ, lest ye be entangled!' In Hyde Park, he continued, the Roman champion was asked a question about salvation, and he replied that the best thing a man could do was to go to confession and use the Sacraments, so that possibly at the end he might find his way to heaven. Romanism and Protestantism were miles apart on these vital questions. They must stand for the old gospel that sent forth John Wesley to his world-wide parish. He had been in contact with this problem all his life, and all over the world it was being faced and dealt with by Methodism.

A wonderful meeting concluded with the Doxology.

SIXTH DAY

SUNDAY, SEPTEMBER 11

On Sunday morning the Conference Sermon was preached in the Central Hall by the Rev. DAVID G. DOWNEY, LL.D., Chairman of the Episcopal Committee of the General Conference of the Methodist Episcopal Church, and Book Editor, New York City. There was a large congregation. The devotional exercises were conducted by the Rev. DINSDALE T. YOUNG (Wesleyan Methodist Church).

Dr. DOWNEY based a most eloquent discourse on the words addressed to the Saviour by the father of the afflicted boy. 'If Thou canst do anything, have compassion on us, and help us.' This man, the preacher said, was representative of the whole race. It was in our behalf he made his plea for help. To-day we were so busy with our daily concerns that we had little time for deep and serious thinking. When we did think soberly we saw that it was not the things we touched and tasted that really mattered. In times of great crisis, such as that of the late war, every man was forced to ask himself, 'Who am I?' 'Whence came I?' 'Whither am I going?' The universal man welcomed anything like an adequate response to such questions. They were the questions to which we would most welcome a complete and satisfactory reply. When we talked with our neighbours they were the questions that dealt with something far more important than the weather, or what might be called the small change of the mind. One had only to talk to one's fellow man to find that he was most concerned in regard to questions of duty and destiny. This was so all the world over. Of the making of books there was, indeed, no end. Yet the birth of books was not half as pathetic as their early death. The vast majority were obsolete or forgotten within half a century. With the exception of the Bible, Plato, Plutarch, Shakespeare, and some others, very few survived. Those books had immortality just in proportion as they dealt with the fundamental and vital questions of duty and destiny. Studying comparative religions, down underneath all local colour we found our fellow men in all the ages had been seeking to know the meaning of life. Philosophy was nothing but the effort on the part of man to answer such questions. He who could solve the mystery and unravel the skein must inevitably be humanity's leader and lord. What was

the answer of Jesus to the low wail of anguish from the suffering world? Christian Science suggested that suffering and pain were figments of the human imagination, and therefore it could give no cheer or comfort to those in need. Thanks be to God, Christianity had at least common sense, and could comfort the sufferer from the cradle to the grave. Christian Science was the ostrich hiding its head in the sand. Christianity was the eagle, clear of vision. The whole of the Bible was the story of sin, and the possible redemption of sin. Look at secular literature, and there the emphasis in fiction and in history was on the tremendous fact of sin, and the cry of men to be delivered from it. It was Jesus who responded to that cry. All history proved the efficacy of His response. As men and women accepted His simple invitation, they proved that all things might become new. To-day the complexities of life seemed greater, more difficult than ever. It was Jesus who had a response to social, industrial, and national unrest. The word that the world always called golden was an all-sufficient response—'Do unto your neighbour as you would have him do to you.' That was all. There was the secret of the coming of the millennium. Let that rule only be carried out, and all our problems would be solved. If only nations would make it their guide, we should never have the brutal savagery of war. It was not a counsel of perfection. It was a practical rule, socially, industrially, economically, nationally, and internationally. To man's cry, 'What am I?' Jesus replied, 'You are a child of God.' To the cry, 'Where am I going?' Jesus responded with the sweetest, most comfortable words that ever sounded through the corridor of time. In Jesus was the only hope of the world's peace.

At Wesley's Chapel, City Road, the preachers were the Rev. THEOPHILUS SUBRAHMANYAM in the morning, and Dr. CHOWN in the evening.

In all the Methodist Churches of the Metropolis there were special sermons, practically all the ministerial delegates taking preaching appointments; and the main topic, in accordance with the suggestion of the Executive, was 'The World for Christ.'

In the afternoon a remarkable open-air meeting was held in Hyde Park, the speakers drawing a huge crowd.

SEVENTH DAY

MONDAY, SEPTEMBER 12

TOPIC :

FOREIGN MISSIONARY PROBLEMS

FIRST SESSION

Sir R. N. ANDERSON, M.P., D.L. (Methodist Church in Ireland), presided.

The devotional service was conducted by the Rev. W. BARDSLEY BRASH, B.D., D.Litt. (Wesleyan Methodist Church). In the course of a very brief address, Mr. BRASH spoke of the wonderful experience of comradeship with Jesus. It was a great thing to have Jesus near. Yet it was a terrible thing that one could be continually with people, and never really know them. Judas had companionship with the Master. Some of us had been so long with Jesus, yet had never learned His secret. What a great day we could have if only we entered into close loving communion with Him !

Dr. WORKMAN read a memorandum signed by five eminent delegates of the Western section, urging that the Business Committee should take into earnest consideration the question of retiring and superannuated ministers ; who should be adequately provided for on the basis of service rendered, and not as a benevolence.

The matter was referred to the Business Committee.

The Rev. WILLIAM GOUDIE (Wesleyan Methodist Church) read the first essay, on 'The Equipment of the Modern Mission and the Preparation of the Missionary.' He said :

These titles cover two distinct subjects, which it is impossible to discuss adequately in the allotted time. I purpose, therefore, to confine my attention to the second, which is in thought the earlier, and in reality the more important of the two. The Church has been slow to grasp the magnitude of the missionary enterprise, slow, too, to measure the intellectual and spiritual demands of the work entrusted to the individual missionary. The common idea a generation ago was that the missionary

went out to impart the rudiments of Christian knowledge to a people grossly ignorant, but not unwilling to be taught. In those days it was not uncommonly held that to send to the mission field a man of more than mediocre gifts was to waste a valuable life.

Those old heresies are happily dead, but the Church is slow to adjust herself to the later and truer view of the missionary undertaking. The training of missionaries, showing as it does a distinct advance on that of a generation ago, still leaves much to be desired, and this Conference could hardly render a greater service to the missionary cause than in calling attention to this need.

What follows will refer chiefly to the preparation of ordained missionaries, but the principles and the facts apply equally to their lay colleagues, both men and women. There is a sense in which the true missionary is born and not made. The first responsible act of the Church or the Missionary Board is selection, and not training. When the Apostle Paul traced the steps of his missionary consecration he went far back to find the first: 'But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through His grace to reveal His Son in me that I might preach Him among the Gentiles.' There is the story of the Apostle's missionary ordination. The principle still holds that in the making of a missionary there is a preparation of body and brain and spirit that must precede the separating acts of the Church and the work of the class-room. There are many good men physically, mentally, or temperamentally, unfitted for the work of the mission field, who will yet render excellent service in a home church.

The first responsibility, then, of those engaged in the preparation of missionaries is the discovery and selection of candidates having in them the promise of fitness when duly trained.

While the work of the mission field presents no social bar, and men of slender educational opportunities have often by their inherent ability and industry become able missionaries, the conditions of modern missionary work call more and more for men of sound and thorough learning, of strong character and broad sympathies.

The ministry of the Methodist Church is one, whether separated to work in non-Christian countries or engaged in home circuits. It is, moreover, a distinct advantage that home and foreign students should receive their theological training together. The specialized training of the missionary must never be substituted for, but added to, the general training which he needs with the whole body of the ministry. I would indeed lay special emphasis on the missionary's need of a thorough knowledge of the content and meaning of the Christian message, with a trained capacity for conveying that message in simple untechnical language, or indeed in philosophical form when occasion arises.

Our message is too often hidden from the man in the street by the use of technical and archaic forms, familiar to the preacher, but meaningless to the common man. How much more must this be the case with people to whom the whole content of the message is strange and challenging!

So far I am assuming that students are trained together, and possibly without designation to a particular field of service. Separation to the service of the mission field is a grave step, and should be taken only out of a strong sense of vocation and with the settled purpose of giving the whole life to that ministry. The preparation of a missionary is far too costly, and the work too highly specialized, to be lightly experimented in or deserted for any but grave reasons. In saying this I am not forgetting that there are always a few positions in which short periods of service may be of real value.

The missionary's sense of vocation may come through an inward and impelling intimation of the will of God—an intuitional or emotional experience leaving no way but one open to the obedient heart. More frequently the call will come to the reason, mediated through a disturbing knowledge of human need, and the discovery in that need of a divine call for a remedial ministry. In any case the missionary needs for his support a sure sense of obedience to a divine call, with the acceptance of missionary service as his life's work.

On the threshold of that service lies the learning of a new and often a very difficult language. This is but the alphabet and kindergarten of a missionary's training; it is none the less fundamental, though it often fails to receive the consideration it demands. It is right to remember that the old missionaries made a large contribution to our knowledge of the world's languages. How many of the grammars and lexicons in use to-day are the fruit of their patient and scholarly labour, and how many of the less known languages have they not reduced to writing and provided with the beginning of a literature! There are modern missionaries who are maintaining those high traditions, but as a class they have more slender opportunities, and have probably achieved less in this direction. It too often happens that the young missionary is, from the day he lands, burdened with such duties and responsibilities as must relegate to the fragments and corners of his time the duty that should be primary and central—the acquiring of a thorough knowledge of the common tongue of the people among whom he is to exercise his ministry.

The view is held by some that under favourable circumstances the elements of the language he is to use may be acquired by the young missionary before he leaves his native shores. The great majority of missionaries will, however, look with misgiving on any such experiment; false sounds and wrong accents are easily acquired, and when once used are rarely ever lost. Nothing in this connexion can take the place of the daily soaking of the ear in the sounds of a language from the lips of the common people. What I plead for here is that every missionary shall be given an opportunity of learning thoroughly the language that he is appointed to use, and that among the tests of his fitness for the work shall be his ability to use that language correctly, with freedom and force, as the vehicle of his thought. In this part of a missionary's training helps are offered now that were not available a few years ago. There are offered to him courses of lectures on the common principles of language structure,

with similar courses and exercises in phonetics, both being found of great value to those who avail themselves of them.

But beyond the vernacular speech, a missionary, if he is to be efficient, must reach the vernacular thought of the people to whom he is sent, and it is here more than anywhere else that missionary preparation has hitherto fallen short. Improvements are being effected in part and slowly, but until very recently missionaries were sent out with little or no knowledge of the religious thought or condition of the people among whom they were to labour. They were much in the position of the general practitioner, if one can imagine such, who, while he has a fair knowledge of his pharmacopoeia, has not troubled to study the human body, and knows little or nothing of either the nature or the history of the diseases that he professes to cure. The analogy does not altogether hold, seeing that the common malady of the race is sin, but sin can only be overcome where there is a consciousness of it, and often the very fact of sin is in dispute. The very conception belongs to a system of thought that is specifically Christian.

To say the least, it is an impertinence to offer a disturbing doctrine to a people, and make a revolutionary demand on them, without first ascertaining what equipment they themselves may have for life. This is startlingly true of the great historic and philosophical systems of religion, but it is true even of the animists and fetish worshippers of Africa and the East. It is due even to these that before we press on them a new faith we should know what measure of faith there is already in them, however hidden it may be in a mass of superstition.

To attempt to do a missionary's work without knowledge of the religious thought that we are disturbing and seeking to displace is more than an impertinence—it is a futility. The missionary is often speaking to men who deny his premises and see no force in his methods of argument. Their minds are moving on a different plane ; no contacts are established and no ground is gained. 'The message of which I was a messenger,' writes an experienced missionary, looking back on her early work, 'was so obviously remote from any *need, concern, or desire* of those dear people with whom otherwise I was most happily intimate.'

I am not forgetting that there are great self-attesting truths of religion that call for no argument, needing only to be expressed to be received. But these are self-attesting simply because they are already implicit in the heart and mind that receive them. The aim of the missionary must be to discover those implicit elements of truth to be found in the background of every human mind, and offer to it the explicit faith to which it belongs.

It has been truly said that God, who is reason, makes Himself known to reason, and the missionary's message must come as a word of truth commending itself to the intellect before it can be a gospel of salvation reaching and changing the heart. Addressing non-Christian people, the missionary can appeal to no authority for his message other than he finds in the mind and conscience of his hearers, and the success of his message

will depend on two things : (1) his finding a starting-point in some common ground between him and them ; and (2) his ability to lead his hearers step by step from positions that are common to those that are specially Christian.

No missionary taking this path of patient preparation and sympathetic work fails to find that the Divine Teacher has been before him, and he is no pioneer in the field that he has entered. The older missionaries were reluctant to admit any elements of truth as original to the non-Christian faiths, and they strove with many twistings of reason, and assumptions of bad history, to show that these were borrowings from Christian sources. There is a later view and a truer loyalty at once to truth and history that looks to find finger-prints of the divine and fragments of truth in every system of human faith, even the poorest. The missionary's one hope of imparting to any community the truth as it is in Jesus is in the measure in which he finds the seed and essence of that truth already there.

This spirit of quest and expectancy of truth outside the Christian religion is so attractive to-day that the position needs guarding on the other side. The non-Christian religions offer to the world no such fabric of truth as needs only to be crowned with what is special in Christianity. They offer, moreover, no foundations on which to build a Christian superstructure, but they do offer many precious stones to be wrought into that living and enduring temple whose foundation is Jesus Christ the Lord.

If, then, a young missionary is to meet this situation and fulfil this ministry, he needs special training for highly specialized and difficult work. It is unfair to him, and unfair to the work, that he should be left to find his way, as many of us had to find it, through toilsome years of blundering and partially wasted energy.

The nature of the work calls for a close study of comparative religion, of anthropology, of the history of religious ideas and practices, with a more thorough study of the religious thought and life of the particular people among whom a missionary is to labour. There is no lack of helpful literature on these subjects ; what is wanting as yet is time set apart for preparation and the aid of teachers.

The missionary is engaged in watching and fostering the beginning of spiritual life in new converts gathered often from conditions of dense ignorance and low moral habits. It would save him from much disappointment and guide him in many an important step to have a good knowledge of Christian beginnings and *Church*, as distinct from *Ecclesiastical*, history. A knowledge of the beginnings of Church organization in the first and second centuries—of its simplicity, its general recognitions of local customs, and of the large measure of self-government entrusted to young churches—would afford the missionary much needed guidance, and often save him from serious error.

The modern missionary goes out no longer to work alone, or to stand in parental relation to a Church in its infancy ; he goes rather to be the servant of a Church that has reached adolescence and is becoming conscious of its high vocation. He goes out to be the colleague and friend of fellow

workers, lay and ministerial, raised up in the Mission Church. The sole justification of his appointment is, to be sure, in the fact that he has a service to render and a gift to make that the Church by reason of its youth cannot as yet provide for itself, but that position carries with it no suggestion of superiority on his part or of subordination on the part of his fellow workers. The new position calls for rare and finely tempered Christian manhood, for a spirit of true humility, and the putting away of all pretensions to racial or national superiority. The missionary will not imagine that he has everything to give and nothing to receive. He will be glad to learn while he teaches and to receive while he is giving, while as he remembers the national and racial privileges he inherits he will be ready to say with another, 'What things were gain to me, those I counted loss for Christ.'

I have not exhausted, nor even completed the list of a missionary's needs in the way of equipment, but I have said enough to show that preparation for his work is a big thing, and needs to be provided for in a generous way. Something, indeed, is already being done, though not enough. In recent years, and especially since the Edinburgh Conference, steps have been taken to meet what was felt to be an urgent need. In America and in Great Britain two boards representing all missionary organizations have been formed to further efficient preparation. These work in close harmony, with frequent interchange of view. They exist to put their resources at the service of every outgoing missionary desiring advice or aid. They provide vacation and mid-term courses of lectures, and work in close conjunction with the heads of colleges, several of whom are active workers on the board. An effort is at present being made in the Church that I represent to designate candidates to their several fields at least a year before the appointment is actually made, thus giving an opportunity for specially directed reading. These aids, valuable as they are, are not adequate, and something much more generous is called for.

The Churches are spending much money, and yet not enough in material equipment, while they are apt, for lack of a true perspective, to be wasteful of their best things—the life and thought, the brain and heart of their workers.

The need will not be adequately met until the churches are prepared to give to each outgoing missionary a full year for specialized training with a view to the field and the work to which he is devoting his life.

For those who are being appointed to spheres of higher education in schools and colleges that year should be spent in pedagogy or normal training. It has been a great weakness in this department that men have too often been sent to take charge of high schools and colleges on the strength of a University degree, with no technical training whatever.

It should be clearly understood that it is impossible to include the necessary subjects in the curriculum of a theological college equipped for training the home ministry. That curriculum is already in danger of being over-burdened. What the missionary situation needs is a 'post graduate' college, established and maintained by the Mission Boards

co-operatively, where each outgoing missionary may have at least one full year for specialized preparation for the field to which he has already been designated. An excellent centre for such a college for British students is offered in the suburbs of London, from which students would be able to avail themselves of the lectures and classes of the London School of Oriental Studies. The proposal to approach the mission boards with a view to the founding of such a college has been before the Board of Studies for some years past, but financial difficulties and the dislocations of the war have prevented any definite action being taken.

This provision, large as it is, still leaves something wanting, and the young missionary must on arrival on the field be given a free period in which to devote his whole energy to learning the language that he is to use. This is vital to his whole missionary service, and no pressure of work can justify the hurrying of any man into engrossing work of a responsible position till he has had this opportunity, and beyond that all the missionary's early years will be years of apprenticeship and continued preparation, during which he will learn from close and sympathetic contact with the people what he can never learn from books, that so he may become in his field of service a wise husbandman and able minister of Jesus Christ.

When the last word has been said on mental preparation the missionary's work will present itself to him under a very simple formula. His life-business is to demonstrate, by word and work, by lips and life, the love of God in Jesus Christ, and no service, however lowly, however repugnant, will come amiss to him if it makes that witness possible. Whether he teaches in a college, or preaches in the streets, watches over an infant Church, heals the sick, or combats cholera and plague at the risk of his own life, all that he will ask will be an opportunity of showing forth the love of God as the only power by which human nature or human society can be redeemed and restored.

The first address was given by the Rev. CHARLES W. DREES, D.D. (Methodist Episcopal Church, South). He said :

The Rev. Dr. John Kelman, on occasion of the London Missionary Exhibit of 1908, said : ' The foreign missionary enterprise is the most vital, the most practical, and the most urgent element in the history of civilization to-day.' This Conference takes up the theme, to find that the enterprise is no less vital, certainly no less urgent, than it was thirteen years ago, and that its successful prosecution lays under most exacting contribution the practical genius of the Church, led by its Founder and Head, Jesus Christ, and inspired by His Spirit.

The adaptation of means to ends and of agents to ministry is of the very greatest importance, and it would not be difficult to illustrate its necessity from the recorded dealing of our Master in the selection of His apostles, in the training of the twelve, and in the instructions given them for the fulfilment of their mission. The history of the apostolic and of the sub-apostolic Church is the history of such adaptation, or attempted

adaptation, of means and agents to ends. Its necessity to-day cannot be impugned by the allegation of mistakes and errors in the past, nor by the danger of undue reliance upon organization or material appliances. The Spirit promised by the Great Head of the Church will work all the more surely and speedily toward the great consummation through prepared instrumentalities and agents.

I speak from the standpoint of one who has spent his whole life in the field and has had no experience in administration from the home base, and I shall limit myself, consulting brevity, to that of the equipment of the modern mission, touching mainly upon certain matters which, in my judgement, merit special mention on this occasion.

It is a commonplace of missionary discussion to-day that the scope of the missionary enterprise has been greatly enlarged in the thought and practice of the Church in general. It is now very generally recognized that there is a proximate as well as an ultimate aim which is to be kept ever before the Church; we are building not only for the final and glorious temple of the living God, but for that Kingdom which is to have its realization in time and on this earth, in which the knowledge of the Lord shall cover the earth as the waters cover the sea, and in which the kingdoms of this world shall have become the kingdoms of our God and of His Christ. The Church looks to the establishment of righteousness and peace in the earth, the creation of a human society permeated by the truth and spirit of Jesus Christ.

No department of human life is, therefore, foreign to the missionary enterprise, and in its adaptation of means to ends and agents to ministry the Church takes into view everything that may contribute to the Christianization of all life and all society. In this broad view it may be permissible to recall a phrase not infrequently heard, and to say that of all 'big business' the biggest is the foreign missionary enterprise. This is true in respect of the amount of capital investment, of current expenditure, and of personal service, as well as of the territorial extent of the fields occupied and contemplated. In passing, let me say that the interest with which this enterprise should be contemplated by every lover of his kind should be intensified by the recognition of the proven ability and disinterested, humanitarian, and Christian motive made tributary thereto. Statesmanlike outlook and skill in adaptation have been notably present in the earlier history, and especially in the later development of missionary activity and organization. I need not call to your attention the great names that have signalized the crisis epoch of missionary enterprise.

From the experience of the years I have come to regard as the prime elements in the equipment of the modern mission:

- I. The Bible, to put into the hand of the worker of every class and grade the sword of the Spirit, the word of God. The Bible in the vernacular is the indispensable first item for missionary equipment. And here, even though the testimony cease to be remembered with the dying out of its echoes in the vast spaces of this hall, I would pay tribute to the great work of the Bible Societies of Christendom, and especially to those with

which I have been most familiar and to which I am most indebted—the British and Foreign and the American Bible Societies. And let it be said that the service to literature and to the living contact of the Word with human life is shown, not only in taking for publication versions already existing in the vernaculars, but in perfecting such versions or creating at large expense new ones. Instances within my own observation in recent years are the production of new versions—of the whole Bible in the Portuguese language for the millions of Brazil, present and future, and of the New Testament in Spanish for the sixty millions in America and elsewhere who speak the language of Cervantes. And let it not be forgotten that the work of these societies is the earliest and most significant instance and triumph of Christian unity and co-operation in modern times.

II. The creation of a Christian literature in the diversified tongues of the world. No word may be spoken in illustration of its need and utility. The great tract and general publication enterprises, some of them created by missionary inspiration beginning far back in the early classical period of missions and illustrated by great houses supported by united Christian sentiment and co-operation in India, China, and elsewhere, as well as by the Tract Societies of Britain and America. In the line of periodical literature one might instance the creation, by fusion of separate denominational organs, of united media for the diffusion of Christian teaching in many countries, of which one may instance from his own experience and observation the Union organs of the press in Mexico, Porto Rico, Brazil, Chile, and, very recently, in Spain.

III. Institutions for general and theological as well as schools for primary and secondary education, in all the fields and in varying types and degrees, affording the means and institutions of popular instruction and of technical and professional training, adapted to varying needs and conditions. These have come to be regarded as indispensable parts and appliances in missionary equipment. Here, again, much has been accomplished in the direction of wise economy and greatly increased efficiency by consolidation of separate denominational institutions, as in Japan, China (notably the Peking and Nanking and West China Universities), and in the establishment of Union seminaries for the training of ministers, as, for instance (to refer again to the speaker's limited observation), in Mexico, Porto Rico, Brazil, Argentina, and Chile. Much might be assured in the way of efficiency and economy as well as in the demonstration of the essential unity of the forces for Christianization in the mission field by the extension and multiplication of these instances of co-operation.

IV. Of hospitals, dispensaries, nursing homes, orphanages, asylums for the sick and helpless of many kinds, I may not speak. That 'the healing of the seamless dress' is by so many a couch of pain, and the touch of the Prince of Life is felt by so many of the homeless and helpless in the wide spaces where wander and suffer earth's needy ones, is one of the testimonies to the faithful service of those who follow the Master whithersoever He goeth.

V. Woman's work in many of the departments, and in the use of many

of the appliances suggested for special service to the womanhood of all lands, but especially of those lands where womanhood is most under the depression of age-old institutions which deny her capacity, misinterpret her mission, and degrade her to a level scarce higher than the animal, has become the indispensable complement of missionary enterprise, and has afforded many of the most signal, romantic, and inspiring records of missionary sacrifice and triumphant endeavour. To express his appreciation of woman's work for Christ in the foreign field would carry this speaker far beyond the limits of time set for this address.

Many problems of difficult solution arise unavoidably in connexion with this subject of the equipment of the modern mission. Their solution calls for the highest statesmanship and the greatest devotion on the part of the Church at the home base. The profoundest study, the wisest selection and adaptation of means to ends, and the unfailing effort to maintain in the eyes of all men a clear vision of ultimate, as well as of immediate, aims, the spirit of prayer and consecration of the wealth and service of the Church to the one purpose of winning the world for Christ—these are some of the suggestions growing out of the theme of the hour.

The Rev. JOSEPH T. BARKBY (Primitive Methodist Church) gave the second address. He said :

I shall think of missions everywhere, but have in my mind chiefly those in the great continent of Africa.

To most missions three things are necessary—a church, a school, and a hospital.

1. *A church.* The primary aim of missions is to make Christians, to bring men and women into living fellowship with Jesus Christ and fashion them after His likeness. To do this more is needed than the itinerating of the missionary from place to place and the holding of services here and there. There must be a church—a centre of spiritual gravity—where the people may unitedly worship, where the gospel is preached, where the people are instructed in the deep things of God, where the Christian life can find social expression, and by means of which the energies of Christians can be linked in service for the salvation of others.

2. *A school.* Ignorance is the enemy of Christianity, and, indeed, of civilization. Where there is no knowledge the people perish. The importance of educational work cannot be too strongly emphasized. Many Christian people are apt to think of education in mission work as something which we have tacked on, which may be desirable but not necessary; at any rate, something which Missionary Societies need not necessarily do. They do not realize that great slices of the vast continent of Africa would be in total ignorance were it not for the educational work of Missionary Societies. We want not only an educated people in the State, but education is necessary if we are to have strong and robust Christians. Evangelism and education must go together, and generally the ideal should be a day school where there is a church and a church

where there is a day school. And education must not be divorced from religion. One thing the great world war has taught us is the insufficiency and folly of education without God. In all mission schools there should be definite Biblical teaching, and if conditions are attached to Government grants which interfere with this such grants should be renounced. There must also be institutes for the training of natives as teachers and evangelists and preachers, and industrial training-centres are in many places equally necessary.

3. *A hospital*—not always a fully equipped hospital building, with the necessary staff. The mission should, however, be a place to which the sick and suffering can turn for healing balm. The furnishing of a mission with these involves many things. There must be suitable buildings and apparatus, there must also be an adequate staff of trained and qualified men and women. At the moment this is the most urgent need of Missionary Societies. When I was in West Africa this year one of the most touching experiences was the coming to me and my friend of Christians begging for European missionaries which we could not send because we could not get them. The fields are ripe unto harvest, and we have not the reapers to garner them. But we must have them! One of our poets has with an allowable boldness represented God as saying, 'I miss my little human praise.' God missed the praise of one, and yet there are millions who are without the knowledge of His name; who do not know and cannot know Him, because there is no one to tell them of Jesus. Disciples of Jesus Christ, and not least those who partially see Him through the spectacles of John Wesley, who said, 'The world is my parish,' must go into all the world and preach the gospel to every creature.

One of the pressing needs of missions is that of literature. I fear we do not realize that in Africa there are thousands of candidates for baptism who have read everything that has been printed in their language; crowds have read it over and over again until they know it by heart. There is nothing else for them to read. Think of it, these eager minds, keen for knowledge, and nothing for them to read. We need, and we need immediately for Africa, a literature large enough and varied enough to interest and instruct. Surely the time has come when Missionary Societies should cease the preparation of literature simply for their own field, and pool their literary resources in the production of a common literature.

Time fails me to speak of what is the necessary preparation of a missionary. We need to realize afresh that we are engaged in the greatest task in the world, and we should address ourselves to it in a worthy way.

The Rev. ORRIN W. AUMAN, D.D. (Methodist Episcopal Church), read an essay on 'Missionary Opportunity and Obligation in the Homeland.' He said:

If the Christian Church is to justify herself before God and the world, she must set herself persistently to the task of Christianizing the so-called Christian lands. If she fails to do this it will doubtless be because of two

serious misconceptions : first, the belief that the Christian lands are now genuinely Christian, and second, that the home missions organization is not an important agency with which to accomplish this desired end.

The Church must ask itself some pertinent questions about its home missionary results. Does the Christianity which we propagate through our home missions mean anything to the poor and the dispossessed, to the workers and their work, to our industries and our whole economic system, to our cultures and our educations, to our politics and our world diplomacies ?

Is our home mission work exerting a profound force upon the public sentiment of the Christian nations ? Is it changing the minds of the people until they shall come to have ' the mind that was also in Christ Jesus ' ? Are we more anxious that the Kingdom should come than we are that our own peculiar denomination should grow in numbers and prosper in power ?

These are questions which, it seems to me, the Church must ask of herself in true sincerity and in deep humility. When she is prepared to answer them in the affirmative she will find the home mission lands aglow with new and real ' opportunities ' which have been set before her by the inspiring Spirit of God.

Outstanding among these opportunities is the task of building the modern city into the kingdom of God. The city represents a possible menace to society, but at the same time it presents a great opportunity for kingdom-building to the Church. In the past two or three decades the drift of populations to the cities all over the world has been phenomenal. Particularly has this been true in America. To-day more than fifty-one per cent. of our population is to be found in our cities. One-tenth of the population of the United States is in three cities—New York, Chicago, and San Francisco. Our cities are still growing at the expense of the rural population, and it will not be long until they will contain nearly or quite three-fourths of our total population. We are told that ' within twenty-five miles from Grand Central Station, New York City, there are living more people than there are in the Dominion of Canada. In a single day the subways, elevated and surface lines, carry twice as many people as do all the steam railroads of the United States of America.' It may readily be seen that such great masses of people will dictate the thinking, establish the customs, and create to a large extent the order of society that will prevail in all nations throughout the world. If, then, the Church would take the world for Christ, it must prepare to take the city. I do not know how it may be with the other branches of Methodism, but with us in the Methodist Episcopal Church I cannot say that we have succeeded as we should in our efforts to Christianize the city. While more than fifty-one per cent. of our population is to be found in the cities of America, only fifteen per cent. of the membership of our Church is in the city churches.

In order to more effectually accomplish in the city what we have been commissioned to do, there are some essentials of programme to which we

must faithfully devote ourselves during the coming decades. We must make our central or down town churches minister more effectively to the great masses of transient population. In New York City, where 'four transients arrive in the city every second,' our Methodist Churches, together with those of many other Protestant denominations, have moved out of the very section of the city where the transients come, and where many of them remain. The down town church must not only stay down town, but it must be furnished with such a staff of workers and such facilities in its equipment as shall enable it to render a perpetual service of three hundred and sixty-five days and nights every year to the teeming thousands within its reach.

The church in the poorer sections of our cities that ministers to the dispossessed must bear to them, not only a ministry of service, but must also hold out to them a message of hope. We must be through for ever with the dribblings of a sentimental charity that carries with it merely a semblance of gospel goodness. We must proclaim the abolition of poverty, and the coming of that Kingdom which will set at liberty the oppressed. Jesus declared that the Spirit of the Lord was upon Him and had anointed Him to *preach the gospel to the poor*, and I am sure that the gospel which He preached to the poor was not one of mere submission, but of deliverance. Do we not hear Him say, 'Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for *ye shall be filled*,' and it is recorded of Him that the poor or the common people heard Him gladly? The poor of our cities will likewise be eager to receive the message of the Church when she comes, like her Master and Lord, with a promise of deliverance and restoration.

The residence neighbourhoods and attractive suburbs of our cities also afford most compelling opportunities for the propagation of the gospel. Here the Church must minister, not only with the accustomed round of worship, but it must be prepared to serve every life interest of the community until every element, and every activity, and every phase of the community life shall have been Christianized. This can never be accomplished with a church building closed six-sevenths of the time. The Church must become the centre of the community life and activity, and must be in a position to direct the very heart-beat of every social and economic impulse of the community. In such communities as these the thinking of the city must be determined, and these people must be trained to think into being the kingdom of God. This can be done only by a programme of education and social evangelization running without break through the entire seven days and nights of every week.

The Church in the city must also enter vigorously the field of the open forum. It must let the world know that it stands ready to discuss every problem which affects the interests of human life, and that it stands ready to accept truth wherever and however it may be found. It must ever be ready to submit its gospel to the Gamalian test, 'If it be the work of men, it will be overthrown, but if it be of God, ye will not be able to overthrow it.'

But it is not enough to have met some of the home mission needs of certain sections of the city's life. The Church must make a city-wide plan of operation. It must have a well-charted and well-defined purpose of city conquest which will reach from the city's centre to its circumference, and which will not permit that any section or any class shall fall unnoticed or unserved between its ministries. To do this completely we must have effective relations of comity and co-operating ministry with the other Protestant and non-Protestant religious bodies working in the same field.

But in the rural field as well as in the city the Church must see its impelling opportunity for home missionary service. For some years the standard of life in the rural communities, at least in America, has been steadily declining. This has been due to the drift of population to the cities ; to the increase of tenantry replacing the resident farm-owner ; and to the large influx of foreign population into many rural communities. The migration to the city leaves the rural community impoverished of its best life and leadership, the coming of tenantry introduces into the community a population that is more or less transient, and is therefore uninterested in community welfare and improvements, while the foreign immigrant brings a strangeness of language and custom which do not make it easy for him to articulate with any movements for community, uplift, or religious affiliation. Under these conditions, and perhaps for other additional reasons, the rural Church in America has declined, until hundreds have gone entirely out of existence, and others are maintaining a struggling survival with a small membership, a poorly paid ministry, and many of them with non-resident pastors and infrequent services. The Church as a whole must speedily recognize its opportunity and its obligation to these rural populations in the home lands. We must provide for a ministry which is especially trained for rural leadership. We must build adequate church buildings fully equipped with every facility for the work of a community centre, and then we must set to work with a programme qualified to evangelize and Christianize every element and phase of rural life. While the cities may be destined to hold the larger proportion of the population of the world, we must never forget that there will be a great deal of sturdy thinking going on in the rural sections of every land, and it may be that here, rather than in the city, the kingdom of God after all can be the more strongly framed.

If we are, however, to do a real piece of kingdom-building in the rural sections, we must submerge our denominational ambitions to the welfare of the kingdom of God. Where a community must depend for its Christian inspiration and leadership upon half a dozen or more struggling little denominational Churches, with but a handful of people in the membership of each, the Kingdom will not grow apace in that community. Better far that all unnecessary Churches withdraw, and leave the field to the one denomination that will put in enough missionary money and sufficient trained leadership to properly and truly Christianize the whole community.

Our next great home missionary opportunity is the immigrant.

Particularly is this true of America. Our duty is not to see that he be Americanized or Anglicized, but that he be Christianized. Most of these immigrants come to our American shores with a vague and superstitious idea of religion. They must be changed so that they and their children shall become a real force for the kingdom of God. The Church up to this time has been poorly equipped in purpose, in a Christ-like conception of its obligation as well as in a programme of sufficient extent to cope effectively with this problem. A highly trained and specialized leadership and a liberal expenditure of funds is necessary to meet with success the challenging opportunity of the immigrant.

Perhaps the most difficult of all our home mission opportunities is the problem of the well-to-do. The poor will hear our message gladly, because to them it promises deliverance, but the rich do not hear the word with cheerfulness, because to them it means sacrifice. But that does not release the Church from its obligation to preach the gospel with power to such people. Some criticism has been made in some quarters when missionary appropriations have been made to Churches which are made up of people who are prosperous, but to my mind this is the very best possible expenditure of home missionary funds if made under such conditions as shall teach these people the true ministry of a Christian Church and of a Christian people. In one of our New York churches, where such an appropriation has been made for the purpose of a much-needed community ministry, one of the wealthy officials of the church, upon looking in on one of the missionary activities for the first time, said to another official, 'Well, this looks as though our church were becoming an East Side Mission.' Whereupon the other official said, 'If it be necessary that our church become an East Side Mission in order to do this work, let it be so.' That home mission money is well expended that teaches a wealthy and prosperous church the lessons of sacrificial service. Along with this important lesson must go the teaching of the responsibility of individual wealth and the message of our Saviour regarding riches. I believe that much money and more effort must be expended by the Church in propagating the gospel among the rich and well-to-do element of our homelands before the kingdom of God can come here or elsewhere.

Our greatest home missionary obligation is the control of the heart and mind of the individual and of the nations until all shall come to think with Christ, and until all shall come to desire with Him the kingdom of God, even as He desired it in Gethsemane and upon the cross. We must enter more widely the field of Kingdom propaganda; we must turn the minds of the whole people towards righteousness in individuals, in society, and among the nations.

The home mission obligation, it may readily be seen, represents no small task. It will require an enormous expenditure of money, time, and effort. If the Church will presume to Christianize the homelands she must bring to bear a statesmanship and a strategy, a financial expenditure and a spiritual power, far beyond that of which she has ever yet dared to dream. God and the world await our coming.

The Rev. C. H. MONAHAN, M.A. (Wesleyan Methodist Church), gave an address on 'Missionary Obligation and Opportunity in the Homeland.' He said :

I want to emphasize three words as expressing our missionary obligation—*educate, correlate, and dedicate*. This Conference itself furnishes most of my illustrations. It has been essentially a missionary Conference. Every session has had its missionary aspect. In every topic discussed the discerning heart must have heard the call to educate, to correlate, and to dedicate. In my own Church the Centenary Movement taught us the supreme value of educating our young people about the problems of the mission field. Before ever an appeal was made for money, my friend Mr. Goudie made his appeal for study. He felt that already the gifts of the Church to missions outran her knowledge and conviction. For two years he and his gifted helpers set themselves to increase that knowledge and deepen that conviction, content to leave the financial issue to the conscience and heart of an instructed Church. Some feared failure. In 1910 a man said to me : 'There is poor old Goudie flogging a dead horse.' But faith was justified when the Church which was asked to give £250,000 actually gave about £300,000. And the gift left no irritation behind. Moreover, the people have gone on giving during these years. This is due to the same policy which is being so nobly followed by the Laymen's Missionary Movement. Our young people are being quickened by the emotion of the ideal, 'Christ for the world and the world for Christ.'

In cinematograph shows they sometimes make the film move backwards. Let us apply that method to our Conference, and we shall see how every subject we touched is a missionary subject.

The mission field calls us to *correlate* the forces of the Christian army. Last May I preached at a great feast in Conjeeveram, fifty miles from Madras. As I stood in the seething mass of people who had come 250,000 strong to take part in the idol procession and worship, as I saw not ignorant alone, but highly educated men, take part in that degrading idolatry, what use could I possibly have for Church divisions? Methodist Union is not enough. It is wildly impossible for us to cover all the ground alone. Those who revere John Calvin and John Wesley cannot win the world without the aid of those who look up to men like Hooker. Surely the message of the world to the Church is to correlate her forces. Correlation is also needed in our administration. It ought not to be possible for two Methodist missions to be rivals in any field. We need to correlate men's and women's work at home as well as abroad. Do not tell me that I have only a message to men ; it is an outrage. Do not imagine that the influence of Christian women is to bear solely on women. There is a truly Christian comradeship between the two which it is our duty to seek. The attempt to gather into one department all work for women and into another all work for men is foredoomed to failure. Wise correlation of the two forms of work is needed.

Scholarship has unveiled afresh the image of the human Jesus, our fellow man, even our fellow saint, as the Epistle to the Hebrews teaches, but not our fellow sinner, and therefore our Saviour. Let the men who have seen Jesus as the image of our better selves, as also He is the image of the Father, take into the clinic of evangelism at home and abroad whatever new truth has come to them. Let us translate truth into experience. And if some of us can give only a partial explanation of the light we have, we can at least pass on the light, which is our first duty. Missions come to their own when critical theories are tested in the field of evangelism. The testimony of Jesus is the life breath of prophecy.

The last ten years have been hard years for you at home, and in the foreign field our hearts have gone out to you in sympathy and prayer as you have borne unparalleled burdens. But you must not overlook what God has done through you in these devastating years. In 1911 the total membership of our Churches on the foreign field, including those on trial, was 152,000. In ten years it has grown to 225,000, an increase of about fifty per cent. Now this has been done because you made it possible. Correlate the work at home and the work abroad in your thoughts, and you more than double the joy.

Again, if in the homeland you settle the dispute between capital and labour in a spirit of goodwill, that will react favourably on the industrial problem that confronts us in Madras, where it is only too true that the East has learnt from the West to practise industrial war with the weapons of strike and lock-out. Daily we are handicapped on the mission field by the infection of this modern doctrine of hate, based as it is on a false interpretation of Darwinism.

One more turn of the reel and I am done. The film moves back to our first morning's session, with its celebration of the Lord's Supper. There we did highly resolve to *dedicate* ourselves and all we have to Christ and His service. If He in the eternal Spirit offered Himself to God, the Cross has a meaning for every age and every race of men.

The mission field needs apostolic men who can preach the Cross, thrilled by the emotion of the ideal, which is the love of Jesus.

Mr. T. S. SOUTHGATE (Methodist Episcopal Church, South) gave the second address. He said :

I do not grant that in principle there is any difference in home or foreign ; the subject of missions is the life-blood of the Church itself. The trouble is, that two-thirds of the membership do not understand the principle ; they seem to think that salvation is given or handed them strictly as a personal matter, for their appropriation only, instead of its carrying with it the obligation of passing it along to others immediately, whether the others be at home or abroad.

One hundred and ten years ago a handful of college students in New England, as a result of absolute conviction, enunciated a new and great principle, not only that the gospel should be carried across the sea and

given to those who knew it not, but that the very existence of the Church at home was involved in the doing it. Of course they were more or less ridiculed, and regarded as chimerical and theoretical, but look at the results as we see them to-day. I make bold to say that after the world war we could have taken this world for Christ had we but been ready to reap the harvest of their sowing one hundred years ago. But alas ! alas ! we are not ready. No ; the Church reminds me of a statement made to me last Saturday by one of the greatest bankers in London. He said that what is the matter with America commercially is, she is asleep or eaten up with bureaucracy ; that she has failed to use the opportunity of a life-time in entering the open door of opportunity which was swung wide as a result of the war. America's influence was then so great she could have done or had anything she wished for the asking. That was to my mind the situation with the Church. We have not entered the door of opportunity opened so widely to us, simply because we are not ready. There are so many reasons why we are not. I shall mention but two. One is the Church needs unity and organization. We need organization just as other great enterprises, for we are conducting the biggest business in the world to-day. We need our Church divided into episcopal districts. Our great Bishops should be equipped with an office and clerks and other necessary equipment to systematically and thoroughly direct their superintendents, viz. the elders, who in turn should likewise have facilities for conducting their office, in daily directing the pastors within their districts, and thus handle the Lord's business just as any other great undertaking is managed.

The second thing needed, and by far the most vital, is that the standard of appreciation of ' the stewardship of property ' should be raised among all our laymen. This in itself is a vast subject, but just let me touch on it to say that avarice, covetousness, and the mad race for getting and keeping a dollar is carrying half our men to hell every day when they hardly know it. Think of a man of God preaching to laymen for a whole year, and then presenting probably the missionary obligation of the Church with all his power. His leading layman will part with twenty-five cents as an adequate contribution, as his share toward the evangelization of the world ! Shame on us that we do not put money enough in God's hands to do these great things which are possible. My distinguished brother from the M.E. Church who has just preceded me spoke of the need of getting the gospel in the heart of the rich man of the world. He has struck the keynote, in my judgement. I will tell you why we are not reaching that class. Do you think we can stand on our high creeds and ethics, and sing and pray about the greatness of the Church and its teachings, that the salvation of an immortal soul is the greatest of all concerns of the individual, and other equally as vital principles, and turn around and evidence our real interests in nickels and dimes, and eke out a small pittance for the support of that which we say is the greatest concern of life ? Again, do you think the man of big business believes in your sincerity when you notoriously allow a servant of God who has consecrated his life, his talents, and his all to work and labour with you and your children,

and teach them the greatest and most important things of life, to stand there actually unable to surround himself and his loved ones with the necessities of life befitting his high calling? You will not lift up and dignify his high office by paying him a living wage consistent with his talents and ability. You pay even less than you pay a brickmason or carpenter, or the fireman on your railroad train. You cannot convince that man of big business of the measure of your sincerity or consistency so long as you absolutely fail to recognize the right of God's call upon your material resources.

We shall never wake up and go forward and fulfil our duty of stewardship until we raise by ten or one hundredfold our standards or our apprehensions of what part of that which God has so generously given us should we rightfully return to Him in these two great missionary obligations of the hour.

The Rev. WILLIAM R. BUDD (Methodist Church in Ireland), in the discussion which followed, urged that it was the duty of ministers especially to carry out a great system of education in regard to the world's needs. The world would never be won by a Church having a pleasant anniversary once a year. They were too easily satisfied. They thought it was sufficient to hold their own. He did not believe five per cent. of Christian people were giving a fair proportion of their money to this great work. Mr. Budd added: 'I will give you the advice that a musical director gave at a ministers' convention. He was talking about the hymn, "Onward, Christian soldiers," and he said, "Now, when you come to *hell's foundations*—put your souls into it." That is what I want you to do.'

Mr. DAVID COLE (Methodist Episcopal Church) said: I desire to present two views why we have failures and successes in the foreign mission fields. In 1911, while sailing from the Philippian Islands to Hong Kong, a fellow passenger came to me in great distress because another passenger, who was the Oriental representative of our greatest American oil concern, stated the only dishonest Chinaman he knew was a Christian, and that heathen Chinese were honest and honourable. I answered that this statement was the expression of a man whose time on board was spent in the bar room drinking and gambling, and his statement was his attempt to apologise for a vicious life which he was presenting to Chinese view, and thus retarding the spread of the gospel as exemplified by the correct-living missionary. The other view was explained as follows: After landing in Hong Kong on Saturday morning, and finding sailings for Europe generally engaged because of the rush to attend the Coronation of King George V, it seemed to us necessary to go on a French ship sailing the following Tuesday. We were very desirous of going to Canton, so we asked the hotelman to arrange for us to leave on Saturday night for Canton. He promptly answered there was no boat on Saturday, but there was a boat each night except Saturday. This necessitated a delay and an abandonment of passage on the French ship. The following week we learned why no ship sails for Canton on Saturday nights. Some forty years before, the Chinese Government requested Great Britain to send them a man to organize and systematize their customs. Great Britain looked around and selected a young man born and reared near Belfast, in Ireland, who was a Methodist and who attended a Methodist Sunday school and learned the fourth Commandment, to 'Keep the Sabbath day holy.' Sir Robert, perhaps you knew personally Robert Hart, who was the correct Christian gentleman in China that he was at home. He would not work on Sunday

in Ireland, neither would he work on Sunday in China. For forty years he was a consistent Christian; and he so impressed the Chinamen, that although he had retired from the management of the Chinese customs department and returned to England before I visited China or ever heard of him, the Chinese so respected his administration that four hundred million of heathen Chinese closed their ports to all ships on Sunday, while the so-called Christian nations opened theirs to the traffic of the world.

The Rev. C. ENSOR WALTERS (Wesleyan Methodist Church) said enthusiastic and cultured young Christians went to Swanwick and elsewhere, and studied the map. Did they ever find time to study the map of the East End? Was there any missionary who would care to send his converts to study Christianity in Piccadilly, in Whitechapel, or in Stepney? The problem of the alien alone was heartbreaking. What he pleaded for was that those who represented the Home Church should join hands with those who represented foreign work, so that when they went to Swanwick or into retreat they should study not only China and India, but Bermondsey and the Old Kent Road—areas where chapels had been turned into breweries and cinemas, and where evangelical Christianity had to engage in a desperate struggle. He thanked God for all the holy enthusiasm in the missionary cause, but he did hope that they would all unite, so that they might strike a blow for Christ, not only in the wilds of Africa, but in the crowded areas of Chicago, New York, or London.

The Rev. F. PRISINZANO spoke for Italian Wesleyan Methodism. In that land of Popery the proportion of forces is tragically unequal. In one of his districts there were only three Protestant ministers, as against thousands of priests and nuns; yet the five missions working in Italy have made wonderful progress. Four thousand Roman priests who served in the war have not gone back into the Church.

The Rev. AMOS BURNET (Wesleyan Methodist Church) said a bright boy, once asked what was the vital essential for a missionary, replied, 'A collection plate.' The Committee that had had the arranging of the Conference programme was very anxious to know what were the limits within which they should have variety of equipment. Were they to teach agriculture in Haidarabad? Were they to teach engineering in China? How far might they go? Englishmen would be very glad to have the opinion of their American friends on this matter.

Mr. A. H. NATHANIELSZ (Ceylon) said they had heard representatives from Greenland's icy mountains and India's coral strand, and now he would say a word for the country where only man was vile. In Ceylon one of the things that was a great handicap was the racial problem. It was said that—

God made the little niggers,
He made them in the night,
He made them in a hurry,
And forgot to make them white.

He would venture to alter that rhyme, and make it read—

God made the little niggers,
With little hearts quite right,
If you and I keep hearts as clean,
We'll all grow up all right.

Mr. Nathanielsz urged that the Conference should pass a resolution to the effect that no mission-station should be opened by the Methodist Church in future where any Protestant Church was already at work.

The CHAIRMAN said that should be referred to the Business Committee.

The Rev. W. H. LACY (Methodist Episcopal Church), who is in charge of the Book Room at Shanghai, said that for eighteen years that has been a Union institute, not denominational, and has been sending out a great stream of literature. For the Sunday-school Union of China alone it has printed 48,000,000 pages. It publishes two *Christian Advocates*, one in English and the other in Chinese. It has also issued 200,000 volumes in phonetic script.

Mr. A. VICTOR MURRAY, M.A., Secretary of the Student Christian Movement, urged that they should believe in their young people. If the latter were really sweating hard to understand the Christian faith, then why should they demand from them some particular form of words which might, after all, conceal hypocrisy?

Dr. GEORGE ELLIOTT (Methodist Episcopal Church) said they would never save any land until they had a world-wide vision. What was the greatest obstacle to missionary work? The evil and sinister influence of so-called Christian nations. The first great missionary did not have to apologize for or defend Christian doctrine, did not have to explain why one country promoted the opium traffic, or to explain why another sent Bibles and rum out in the same boat. There would never be true progress until they loved the Bible more than business, and Christ more than commerce.

Bishop G. C. CLEMENT (African Methodist Episcopal Zion Church) asked if it was true that the great tendency of the foreign missionary was to require the native to conform to the customs and ideas of the country from which the missionary came. He declared that it was true, and that the tendency was wrong. A great question was, To what extent was Christianity to be committed to native customs? He knew a big chief who was received into communion, and who had sixty wives. The superintendent said to him, 'We insist that you have one wife, but that you do not neglect to support all the others.' Another very grave question was whether there was to be any open door in the mission field for the American Negro Church. To what extent were political influences to affect missionary effort?

Mr. E. G. BEK (Germany) said that his country now had no army. Militarism was a thing that had gone now. Their nation, therefore, had a right to be heard and to be 'treated for what it was worth.' 'I see one or two laugh,' added Mr. Bek. 'Let me tell you that Wesley would not have been what he was but for Luther.' Mr. Bek submitted a resolution in support of German missionaries being enabled to return to their old posts.

This was referred to the Business Committee.

Mr. T. S. SOUTHGATE (Methodist Episcopal Church, South), Mr. D. COLE (Methodist Episcopal Church), Rev. F. H. COMAN (Methodist Episcopal Church), Rev. S. W. IRWIN (Methodist Episcopal Church), Dr. H. L. SNAPE (United Methodist Church), Mr. F. O. ARTER (Methodist Episcopal Church), Rev. M. DICKIE (Methodist Episcopal Church, South), and Rev. E. F. FREASE (Algiers), also briefly spoke, and the discussion concluded at 1.20 p.m.

SECOND SESSION

TOPIC :

THE CHURCH AND THE PEACE OF THE WORLD

At this session Mr. C. H. IRELAND (Methodist Episcopal Church, South) presided.

The devotional service was conducted by the Rev. FRANK DORAN, D.D. (Methodist Episcopal Church).

The following resolution was submitted by the Business Committee :

That this Ecumenical Conference of Methodist Churches, represented by 550 delegates gathered from all parts of the world, views with profound sympathy and concern the prolonged sufferings of the Christian people of Armenia and Cilicia. The Conference reminds the Governments of Great Britain, the United States, and other allied nations, of the heroic services rendered during the war, and the losses since sustained by the Armenian nation through massacre and famine. The Conference urges its ministers and people in all lands to represent to their respective Governments the paramount need and duty of fulfilling without further delay the pledges given to the Armenian people. That copies of this resolution be sent to the heads of the allied nations.

This motion was agreed to *nem. con.*

The Rt. Hon. WALTER RUNCIMAN (Wesleyan Methodist Church) read an essay on 'A New International Ethic.' He said :

I. The patriot does not readily admit and shrinks from proclaiming any lack of principle in the foreign policy of his country, but where the private citizen refrains from condemning through a sense of loyalty, the Church may speak ; for the Church, even if national in organization, owes its loyalty to One who is superior to public opinion—the despot of democracies—and recognizes the rights, not of nations alone, but of all mankind. The Church's ideals ought to be independent of temporal interests and of frontiers, and of all the Churches ours should be the first to remember that our parochial loyalty must embrace all mankind—

all the world is our parish. Patriotism is a great virtue, but it can be distorted, as Dr. Johnson reminded his biographer, according to the taste and tricks of a scoundrel. But there is a lopsided pride which beguiles some 'unco' guid' individuals to

Praise in enthusiastic tone
Every century but this,
And every country but our own.

This judgement can be restored to a juster balance by a sane survey of what we and other countries have achieved. Patriotism at its best is based on affection, which no man can define; and it includes gratitude to our country for the benefits she has conferred on us; a sense of honour for that which is our own by birth; and all the romantic associations which have strengthened and beautified these obligations. It is part of the business of Churches to elevate the patriotic ideal and to extend the affection and interests of their adherents to include all the children of men. My first point is that the choice is not between patriotism and other-worldliness, but between the rule of a narrow selfishness leading to international anarchy and a higher and wider morality purified and elevated by Christian ideals. These ideals can be the possession of practical men in *this* world.

Europe has recently tested the old morality. Bad morality is often excused by its apologists on the ground of its success—success justifies any code. Does it? Let me ask first, Where lies the success? Is our last state better than that from which we sprang ten years ago? Bad public morality has been the road to ultimate ruin. The clever fellows who say that what is morally wrong may be excused because it 'comes off' are endowed with short sight, and they lack faith and imagination as well as moral courage. Ten years ago Europe was the most prosperous and incomparably the most interesting continent. To-day its eastern half is swept by famine and plague, its children are dying in misery ten thousand a day, half its fields are bare, and its winter stores are empty. It has neither financial credit nor material wealth with which to organize and support the hopeless millions. Central Europe is little better than a stagnant inland sea of exhausted multitudes. The west is bankrupt, and its workmen clamour for work and the fruit of labour for which war has killed the demand. Millions of white men were swept away, and millions that went through the horror and muck of war are crippled, miserable, and diseased. The Powers have lost their strength, and they have so squandered their accumulated treasure and have to carry such gigantic burdens that they cannot pay for reforms or provide the means for the betterment of their own people. That is the climax and harvest of the old order. The narrow Treitschke morality of national greed and trickery has failed. The doctrines of material ambition and dominion have involved their victims in world-wide disaster, and no failure has been completer than the religion of the strong right arm.

The old international morality had strength as its foundation. Strength

was then the measure of right. What was weak was wrong. Strength meant large, well-drilled, skilfully managed armies, and systems of strategy perfected by assiduous study, whereby these strong armies could produce the quickest and most overwhelming effect. Strength meant sea-power and large, well-designed craft, and gigantic guns with well-trained men of steady hand and eye behind the guns, and sailors of lifelong training in and on the sea. Behind these forces stood wealth to support and sustain them throughout the periods of destruction. While each nation was polishing and enlarging its weapons, its statesmen sought for alliances by which strength might be added to strength.

For nearly a hundred years Great Britain alone of all the continental powers refrained from entanglements, devoting her public energies to internal reform and to broadening the freedom of her democracy, and externally to developing and consolidating her great possessions in Asia, Africa, and America. We were not in that period unconscious of the aspirations of enslaved or down-trodden Europeans, for there was no movement for freedom which failed to arouse the enthusiasm of Canning, Palmerston, and Gladstone. Nor did we succeed in avoiding the Crimean War—a tragic error from first to last. But during that century of unexampled advance Britain was untrammelled by important continental commitments, and we worked out our own salvation and built up our wealth behind an unchallenged fleet, relying on sea-strength, without an alliance or entente. The opening years of the new century revealed new dangers, and in 1902 Britain made her first treaty with Japan, and simultaneously there was cultivated a new friendliness in the sentiment of Britain and France. We had been compelled, in view of these new dangers, to step out of the watchful freedom and independence of the nineteenth century into the juggling and diplomatic strategy of the balance of power. We put our faith in the strength of our incomparable fleet and in the array of foreign powers by our side—a double strength to counteract our jealous, eager rivals on the Continent. We adopted the main doctrines, if not exactly the methods, of Bismarck. We spurned the immorality of forgery and the cheaper arts of deception; none of our ministers could have made use of an Ems telegram, although if they had been clever enough they would have been pleased to be the discoverers and disclosers of Napoleon III's Belgian dispatch. The ethics of foreign relations were fundamentally unsound in Europe and Asia, for the greed and ambition of the Powers was based on the rules of simple grab, and on those teachings of superiority and the worship of strength and force which have made the later German philosophers notorious. Their grave error lay in imagining that the prosperity of any one nation can be attained through the misfortune of its neighbours.

Those were the teachings which led to the Great War. The adoration of force, belief in supermen and in the Old Testament rather than the New, the belief of German, Frenchman, and British alike that they were a chosen people (and that may become an American characteristic as well) tended to inflame rivalries and give justification to competition in arms.

As Germany increased her divisions France extended her conscription, and we helped to equalize the balance with a small expeditionary force. We tried to secure some cessation in the race of naval programmes, but Germany dismissed the proposals, and we built ahead of her, determined not to be outstripped at sea. Competition and counter-competition were inevitable in such an ethical atmosphere. The trimming and adjusting of the great balance did not preserve us from the catastrophe of the war. The war was the tremendous demonstration of the evils of the old standards and their climax in a world-wide disaster.

II. What is to be the new order? Are we to attempt new balances, a new diplomatic strategy, believing still that we must check rivals and dominate the minor powers, and start from a new point a field-marshal's race in armies and an admiral's race in building programmes? Are we to pit our armament engineers against those of other countries, and challenge the scientists of the world with the ingenuity of our chemists and aviators and electricians? If so, we may as well abandon our modern ambitions for the common welfare in despair. That is the highway to destruction. A struggle so violent, involving every branch of mechanics, chemistry, hydrostatics, and mental as well as physical science, is the triumph, not of civilization, but of the devil—the supreme master of false philosophy and immorality.

We may try to compromise by re-adopting in Europe the policy of isolation which would tend to keep us free from balancing alliances. In these islands we might act on the doctrine which our own Canning first suggested to President Monroe and refuse to interfere in continental politics, and warn all outsiders off our own ground. If we did so we would not secure ourselves and the world from the risk of being involved in war. The last seven years have shown that even the United States, with all her sincere devotion to the Monroe doctrine, could not remain independent of or indifferent to the struggle between the apostles of force and the free peoples who fought for international public right and humanity. Isolation in a world where moral and humane standards are of direct universal concern is impossible. Isolation cannot be maintained in these days of close connexion and mutual dependence, when distance is annihilated by sea and air, by telegram and telephone. Britain may refuse to bind herself by contract to any foreign power, and may be as sick of the quarrels of the Continent and as suspicious of continental ambitions as America is of Europe. But whatever may be our desires, we cannot ignore our neighbours, and America cannot ignore Europe. Isolation may be better than alliance, but it is not an antidote for international rivalries and for war. It is only a strategical position in the old order. It is merely armed neutrality, or an attempt to achieve limited liability, in a sphere where this century has already shown that there are no limits.

The facts of the immediate past and the perils of the future make a new foreign relationship a practical necessity and not merely an ideal at which to aim. To adapt the words of a profound philosopher better known in America than in England—to have an ideal does not mean so

much to have an image in the fancy, a Utopia more or less articulate, as rather to take a consistent moral attitude towards all the things of this world ; to judge and co-ordinate our interests in harmony with others ; to value events and persons, not by a casual personal impression or instinct, but according to their real nature and tendency, and to establish the hierarchy of good as opposed irreconcilably to evil. The ideas of rivalry and dominion must give way to the fact and practice of interdependence. The brotherhood of man is a reality, whether we like it or not, and it is the true basis for a new international morality. The law of the jungle must give way to the law of the family. We are indeed all one of another—fair and dusky, white, black, and yellow. A war hatched in Central Europe calls together Anglo-Saxons, Indians, Africans, Chinese. The spirit of men in Berlin brought on us the loss of our sons. It is not impossible that some day the spirit of men in Peking might call our sons away to fight and die on the Steppes of Asia. No country can self-contain its sin. Opium grown in China slays young women in London flats. Venereal disease contracted in Cardiff or New York, carried by ship to New Guinea, runs like wildfire through the native population. Alcohol distilled in Scotland cursed West Africa and decimated tribe after tribe. Plagues arising in these dark countries sweep over boundaries and frontiers and attack our cleanest streets. The misfortunes of the low wage Japanese girl have an influence on the rate of wages paid by American or British manufacturers at home. Not only the rise and fall of wages, but the fluctuations of stocks and shares, the price of food, the rates of exchange, all proclaim that the modern world is *one*.

Draw your own deductions. The old standards fail. The heart of man must be fired with a new affection, and where human nature would hurry back into the paths of jealousy, domination, hate, and plunder, human nature must be overcome by a more potent Christianity. We are not without hope. The Red Cross has kept alive the holiest feelings of sympathy and love in the shambles of the battle-fields, and at the present moment the ' Save the Children Fund ' is an international effort to preserve child-life wherever it is endangered by economic hardship or distress, helping impartially children of every race and creed, without political bias, the children of enemy and Ally alike. Such sympathy and co-operation are refreshing roses in a desert of despair.

The best expression of the yearning for new international ethical standards known to us on this side of the Atlantic is embodied in the Covenant of the League of Nations. It was never the product of any one person. William Penn with unrivalled foresight wrote of a similar league two hundred and fifty years ago. Mr. Wilson, Mr. Asquith, and Lord Grey were its promoters in our own time, and its Covenant remains almost the only unconditionally good thing which emerged from the Council of Versailles. Had America adhered to the League, all the world would have been blessed. But America must of course interpret her duty in her own way, and take her own time in conforming to the new international ethic and contributing to its power. America leads the way at present in the

direction of disarmament, and all humanity must be grateful for the summons to Washington. There are numberless scoffers at these humane and sensible efforts; and we have relied so completely in the past on the weight of numbers, and on mechanical strength and scientific ingenuity, that the cynics regard the power to kill and damage as the essential and ultimate expression of national vigour. The cynics have little or no sense of values, and their sanity is not complete. Common sense, however, tells us that no country will be ready to disarm until it is confident in the protection assured by the general body of nations. All must take the step at the same time. The supreme importance of the Washington Conference lies in the fact that if the powerful nations lead the way the rest will follow, and must indeed follow.

Man without the combative instinct would be insipid and fireless. It is the business of the Church to turn these natural fires to good account; to teach its members that there are enemies enough in wickedness, in riches and poverty, in disease and in the terrible powers of nature, to absorb the indignation and passion of strong men. The Church must uphold at all costs, and in the face of principalities and mobs, the noblest moral aims to be drawn from the new international ethic. That new ethic enjoins on us care for the small and backward; its creed must include unlimited faith in freedom for all peoples; it must be the vigilant guardian of justice; it must demand self-control and sobriety by nations and statesmen, in times of strain and exasperation, and make diplomats and demagogues learn that 'He that ruleth his spirit is greater than he that taketh a city.'

Above all, let Christianity supersede the pagan philosophies, and the New Testament become the holy book of the new international morality.

The first address was given by Mr. W. H. VAN BENSCHOTEN (Methodist Episcopal Church). He said:

I have just been over the battle-fields in Belgium and France, and as I looked on these scenes there echoed and re-echoed through my heart the words of the honoured President of the United States: 'It must not be again—it must not be again.' Statesmen must not strive for improper political power nor for unrighteous national domination. Stronger nations must respect the rights of the weaker. Right, not might, must govern international governmental policies.

International industry and commerce must not be unduly developed upon the ruin of other people. This does not mean that there may not be all fair and just competition.

In a word, international governmental relations must be based on right and justice; international industrial and commercial relations must recognize that a human being, his happiness and his real welfare, irrespective of his nationality, is far more precious than another handful of gold.

Men and nations must necessarily work through practical agencies

and adopt and follow certain means and procedure to accomplish results. Equally sincere individuals and nations may honestly differ as to methods. The important and vital question is, Have they really the same purpose, and are they truly working for the same result?

As bearing on this question of world peace the Government of my own country—the United States of America—chosen by its citizens, differs from some other nations as to methods and procedure. As an American Methodist I am confident that, in coming years, an accurate history of these tremendous days will record that no nation did more to maintain and preserve the peace of the world than the United States of America.

The American Government has refused to recognize either diplomatically or commercially the present Russian Government. American citizens have forgone the benefit of international commerce with that country. However, America is now pouring forth millions to carry with her own hand bread to the millions of starving Russian peasants.

THE DUTY OF THE CHURCH.—Our respective countries may have great fleets, mighty armies, and myriads of aircraft. If you will, there may be Leagues of Nations, alliances, international conferences and agreements, but all of them together, alone, cannot solve the problem nor secure the desired result. Human nature is weak, passionate, greedy, selfish, and subject to human hatred. Some of these agencies doubtless would be helpful. Only one power can give us assured peace, and that is the power of the spirit of Jesus Christ in the hearts of men and women.

What a challenge to the Church! Have you considered the power represented in this Conference? A hundred thousand pulpits to thunder the message, over thirty million adherents to insist and pray, and then there is all the rest of the Christian Church of the world. What a mighty power! Our faith is too small, our vision is too narrow. God lives and reigns. He is only waiting for the Church to face these great problems.

The great international conference to consider primarily the proposition of limitation of armaments is soon to meet in Washington. Its results may be fraught with the destiny of mankind. I think we ought to take emphatic and strong action, urging the representatives of the nations who shall gather there, under divine guidance and wisdom, to reach a proper agreement limiting national armament.

Not only in this matter, but all along the line, we need the old-time fire of Wesley and Asbury. To them mightier problems, greater obstacles, meant a bigger faith, a firmer grip on God. We can have 'Peace on earth, goodwill to men,' if, under God, the Church at large wills to have it.

The second address was by the Rev. JOHN NAYLOR (United Methodist Church) on 'The Ethical Relation of Nationalism and Internationalism.' He said:

Among the many great happenings of the last few centuries, the one that is specially relevant to my subject is the rise of nations and the development of national self-consciousness, marked in recent years by

the universal spread of democratic self-government. In Europe, England is the first-born among many such brethren ; Ireland is the last. In the New World, New England was the eldest of a large family, the South American members of which have not yet reached adolescence. In Asia, Japan has matured too rapidly ; India is awaking ; and China is yawning after a long sleep. The British Empire has already split up into distinct national entities, and the same is now happening to the colonial empire of France.

A contrary tendency towards integration is seen in the new union of six states in Central America, in the South African Commonwealth, and in our Imperial Council of Prime Ministers ; but this tendency only throws into relief the fact that the outstanding feature of modern history has been the differentiation of nationalities and their growth into self-conscious and democratic nationhood. As Herbert Spencer long ago pointed out as a law of all organic evolution, differentiation and integration may be both simultaneous and successive.

The causes of these two related events have been mainly the printing-press, the fall of Constantinople, which turned the eyes of several Columbuses westward and southward, Watt's steam engine, the telegraph, and a banking system based on credit. The late war, like the French Revolution, brought on, as shocks are apt to do, the pangs of birth. As a result some fifty nations are represented in the League of Nations. Even the League itself has been born before its time through the shock of war. Nevertheless its coming was the certain and natural outcome of the growing interdependence and intercommunication of the peoples of the earth, as well as of the deepening sense of the horror of war. The League, or something like it, was inevitable, and neither the United States nor Germany can remain outside it.

My task is to outline the ethical relation of nations to one another. I avoid the hopeless, needless attempt to define nationality. All the members of the League are nations. True internationalism is the interaction of such nations as political wholes or personalities. A better name for it is interstatism. It differs from the common and misleading sense of the term in which over two hundred associations are said to be international, because, as in the typical case of Marx's International or the Methodist Church, they have adherents in several or many nations.

Ethical internationalism denotes, therefore, the interaction of States in the light of the moral law. The fundamental principle common to international and individual ethics is that both nations and men are personalities, and the time has come to lay the same emphasis on the nature and range of national obligations and rights as has fallen hitherto on 'individual' duty. Henceforth nations in their external relations will be taught that the moral law of God binds them just as it does the souls of their citizens. What is that law if not this—to seek the greatest good of the greatest number, with this qualification—that the good is to be conceived in the widest Christian and not in the narrow utilitarian

sense? For the first time in history, the self-consciousness of democratic nations has made it possible fully to apply this concept.

What follows? Briefly, three things.

1. International law must be extended in its range. In origin and essence this law was the application by Grotius to nations of those rules of individual justice which had grown up in the Roman Empire as a kind of common law, because judges were constantly called upon to settle disputes between Roman citizens of different tribes. It was thus personal in origin. Nations are now persons. The body of rules which Grotius gathered together and systematized has grown into a complicated code of judgements, treaties, and agreements made by arbitration courts and groups like the Concert of Europe. In all of them the guiding principle has been that universal instinct of justice which Confucius expressed, 'Do not that to another which thou wouldst not that he should do to thee.' Hitherto international law has been personal on the negative level. A new and vitally important application of it was the establishment of the neutrality of small states such as Switzerland and Belgium. Previous to that the abolition of slavery exemplified it. The hour has struck to raise international law to the positive level of Christ's form of the Golden Rule, and to widen its scope over the whole earth. The mandatory clauses in the twenty-second article of the Covenant of the League are a noble utterance of the Christian spirit.

Is this practical ethics or not? Let Mr. Roosevelt answer. On his last visit to England he said, 'For nearly eight years I was the head of a great nation, and charged especially with the conduct of its foreign policy, and during those years I took no action with reference to any other people on the face of the earth that I would not have felt justified in taking as an individual dealing with other individuals.' The great Mr. Wilson (who will come to his own) and our honest, high-minded Grey did the same.

2. International law must be henceforth enforced by material, in addition to moral, sanctions. Its authority must be coercive upon those nations which, like certain individuals, are megalomaniac and criminal, or otherwise suffer from disordered personality. The machinery of the League will afford the means. A permanent judicial court is at this moment being set up. Let the assembly, through its council, give to the court the power to enforce its judgements.

Also let the League boldly take up the question of disarmament. Within a few yards of this Hall stand the statues of Canning and Peel. Both of these great modern statesmen challenged their enemies to a duel, and one of them fought. Disarmament of citizens has come to pass. Not long ago in this country there was no interference; then came the laying down of conditions of private warfare; at last the stage of legal prohibition was reached, and civilians delivered up their pistols and swords. Is not this stage due in the comity of nations? We must get there.

One great warning lesson the League must not forget—it must allow for the growth of young, virile nations. Treaties must be revisable;

there must be no interference with internal affairs ; boundaries must not be fixed. The wars of the last few centuries have been chiefly wars of religion and nationalism seeking for liberty and justice. The satisfaction of legitimate demands for these essentials of nationhood will ensure peace. Justice first, peace second.

3. Finally, the Christian Churches as world-wide communities must dedicate themselves to so influencing the souls of nations as that they shall 'do justly and love mercy.' Without the spirit of brotherhood all our machinery will fail. By means of it 'the League of Nations may become the League of Man.' Lord Bryce reminds us that 'eight great Powers now sway the political destinies of the globe. Almost every part of the earth's surface except the territories of China and Japan is either owned or controlled by five or six European races. It is likely that by the year 2,000 more than nine-tenths of the human race will be speaking less than twenty languages . . . and possibly only three great religions may remain.'

Will that simplified world of a century hence see the inauguration of the world state of Wells' impatient apocalyptic dream? I think not. Nor is such a State desirable until the nations have been made fit for it by a long discipline in the school of nationalism, whereby they may become enriched by international co-operation and fellowship. Our duty then as Churches is to cultivate a sane nationalism, in the faith that every nation has its own special gifts to bring to the treasury of civilization by the unfolding of its own genius. Each has its own God-appointed mission. We must prove that patriotism can be made consistent with an enlightened and humane internationalism by insisting that personal self-respect involves respect for others.

The Christian Church must denounce every form of racialism—Pan-German or Pan-Anglo-Saxon or ignorant British-Israel—that, grounded in false history, aspires to dominate the world.

There may come a time when progress along the road of patriotism will bring humanity to the point at which the nations will be ready to deliver up their separateness, and the Catholic Church throughout the world shall become Holy, and *one* with a world State. Then will Dante's glorious ideal for the Europe of six hundred years ago become a more glorious fact broad-based upon every continent. Meanwhile the special appeal of the Christian evangel is to the individual soul. The soul is the immortal unit, and will abide when nationalism and internationalism are no more.

Judge C. B. AMES (Methodist Episcopal Church, South), Assistant Attorney-General in President Wilson's Administration, read an essay on 'The Moral Necessity of International Alliance to Preserve the Peace of the World.' He said :

Close by, in the Tate Gallery, is a painting by Watts called 'Hope.' It depicts the earth covered with clouds and fog, and seated on it the drooping figure of a blindfolded woman, holding in her hands a harp,

every string of which save one is broken, but on that one she is still striking the chord of hope.

The earth is to-day shrouded in clouds and fogs. First here, then there, famine stalks abroad, bringing starvation and death to millions of men; pestilence and disease follow in its wake—fitting supplements to the horrors of war and revolutions. We have seen war kill ten millions of men, and wound possibly fifty million more. We have seen nations, supposed to be highly civilized, relapse into savagery, and resort to means of warfare shocking to every human instinct. We have seen nations only recently regarded as great, lying prostrate on the ground, their former standards shattered in pieces and no new ones erected in their place. We have seen a mountain of debt piled high on every country, and the exchanges of the world so disordered as to disrupt the normal flow of commerce and prevent those who have goods to dispose of from selling to those who wish to buy. We see half the Governments of the world sitting unsteady in their seats, and cannot foretell what the morrow will bring forth.

This is the terrible aftermath of a war during which the strength, the learning, the skill, the scientific achievements of mankind have been devoted to the destruction of the wealth which the world had acquired and the men themselves who had produced it. The cost has been so terrible, the burden is so obvious and so unescapable, that it is well frequently to inquire whether any benefits have been purchased for humanity, and to weigh these benefits against their cost. The ideal of civilization is to create a world in which every one will enjoy perfect civil and religious liberty, where wealth will be perfectly distributed, where peace will be permanent, where righteousness will reign. Every step in this direction has always meant struggle, and frequently war. But mankind moves very slowly in its progress toward God, makes many mistakes, and pays terrible penalties for them. It may be that we are now but paying the penalty for some of the mistakes of the past; that we are purchasing the right to further progress; and that in the long years to come, it will be seen that this war, even if not necessary, at least has some compensations.

In considering the 'Moral Necessity of International Alliance' it may be well to discuss, even though but briefly and imperfectly, some of the causes of the war, and some of the effects resulting from it.

Between the Baltic and the Black Seas were many peoples who for centuries had been held in subjection by some alien power; who, notwithstanding this subjection, had retained their language, their traditions, their racial identity, their religion, and their desire for freedom. Some of these peoples were the unwilling subjects of the Hohenzollerns, some of the Hapsburgs, and some of the Romanoffs. These same houses cherished the archaic and barbarous notion of the divine right of kings, and consequently claimed and exercised much of arbitrary power over their subjects. Between these two seas, therefore, existed two conditions that could not endure for ever—one, the imposition of a government upon many peoples maintained without their consent; and the other the

existence of an arbitrary and irresponsible power, impudently and stupidly claiming partnership with God. These conditions were the product of the centuries. They represented the result of many wars—many of which were waged for unrighteous purposes—and many conquests or treaties of peace, few, if any, of which gave successful expression to a genuine desire to establish justice on the earth.

A state of peace cannot be permanently preserved unless it is preceded by a state of justice. A change was therefore inevitable, but special privilege has never voluntarily yielded its power, and these stupid monarchs, instead of offering a larger measure of justice to the weaker peoples, sought to extend still further the unjust foundations of their unworthy ambitions. Their rivalries led them into war, and all the balance of the world was forced to share in the disaster.

For many years the danger was well known, and efforts were made to avoid it. Many international movements made for peace, notably the centring at the Hague; treaties of alliance between the countries of Europe established a balance of power which it was hoped would avert the calamity; the diffusion of intelligence and the development of commerce all tended toward peace; the Churches of Christendom preached the gospel of peace; many countries entered into treaties of arbitration; efforts to reduce armaments were undertaken, but were blocked by the Hohenzollerns. The war was probably inevitable—at all events it was unaverted—and, notwithstanding its stupendous cost, paid by the present and to be paid by many future generations, possibly in the course of time it will be found that its net balance is on the profit side of the world's ledger.

The hope of the world is that this is the last war, that it was a war to end war, and there are some things to justify this hope. It is significant that the last strongholds of arbitrary power have been destroyed. One of the fruitful causes of war has always been the ambition or the greed of selfish men exercising irresponsible power. History furnishes numerous illustrations, and that was at least one of the causes of this war. It is quite remarkable that, while the original parties to the war were the Kaiser and the Emperor on one side and the Czar on the other, all three of them, friends and foes, should have been the most notable victims of the war they started; and while the Kaiser is stupidly talking about the unbeaten armies of Germany and inciting revolution against the Republic, it is hardly possible that he will again be permitted to occupy a place from which he can threaten the peace of the world.

I like to think that the entry of the United States into the war was at a providential time. I do not believe that the United States entered the war to save her own hide. Her hide was not seriously threatened. I think she entered the war to assist the free peoples of the world in the hour of their gravest peril; that her motives were as pure and unselfish as ever animated a great body of people; and that her fresh forces were copiously poured into Europe at just the right time for the welfare of the world. Her entry was at the time of the revolution in Russia. It was

in time to throw the balance of power to the Allies and ensure a sweeping victory over Germany, but too late to save the Government of the Czar. If the Czar had been victorious the world would not have been rid of the notion of divine right, and he would not have agreed to liberate his subject peoples, but on the contrary would have insisted upon a further extension of his dominions. This would have made a just peace impossible, and would, therefore, have made a permanent peace impossible. True, Russia is in a sad condition to-day, but, sad as it is, it is better than having a monarch claiming to rule by divine right, and perpetuating the wrongs of the past, sitting as an equal at the Council table of the free peoples of the world.

Another significant thing is that the Peace Treaty, for the first time in history, has undertaken to right the wrongs of the past and establish peace upon the broad foundations of justice. It has restored to France and Italy and Denmark territory and people rightly theirs. It has restored independence and freedom to Poland, Bohemia, the Slavs, and the other submerged peoples living between the Baltic and the Black Seas, and it has sought to apply as a fundamental principle that 'just government rests upon the consent of the governed.' Obviously the universal application of that principle will end war, because a people governed by its own consent has no cause to go to war, and there can be no such thing as conquest. It is easy to conceive of some difficulty in applying this principle in an isolated case, but the treaty is an enormous advance toward the ultimate goal of its universal acceptance.

Likewise for the first time in history has there been created an international alliance to secure, preserve, and maintain justice, and therefore peace. After the Napoleonic Wars there was the Holy Alliance and the Quadruple Alliance, but they were designed to maintain the claims of kings and emperors to rule by divine right, to suppress any popular movement, to maintain the *status quo*, to destroy the germs of civil liberty which had been planted in the world by the American and French Revolutions. It is interesting in passing to remember that this Alliance proposed to aid the Spanish throne to reconquer Mexico and the former Spanish Colonies in South America; that this proposal caused George Canning, the British Prime Minister, to suggest to Benjamin Rush, the American Ambassador, joint action by England and the United States to prevent this being done, and that from that suggestion, promptly communicated to the President, there speedily followed the famous message, now known as the Monroe doctrine. It is also interesting for Americans to remember that Thomas Jefferson—the author of the phrase 'Entangling alliances'—welcomed an alliance with Great Britain, and wrote Monroe that such a step would go far toward detaching Great Britain from the Holy Alliance and preserving the peace of the world.

The preservation of peace alone might be an unworthy and unmoral thing, but the preservation of peace based on justice is certainly a vital interest of all Christian people. No plan of the past has preserved peace. Sweeping conquests of the known world have been tried and have failed;

temporal power exercised by the Church has been tried and has failed ; treaties of peace and amity have been broken ; alliances have failed ; balances of power have failed ; education has failed ; progressing civilization has failed ; the Church has failed—yea, the critical might say that Christianity has promoted war, and cite as evidence the fact that the Christian nations of the world have been at war with each other more than those of any other faith.

All expedients of the past having failed, it follows that some other expedient must be tried. Private strife has been avoided by substituting law for force. Time was when private disputes were settled by the wager of battle, but now by the courts of justice. If the world is to have peace, law must be substituted for war. Two individuals may fight without much damage to themselves or to others, and yet society does not permit them to do it. Two nations, however, cannot fight without enormous injury to themselves, and possibly to the balance of the world. Yet society permits them to fight, and in doing so to kill, to burn, to steal, to lie, to destroy, and glosses over all these crimes by using the word war.

The shame of our civilization is that we still settle quarrels between nations by war and not by law. Is this not because we think in terms of narrow nationalism instead of in terms of humanity ? Is it not because we are unable to see across an imaginary line that we call the boundary of a nation ? Is it not because we fail to comprehend either the brotherhood of man or the Fatherhood of God ?

But if law is to supersede war, how is this result to be achieved ? It is obvious that no single nation can make law for all other nations. No single nation would have the power to enforce its mandates, and, without force at the back of it, a rule of action is not law ; it is mere advice. Nor could law prescribed by one nation for the balance of the world comply with the standard of just government resting upon the consent of the governed, and no great nation will accept as binding upon it a rule of action in the making of which it has not participated. It is, therefore, clear that war can be compelled to yield to law only by the joint action of all the great nations of the earth.

The glory of the Treaty of Versailles is that, in addition to its being a sincere effort to establish justice, it has created a League of Nations to prevent war, and through which a body of international law can be developed and courts provided to settle disputes between nations. My humble opinion is that this is the longest step toward peace ever taken by the world, and that in good time all the nations will become members of this League.

It may not be a perfect instrument—being the work of human hands—but it at least furnishes a substantial basis on which to commence the structure of peace. Americans to-day regard the Constitution of the United States as a very great document, and yet, in the very process of its ratification, the States insisted on ten amendments, one State refused to join the Union for a period of two years, and the young nation stumbled very frequently, and added various other amendments before the document

reached its present condition. Let us hope that the Covenant of the League of Nations will have easier sailing in its infancy than did the Constitution of the United States. The world's need of peace is too great to permit the issue to turn on a matter of sentiment or phraseology. Cannot the Church serve humanity most greatly by promoting with all its might the desire for peace and justice, and impressing upon statesmen of the world the necessity for international alliance to secure these ends?

After Thermopylae and Salamis, and before the beginning of the Peloponnesian Wars, Greece enjoyed an era of peace; and it was during this period that she produced the golden age of Pericles. Let the Christian people of the world demand and secure an era of peace and friendship so that we may bring to pass the golden age of Christian civilization.

The other day I stood by the grave of Adam Clarke, that Methodist scholar and commentator, and recalled his notes on some of the prophecies of Daniel. He was writing about a hundred years ago, and daring to interpret the prophecies in terms of the calendar. According to that interpretation, about this time Jerusalem was to be restored to the Jews, the gospel was to be preached to the world, the greatest war of all time was to be fought, and then the millennium was to come. Who knows but that we are witnessing the fulfilment of prophecy and the beginning of the world's happiest era? At all events, let us hold on to the harp of life, and, regardless of the clouds and fog, continue to sound the chord of hope.

Sir R. WALTER ESSEX (United Methodist Church) gave the first address, on 'National Expediency and National Idealism.'

After an interesting personal allusion to the finding of a Paleolithic flint side by side with a twentieth-century sixpence, Sir Walter traced the development of the family unit into the clan, the tribe, and the nation, in which state we now more or less find him. It was a long march [he said], and human progress was slow, for human selfishness ever hindered. Yet the processes of God, though patient and seemingly slow, are certain, and my optimism grew and strengthened as I saw the never-ceasing divine love and care brooding alike over the maker and user of the latter-day sixpence, with all his accrued advantages, and my ancient chipper of flints in the dim recesses of a far-distant past.

I am coming more and more to think much of our ill results from our habit of placing too much stress, if not indeed the final value, upon nationhood. We as Christians must march on to an even higher ideal than even patriotism. I feel that humanity claims must eventually be seen to be not only supernatural, but super-national.

For twenty centuries the voice has rung out over a weary world of humanity the great password by which a man can alone make an entry into the fair city of God, 'Thou shalt love thy neighbour as thyself.' How wearisome is the thought that man, still unregardful of the voice, still stumbles along outside that city's jasper walls! Still is the voice scoffed at in New York, Paris, Berlin, Chicago, and, but for my incurable patriotism, I had said London also.

The mixed motives that condition human activities puzzle and bewilder us still. Poor *Homo Sapiens*, despite his growing advantages, stands much in need of the mercy of God and the charity of his fellows. You yourselves will decide which he is likely to obtain soonest.

But to hasten on in fear of the minatory bell, let me for our comfort point out cases wherein communities and nations have given idealism its head, though there has perhaps been a taint visible of cold expediency. The barons of England did a good work for humanity on the plains of Runnymede, hard by Windsor, where they obtained Magna Charta as an eternal assertion of the inalienable rights of men.

Nor is it for nothing that on the meteor flag of England one sees the triple crosses of sacrifice and service. We have as a people often blundered doubtless, but we laid broad and deep the principle of democratic government when, by Simon de Montfort and Edward I, the world gained its first Parliament.

The old seafarers were a rough race, and many a one of heroic fame would to-day be landed in the police courts for piracy and robbery. Yet they claimed the highway of the four seas as the common right of all peoples. Less selfish—aye, wholly altruistic—was old Cromwell's menacing letter by the hand of Milton to the Pope in Rome claiming the relief from persecution of the Waldenses.

We are proud of America. She could have profited much more materially by keeping out of it. And she had to get over that Monroe fence, upon which on either side Americans had painted the star-spangled banner, but she did it, God bless her! By her coming when she did she saved thousands of human lives and shortened the struggle.

Americans! time will let me give but one more item to your national credit. You gripped King Alcohol by the throat in downright real earnest. For God's sake hold on. We envy you, and we know you will yet show to us the more excellent way by which we, too, slower perhaps than you, though with a far greater need, may take heart of grace and some day do likewise.

After all, God is in His world. It is ours to find the traces of His presence and will, to labour on in patience and prayer until righteousness shall bless all our peoples, and the nations of earth shall dwell under the kingship of the King of Peace in the spirit of love and the grace of unselfishness.

The second address was by the Hon. N. W. ROWELL, LL.D. (Methodist Church of Canada), on 'The Moral Necessity of International Alliance,' and was read on his behalf by the Rev. Dr. T. ALBERT MOORE. He said:

There is no moral necessity of an international alliance if war is the normal and inevitable expression of national life. There is no moral necessity of an international alliance if the masses can be depended upon to continue to submit to exploitation and bear the burdens and make the sacrifices which war imperatively requires at their hands, and if this is

God's appointed purpose for the masses. There is no moral necessity for any international alliance if the declarations made by our political as well as our moral and religious leaders during the war to encourage the people to greater efforts—'that this war was to end war' and bring in a better social and political order—were insincere, and if the people have no moral right to demand that these declarations and pledges be implemented. After the experiences of the past seven years, may not one fairly say that if the law of the jungle is to prevail in international relationships, let us create our own national or tribal deities, and, like our pagan ancestors, worship them, but do not let us blaspheme by invoking the name of the Prince of Peace in support of our national efforts.

If we are to continue in the future, as in the past, to look upon every other nation as a real or potential enemy, we must face an even more intolerable burden of military armaments, and the possibility, nay, even the certainty, of even more ruthless and destructive wars. There is no escape from this result along the road on which the nations have travelled in the past. Are we prepared for a new conception, for a Christian conception of international relations, when each nation shall look upon every other, not as a real or potential enemy, but as a real or potential friend, and will substitute for international competition in preparation for war international co-operation for the preservation of peace? If we are prepared for this new conception we can only realize it by an association of nations, pledged to work together for the preservation of peace and the welfare of humanity.

Is it practicable to substitute this new, this Christian conception, for the pagan conception which has so largely prevailed in the past? Unless the Church gives real constructive leadership in this matter, and is sufficiently influential in so-called Christian nations to create the sentiment which will not only make possible international co-operation, but stay the hand of ardent militarists in every land, and require reluctant politicians to work out practical plans to attain this great purpose, we need not be surprised if humanity turns elsewhere for moral leadership in this grave hour of human history.

Is the peaceable settlement of international disputes practicable? What is the testimony of experience, as we Methodists would say? On this point Canada and the United States can bear convincing testimony. Many grave disputes have arisen between these two countries during the past one hundred years—disputes such as have led to wars in the past; such as threaten to lead to wars in the present; and yet, notwithstanding the unguarded boundary of 5,400 miles, no fortifications, no men or guns on either side, no battleships on international boundary waters, peace has been preserved. Why? Because the leaders and people of both nations have willed that all disputes between these kindred peoples should be settled on the basis of reason and justice, by conciliation and arbitration, rather than by the bloody arbitrament of war. It is true that this result has been achieved without any international alliance or any standing treaty of arbitration, but it is none the less true that the experiences

during this period have led both nations to see that an international convention providing for the creation of an international tribunal which might conduct an impartial investigation into all matters of dispute arising between the two countries was greatly to the advantage of both, and in the year 1909 such an international convention was concluded, and an Internal Joint Commission appointed.

The loss of life and property through the last war, the crimes and horrors which characterized it, and the helplessness of men or nations to avert its repetition on an even more destructive scale, in the absence of some international organ for co-operation, led the masses in every land to demand of the statesmen who assembled in Paris to frame the Treaty of Peace that they should create some international organ or society of nations, the great object of which should be to avert war and preserve peace. It should not be overlooked that one of the conditions of peace upon the faith of which arms were laid down on November 11, 1918, provided for the creation of a society of nations to preserve the world's peace.

The League of Nations was born out of humanity's need, and though we may not all approve of the form of the Covenant, yet from the standpoint of the future welfare of the human race it is the best and most hopeful feature of the Treaty. If it has not realized the hopes of its friends, it certainly has disappointed the hopes of its enemies. All one can say of it at present is that it is an experiment, but a practical and hopeful experiment. If the constitution of the Permanent Court of International Justice is completed by the election of the judges at this meeting of the Assembly, that in itself will be a very great step in advance, and will more than justify the existence and work of the League. But if for any reason the League idea should fail of realization at this time, the failure will be in some measure due to the fact that some at least of the leading statesmen of the allied and associated powers apparently prefer the old order and the old diplomacy, and consequently have not given the League their wholehearted support.

In view of what our humanity has suffered and is still suffering through the war, to say that an international association of nations to aid in preserving peace is impracticable is to confess to the bankruptcy of modern statesmanship and to the failure of so-called Christian civilization. One cannot believe that statesmanship is bankrupt or that Christian civilization has wholly failed.

One of the most hopeful and significant gatherings of our times will be the Conference on the Limitation of Armaments called by the President of the United States to meet in Washington on November 11 next. Every thoughtful man recognizes the difficulty and complexity of the task which the Conference will face, but, given the will, the way will be found. November 11, 1918, was a great day in human history in that it heralded the cessation of hostilities in the most destructive war in which our humanity has suffered. May November 11, 1921, be a still greater day; may it inaugurate a movement for international co-operation which will

not only relieve our humanity of some of the intolerable burdens of armaments, but render a repetition of the horrors of the last war difficult, if not impossible.

Do we not need to-day the admonition of Bentham uttered more than one hundred and thirty years ago when he said: 'The objection, and the only objection, to the plan of a peace that shall be universal and lasting is its apparent impracticability—that it is not only hopeless, but hopeless to such a degree that any proposal to this effect deserves to be called "visionary and ridiculous." It is said that the age is not ripe for such a proposal. Then "the more it wants of being ripe, the sooner we should begin to do what can be done to ripen it."' Who that bears the name of Christian could refuse to assist with his prayers? What pulpit could refrain from seconding the author with its eloquence? Catholics and Protestants, Church of England men and Dissenters, may all agree in this, if in nothing else. I call upon them all to aid me with their confidence and their support.'

At this stage in the proceedings a resolution passed by the Business Committee was presented to the Conference by Bishop EDGAR BLAKE. It read as follows:

The official representatives of world-wide Methodism assembled in Ecumenical Conference at London, September 6 to 16, speaking in the name and on behalf of thirty-two millions of followers, declare without hesitation or reservation their belief in the absolute necessity for international disarmament and the complete abolishment of war.

Sitting in the shadow of the most terrible conflict in human history, with its unparalleled wastage of human life and property, with its inevitable aftermath of human sorrow, burden, and woe, we declare war to be an unmitigated curse to humanity.

On behalf of the millions of youths who have suffered and died, on behalf of the millions of homes that have been broken by bereavement, in the name of the silent multitudes who still suffer, we insist that our statesmen and leaders shall find a way for the settlement of international differences by other than the arbitrament of arms.

We repudiate the doctrine that war is a necessity. We deny that there is no other way by which the justice of conflicting claims can be determined. Force settles nothing. The merits of truth cannot be determined by physical conflict. Justice and not force must be the final arbiter of right. Differences must be settled by reason and not by human slaughter.

If, perchance, there should be those who will not listen to reason, who will not abide by the clear and simple dictates of justice, who will insist upon furthering their selfish designs by force, then let a way be found by which such Ishmaelites may be made to feel the collective disapproval of the world. We offer no formula. We advocate no plan. But in the belief that when our statesmen, in sincerity and honesty of purpose, resolutely set themselves to the task of discovering a way of averting war, a way will be found, we call upon those who are clothed with authority to give themselves without reserve to the humanitarian and Christian task of finding a substitute for war.

We deplore and protest against the multiplication of armaments and the continued preparation for war.

To those who advocate armaments as a necessary guarantee of peace,

we beg to suggest that the recent period of excessive armaments culminated in the most terrible and destructive war in history. The testimony of experience shows that armaments breed the spirit of aggression and suspicion. They do not prevent, they incite war.

The maintenance of armaments makes impossible the adequate maintenance of the constructive agencies of peace. When we contemplate the enormous outlay for arms, and the consequent curtailment of the expenditures for education, we cannot escape the conviction that were the money that is spent to destroy men used to enlighten them, the peace and progress of the world would be assured for all time.

The financial burdens of armaments are becoming greater than the people can bear. To the cost of the war so recently fought are now being added the cost of wars yet to come, and the load is becoming insupportable. Nations are in danger of being crushed under the weight of the instruments they are fashioning for the destruction of others. In the face of poverty and distress among the people, we cannot view the present wasteful expenditure of wealth for war without the gravest concern. Most solemnly, therefore, do we remind our statesmen that the people have had enough of war and preparation for war. Their heart is sick; they want relief.

As Methodists we would not willingly enter the field of political action, but when the welfare and happiness of humanity is at stake, when civilization itself is in danger, we would be recreant to our high calling of God if we did not lift our united voice in solemn warning, and use all the resources at our command to save the world from disaster.

We therefore appeal to the Governments of the world and to all authoritative alliances among the nations to use every means at their command to secure the disarmament of the nations and the establishment of a just and durable peace among the peoples of the earth.

We appeal to lovers of humanity everywhere to support their respective Governments in every effort made to save the world from the threat and burden of war.

We especially appeal to the Conference so soon to meet at Washington that it leave no word unsaid, no deed undone, that shall help to relieve the world of the burden of armaments and the threat of war. We urge the Conference to cease not its efforts until its high purpose is realized and the hopes of humanity fulfilled.

We urge our Methodist ministers everywhere to continue to enlighten the people, to the end that an irresistible volume of public opinion shall be created that shall compel disarmament and the suppression of international conflict.

We beseech our people to offer constant and unceasing prayer that Almighty God may grant His most gracious leadership and favour to the Washington Conference, and to all other agencies working toward similar ends, that the day may speedily come when men shall beat their swords into ploughshares and their spears into pruning hooks; when nation shall not lift up sword against nation, neither shall they learn war any more.

After the resolution had been read,

Judge C. B. AMES said he thought the Committee had made a mistake in this report. He must speak with perfect frankness. He was afraid that America was setting up what might be a competitive body to the League of Nations. Any agency that was calculated to displace the League of Nations would render a disservice to the cause of peace. The resolution specifically mentioned the Washington Conference, but it omitted any reference to the League of Nations. Was that the wish of

the Conference? (Cries of 'No.') He moved, therefore, that the report be referred back for amendment.

The Rev. WILLIAM GOUDIE seconded.

The Rev. H. J. TAYLOR (Primitive Methodist Church) said he could not vote for this magnificent resolution unless there was incorporated in it some definite approval and commendation of the League of Nations Union. If that was not done, he would have to ask Methodists other than those of the United States to pass a resolution on their own account. They could not allow this crisis in the world's history to pass without lifting up their voice as Methodists in support of the League.

Dr. J. SCOTT LIDGETT said that moment was a great test of the wisdom of the Conference. They all knew their friends on the other side of the Atlantic were divided as to their policy, but they were surely united in regard to the objects which both the Disarmament Conference and the League of Nations had at heart. He deprecated most strongly the idea of any rival resolutions. Why divide the Conference, when they were all absolutely agreed as to the necessity of abolishing war?

Dr. WORKMAN pointed out that the resolution besought their people to pray for the Washington Conference, 'and all other agencies,' and so on. ('No; that will not do.')

Bishop AINSWORTH said he deeply regretted that the American nation had not seen its way clear to subscribe to the League of Nations, but there were differences of opinion in their country, even among ministers. He had been responsible for the phrase in the resolution, 'We appeal to all authoritative alliances.' Surely that would cover all, and would satisfy those who objected to the omission of the actual words 'League of Nations'? He did hope the Conference would not be divided.

The Rev. H. J. TAYLOR urged that the matter should be referred to the Business Committee.

The Rev. WILLIAM BRADFIELD (Wesleyan Methodist Church) said if they were going to leave out mention of the League of Nations, then they should leave out mention of the Washington Conference.

The Rt. Hon. WALTER RUNCIMAN said they might as well face the facts. The League of Nations was a political issue in the United States. If that be the case, and it was not disputed, it was obvious that the Conference should not attempt to take any step which would not only divide their delegates, but would place their American representatives in a position of great political difficulty. For his own part, he was an enthusiastic supporter of the League of Nations. The resolution dealt with disarmament, and he was told that was the only question referred to the Committee. ('That is so.') The Committee was not asked to give expression to the fundamentals of the problem. Disarmament was only one side of it. What they regarded as of equal, perhaps greater importance, was that they should not only get rid of the means of carrying on war, but that they should get rid of the quarrels that led to war.

Bishop BLAKE remarked that the League of Nations had become, unfortunately, a political issue in the United States. There were those who claimed that their last election was against the programme of the League. In view of that fact, it had been thought advisable not to mention it in this resolution. Yet surely the resolution was so framed that they could all subscribe to it. It was sufficiently comprehensive to include the League of Nations or any other League.

Dr. PAUL H. LINN moved that the report should lie on the table until they had a report upon the League of Nations.

A vote was taken on this, and appeared to be about equally divided.

Dr. J. SCOTT LIDGETT suggested that in the closing paragraph of the resolution, praying for the blessing of God on the Washington Conference, they might add the words, 'and the League of Nations.' Surely their American friends would not say the League was past praying for?

Dr. I. J. PERITZ said they should repudiate the view that, because a thing was political, that Conference should not discuss it. The only matter that concerned them was whether the thing was right.

Sir ROBERT PERKS said the Business Committee had been asked to deal with the matter of disarmament. British delegates did not want to vote on what was a political issue in the United States. He suggested, therefore, that the Committee should be asked to frame a separate resolution commending the objects the League of Nations had in view. Of course any delegate could abstain from voting if he wished to do so.

The Conference finally agreed that the resolution as submitted should be adopted, and that the Business Committee should be asked to carry out the suggestion made by Sir Robert Perks.

The Conference adjourned at 5.30 p.m.

THIRD SESSION

RECEPTION OF FRATERNAL DELEGATES

In the evening the Rt. Hon. WALTER RUNCIMAN (Wesleyan Methodist Church) presided over a crowded meeting, at which fraternal delegates from other Churches were welcomed.

Prayer was offered by the Rev. CHARLES S. LUCAS (Wesleyan Methodist Church of South Africa).

Dr. WORKMAN read messages of greeting from the Pan-Presbyterian Conference, meeting in Pittsburg, and from the Federal Council of the Churches of Christ in America, which was represented at this gathering by Dr. Parkes Cadman. (See Appendices II. and III.)

The CHAIRMAN said :

In this part of to-day's session we are privileged in having the presence of representatives of Churches with which we are not in formal alliance, but for whom we have the friendliest feeling, and whom indeed we count as brothers. There are here to-night the Lord Bishop of Chelmsford, one of our most distinguished Bishops of the Church of England, all the more distinguished because of his Methodist origin, and I believe that he will be able to tell you that he comes to express the fraternal greetings of the Church of England, not only because he was once a Methodist and still carries, I believe, some of the best characteristics of his early training with him, but because he is voicing what we now know to be the official feeling of the Church of England itself. The great Lambeth Conference of last year has left an indelible mark upon the religious life of this country, and those of us who were privileged to read the full record of the proceedings there understand how fully a new spirit has inspired the most distinguished leaders of the Church of England. That spirit is reciprocated to the full in the Free Churches. Then we have Mr. Gillie, who is President of the Free Church Council, and one of our most distinguished Presbyterians. He and I were at school together, and I need hardly tell you that he was one of the big boys while I was one of the small boys. As a Presbyterian, his Church fellowship and government is not identical with ours, but his Christian spirit is the same. He has done noble service not only for the Free Churches, but for every good movement in Great Britain since he became President of the National Free Church Council.

We have also with us Dr. Parkes Cadman, whose credentials the General Secretary has just read. Ladies and gentlemen, it is of no use our meeting

here in great gatherings and saying polite things to each other in phraseology that is glowing unless we are prepared to work together. If we are to spend our time in writing and delivering beautiful sermons and beautiful speeches we shall, I fear, leave the world pretty much where we found it. There must be something in the nature of a struggle carried on in every one of our individual Churches if we are to justify our right to exist. Before this meeting is over we shall, I hope, have one of the most distinguished examples of that fighting spirit on the platform with us. Dr. Clifford has been described as the doyen of Christian Diplomatic Corps. I prefer to regard him as the oldest Field-marshal in the Christian Army. We can all fight side by side, and we must concentrate our forces.

The Right Rev. the Lord Bishop of CHELMSFORD (Rev. J. E. WATTS-DITCHFIELD, D.D.) said :

Yesterday afternoon I had the great privilege of preaching in Wesley's pulpit. Perhaps it was fitting that I should do that, as I have been a Methodist boy, and am a Methodist still. The Church of England during the past year has opened her arms more widely, more lovingly, to Nonconformity than ever before in her history. From the very circles connected with the history of Methodism I may say many of us long for Reunion with Methodism, because we glory in the fact that Wesley was the greatest priest ever ordained in the Anglican communion. I cannot think of any other man so ordained who has left such a spiritual impress on the world. Think of the condition of England at the time when Wesley began his work. The Church then was like the Church of Laodicea. Nonconformity was as weak, if not weaker. Under God, John and Charles Wesley, Whitefield, and those associated with them, saved England. To sum it up in one sentence, the Methodist Revival was the spiritual complement to the Reformation. It made the truths of the Reformation live. The very best in Nonconformity to-day can be traced back to that Revival. One of the greatest results of the Evangelical Revival is that the Church has become more fully than ever before a fighting Church. Instead of men thinking all they have to do is to ring a bell and collect men in a building, the Wesleys brought before the world the example of the Good Shepherd, who did not ring a bell, but went after the lost sheep until He found it. It is the preaching of the Cross that has given Methodism its power. I wish there could have been fuller reports in the Press of this great Conference. It is almost ignored, yet they have columns and columns in the daily papers about Charlie Chaplin. Reference has been made to the Lambeth Conference. Is it well with our Churches? Let us go all round the country, and unless there is a special method or a very special man, are the Churches crowded? No, all is not well with the Churches of this country. The Lambeth Conference had to face the situation, and they faced it on their knees. They felt it was not the Lord's will that the present state of things should continue, and they set themselves to consider how unity could be achieved without asking any man to give up anything essential or vital. But what is it that is essential and vital to us? For

the last thirty years every year I have thrown overboard 'essentials,' and I am still going on! When I was a young man everything was essential. Now I have thrown over what does not now seem so essential. The Christian Church in bygone ages has never had to face such a situation as we face to-day. We have no precedent to guide us. The Lambeth Conference had a vision of a great, universal, Catholic Church consisting of groups, each having freedom to work out on its own lines the best that was in it. Not as a federation. I don't like the idea of federation. I want something closer. I want each group to bring into that body the best gift it can offer, so that it may be shared. Do you Methodists know that in my diocese we have our local preachers, and do you Congregationalists know that we have our Parochial Church Councils? The Lambeth Conference recognized that we must have a common book, the Bible. But many heresies, especially those that come from America, quote the Scriptures as their basis. So that is not enough. We must have a common faith, and a common Sacrament. With regard to a common ministry, which is the next essential, it must be remembered that our vision was not merely one of a Reunion with Nonconformity, but something much wider. Dare we not take into our calculations the Roman Church, with all its error, the great Russian and other Churches of the East? May not all these one day come into a real Catholic Church? I must point out that the Lambeth Scheme expects no man, by implication or otherwise, to repudiate his past ministry. There has been a great deal of confusion in this matter. Why, I have been ordained three times. I was ordained deacon, minister, and, later, bishop. The hands laid on my head when I was ordained priest were not merely those of the Bishop, but also of the ordinary clergy. When I was ordained Bishop I did not repudiate my former ministry. Has this no bearing upon the present position? I don't mind saying frankly I believe in the Established Church because I feel it is for the good of the nation, but if it was a question whether I should decide between the Disestablishment of the Church and the abandonment of Reunion with my Nonconformist friends, I would go in for Disestablishment to-morrow. But we cannot hurry this thing. There is no short road to Reunion. We are not ready for details yet. I do not want Reunion simply on externals, and on the ground of expediency. I believe a large number of the Bishops agree with me that the Lambeth Proposals are not necessarily the last word. At present I say advisedly that as a practical proposal the Lambeth Proposals hold the field. Forgive me saying so, but I think sometimes there is too much prayer! You may think that is an extraordinary thing to say. But once it was, 'Speak, Lord, for Thy servant heareth.' To-day it is too often, 'Listen, Lord, for Thy servant speaketh.' Give the Lord time to give the answer. Do not talk so much that God cannot get a word in.

The Rev. R. C. GILLIE, M.A. (Presbyterian), President of the National Free Church Council, counted it a high privilege to bring greetings of goodwill from the National Free Church Council and also from the World's

Evangelical Alliance, of which he was secretary. An assembly like this, he said, heartened all the Christians of England. He was greatly impressed by the mass of the great community the Conference represented, and realized the intellectual and spiritual debt that world owed to them. Methodism had always insisted on the evangelistic consciousness of the Church, and had compelled us to remember that the world was saved, not by good advice, even good advice from Heaven, but by the goodness of a Saviour. He looked to the two great English-speaking nations represented by the Conference to combine together for the preservation of the treasures and moral leadership of the world. As the Bishop of Chelmsford spoke, he felt that this was the atmosphere in which progress could be made towards unity. They must look at facts as they were. Decisions could be made now in these matters which could not be made later on. Methodism held the key position between Presbyterianism and the Church of England, and must grasp the opportunity presented by these times of momentous decision.

The Rev. Dr. S. PARKES CADMAN (Brooklyn Congregational) then addressed the meeting. He said :

I am requested by the Federal Council of the Churches of Christ in America to convey to this Conference the fraternal greetings of the Council, and to assure you of the affectionate goodwill for Methodism which animates the Churches represented by the Council. It has imposed upon me the difficult task of speaking on behalf of several millions of our fellow Protestants in America. Their convictions concerning the issues which confront the Church Universal are not easily disclosed by one mind nor adequately set forth within the limits of a single address. The Council itself is the first attempt made in the United States to co-ordinate its Protestantism for concerted action in national and international affairs. It has enjoyed the leadership of eminent churchmen and administrators like Dr. North and Dr. Speer. Its energetic secretary, Dr. Charles S. Macfarland, has carried out its policies in an efficient manner. In war and in peace its influence has been salutary and pervasive. Social and evangelistic causes have received its attention. But the significance of the Council lies in the ideal which it embodies, and its real values have been created by its fidelity to that ideal. Organized to express the growing sense of oneness which binds all Christian believers in loyalty to their Risen Lord, the Federal Council has carefully abstained from interference with denominational integrity. It recognizes the inward spiritual unity of the entire ecclesia. It seeks to define it in deeds rather than in statements. It rightly places the responsibility for further definition upon the denominations themselves.

It is opposed to the rigid uniformity which stifles spontaneity, because it usually suggests hierarchical control. Nevertheless, the Council stands for practical measures of solidarity, especially in educational, missionary, and kindred enterprises. It believes that much of the larger and more

important work of the Churches can be better accomplished in union than in separation.

I. Its survey of the moral and religious life of the Republic has corrected not a few provincial estimates, revealing some things to be deplored and others to be feared. The old internationalism based upon hatreds and feuds has reacted upon the *morale* of our people. We do not expect the house which the fathers bequeathed us to fall, but we do expect it will cease to be divided. It will become all one thing or all the other. The crisis in which we did not so deeply participate as did other nations, yet has become for us, as for them, one, not of agonized despair, but of opportunity. We face the question whether American democracy shall remain representative, capable of equal and speedy justice, and of a lawful freedom which shall sustain the pressure of its cosmopolitan citizenship. Its numerous contingents which cling to traditions and types of culture we do not wholly endorse will not exchange them for our traditions and our culture unless we show their incontestable superiority. The conflict between what may be called Anglo-Saxon and opposing ideals of religion, morals, and politics is now waging, and it accounts for much in our political behaviour which puzzles outsiders. No 'steam-roller' methods will bring concord. The assimilating processes which hitherto have made Christianity the leavening force of American life will have to be cultivated afresh. Yet there are fundamental principles to which the large majority of Americans of every creed heartily subscribe. The notion that they are indifferent to the world's widespread misery is utterly false, and it is equally false to assert that their solicitude is for themselves alone. Doubtless the political and commercial aims of nations have their place in our plans and debates. But when they clash with the passionate craving for a world in which outworn systems can be discarded and right ultimately and everywhere prevail they are deemed secondary by the American people. Malcontents who desire the dissolution of the British Commonwealth of nations, and reprobates who use propaganda to excite hostility among English-speaking communities, do not control the political determinations of the United States. Hectic harangues addressed to segregated patriotism find their fatal conclusions in what we know as Prussianism. We recollect that the essential difference between friend and foe in the late war was of a spiritual nature. It parted the sheep from the goats in every land. We have still to contend against the defective or perverted instincts and ideas which threaten to disintegrate civilization. In doing so, we keenly realize the truth of Edith Cavell's unforgettable words, 'Patriotism is not enough.' Its virtues may easily become vices when reduced by prejudice or intolerant self-glorification. And Protestant Christianity is fully aware that it must vindicate the unity of human life under the rule of the Cross, which satisfies men's religious aspirations, otherwise Protestantism cannot be a true and sufficient interpretation of life, whether existent in the Church or the State. We are intent upon a doctrine and practice which is congruous with the whole world-movement toward reality and righteousness. Not by inquiring what nations want, but what

they *need*, and what the Christian system involves, shall we save our souls alive in this crucial hour. We cannot survive on the dregs of any past religious movement which regarded religion as a private understanding between the individual and his Maker, or treated human society and environment as alien and irrelevant.

II. The clear perception of these verities prevents in Americans the kind of optimism which settles down in a fool's paradise, and assumes that laudable wishes are realized once they are uttered.

Even the sanguine among us walk by faith, and not by sight. They are aware that the industrial masses are in many instances unchurched, sullen, and dissatisfied, yet these masses have never been able to live without a religious faith. They demand its consolation, support, and also its defence against economic exploitation. Unless the Church awakens to the fact that what is called the social question is quite as much a psychologic as an economic problem, she may encounter, not a religious void, but a new faith, which will denounce conventional Christianity as the opiate that drugs the social conscience. Those of us who would not have Christian democracy weakened insist that it shall prevail by virtue of sacrificial service, by its aptitude for national guidance, by its ability to produce the type of leadership which can 'take occasion by the hand and make the bounds of freedom wider yet.' It is not too much to say that the peace and progress of the world depend upon great magistrates such as we have had in the past. But they must not sit in seclusion nor enter into private schemes the enforcement of which requires military supremacy. The grandiose plans which have been fruitful causes of war will not appeal to them nor to the people who gladly follow them. The jingo and the imperialist have had a big innings; they once captured the popular imagination; their depictions of the pomp and panoply of war stirred the public emotions. If I am not grievously mistaken, the arrant delusion is exposed. Never again shall we tamely submit to conditions which incur such frightful agony, despair, and death as modern war exacts.

We further insist that democracy shall be genuinely Christian, not secular, leave alone pagan. Its arrant abuse has often made it a more perfect instrument for the demagogue, the factionist, the spoilsman, and the corruptionist. We conceive it as a spirit, purgative as fire itself; as a baptism into that spirit which was manifested in Washington and Marshall, Lincoln and Hayes, Gladstone and Bright. The representative character of democracy must also be maintained, or ignorance will become the credential for office, and unfitness a passport to political power. The Churches which have mothered this kind of popular sovereignty cannot desert it now, nor indulge a fatuous complacency about it. Should they sink into a drowsy feeling of things accomplished, or give way to those dear brethren who would paralyse all definite measures for good while they add another predicted millennium to the museum of exploded myths, the government we desiderate may vanish from the earth. It is in her courageous contact with things as they are that the Church must renew

her strength. And, so far as I know Americans, they are determined to so live to-day that to-morrow may do its worst with impunity.

III. Of course I make no claim to know them thoroughly. Few things are more elusive than a public opinion composed of the ideas of one hundred and five millions, drawn from the four quarters of the globe. For this reason numerous judgements passed upon us by outsiders have little or no validity. Visitors who frequent Boston, New York, and Philadelphia, and make a hurried trip to Chicago, do not correctly appraise the Republic. Its heart and brain are located in the thirty millions of the middle west, north, or south, where Presidents are chosen and their election is decided. Too often the cities of the nation are beleaguered spots for Anglo-Saxon traditions; the dumping-grounds of a somewhat irreconcilable immigration which has modified the ancestral claims even of the New England States. Until now, however, the nation has displayed powers of absorption far beyond the ordinary. Its schools, churches, colleges, parties, Press, and vivid personalities, such as that of the lamented Roosevelt, have wrought wonders for its diffused intelligence and moral understanding.

Moreover, in an emergency, it can think and act with startling rapidity, and to the exceeding discomfiture of hyphenates who mutter against its purposes. Distance is continental, but it has no restraining frontiers. Opinions are freely exchanged, but certain absolute principles are held sacred. What, then, is the present representative mind of thoughtful Americans who cling tenaciously to the heritages of Plymouth Rock and of Jamestown in Virginia? They ask for industrial justice, applicable alike to capital and labour; for the conciliation and amity of international intercourse; for the reduction of armaments all round the circle; for the spiritualization of knowledge so that the ethical basis of society may be preserved, and for the lessening of the number of sects and denominations within the pale of the Protestant order. If this programme as I have stated it were submitted to-morrow to the referendum vote of the citizens of the Republic it would be adopted. None supposes every item could pass without resistance or amendment, since modern society is too complex to be mediaevally simplified. But, taken as a whole, this manifesto would command a larger assent than any other statement intended to convey the public mind of America. She looks upon a world deprived of half its possessions; wounded in its very soul, condemned to profitless toil and unrelieved hardship and poverty for generations to come. She is restless in her more material prosperity; anxious that spiritual destitution shall not overtake her, and inclined to suspect that if she permits some advisers to choose for her she may lose her greatness through craven fear of being great. But give her the assurance that the old order of things has gone, and will not return, and she will do her part to retain the premiership of Christian civilization. The two main causes which have threatened that premiership are industrial injustice and competitive armaments. The Church is overdue in her attempt to bring about industrial justice. Protestantism shattered the feudal order, released the energies of the proletariat, and supplanted the mediaeval nobilities with bankers,

financiers, and merchants. Modern trade had its inception in the upheaval of the sixteenth century. Then began that accumulation of the wealth which has been the bone and sinew of European and American commerce. In its behalf colonization and expansion by pacific and military measures were undertaken. Its regulation was all too long deferred by the shallow, cocksure nineteenth-century optimism based upon ignorance and destined to be tragically disillusioned. But a few years ago the white world, having partitioned Africa and fairly dominated Asia, prepared to extend its sway over the yellow Far East. Russia bestrode Siberia, and cast a covetous eye on Japan. Here and there far-sighted men like Meredith Townsend prophesied a reaction, and white expulsion from Asia. The flash of the Japanese artillery at Port Arthur began a momentous era which halted 'manifest destiny.' The Reds in Russia have been quick to seize the skirts of circumstance. Foiled in the West, they have turned to the East, which seethes against Occidental predominance for the purposes of trade. The year 1900 was the high-water mark of its aggression. To-day we must put our economic house in order if we would hold our own. Britain also has to find a settlement for her domestic differences of this character. Should she withdraw from India because of industrial troubles at home and for similar reasons the United States should relinquish her position in the Pacific, Asia would be overrun by hungry and predatory tribes. Economic and religious arguments do not often synchronize in foreign trade. But to abandon the Orient to Mohammedanism and Hinduism would destroy in that region the creeds by which men and nations live. Would to God our peoples were convinced of the importance of race values! Then debasing immigrations would cease, industrial abuses be reformed, the fittest strains encouraged to survive, and the internal quarrels of capital and labour arbitrated. Meanwhile, let us teach that service, not material increase, is the chief motivation of the higher humanities. Our message of reconciliation is as germane to starvation wages, lock-outs, strikes, sweating, breach of contract, and lawless violence to life and property as it is to the tumults and conflicts of the individual soul. Especially should the laymen of the Churches take these matters in hand, and give them a practised consideration of which clergymen are not capable. It ought not to have been required of one of your greatest bishops, John Francis McConnell, of Pittsburg, that he has had to protest against the United States Steel Corporation working its labourers twelve hours a day and seven days a week. Such serfdom in a Christian land, even where its victims desire it for the sake of gain, should be abolished by the consentient action of the laity who are interested in trade and wages. It is to their interest that the folly and wickedness bred by cupidity should have a short shrift. It is altogether against their interest, did they but comprehend it aright, that religion should operate in nothing but abstract opinions, and leave concrete actualities severely alone.

IV. If Protestantism is the precursor of modern industry it is not less the builder of the modern state. The mediaeval federation of ecclesiastical

and political life in Europe was succeeded by the determinations of modern nationalism. After the defeat of the Holy Roman Empire by the Papacy independent states were fostered by the spirit of the Reformation. Profoundly grateful though we are for the incalculable benefits our several commonwealths have bestowed upon us, nationalism is not a permanent phase of human society. It waits upon the spiritual developments of the race for its mержence into broader forms of human association. The apotheosis of the State in the last one hundred years has witnessed a corresponding decline in the moral authority of the Church, which recently eventuated in the defiance of divine rule by the State. Nowhere in history are there chapters so void of candour, so divorced from open and fair dealing, so stained by shameless duplicity, as in the story of European diplomacy from the Berlin Congress to the beginning of the world war. Distance alone delivered us from the brutal menace of this magazine of jealousy, suspicion, and double dealing which at last exploded in 1914. I believe you join with America in demanding that the Church shall cleanse herself from contact with these nefarious proceedings. It may have been a humiliating spectacle for an emperor to prostrate himself at the feet of a Pope. But it was far more humiliating for a bishop or presbyter to crawl at the feet of Kaiserism.

It would have been well instead of ill for Christendom had a united Protestantism compelled the Hohenzollerns and all like-minded princes to hear and obey the sovereign dictates of the Prince of Peace. The submission of Churchmen to the exigencies of international diplomacy has brought them nearer to the Scandinavian Valhalla than to the redeeming Cross of Eternal Love. Things which belong to God and to Him alone cannot be rendered to Caesar without incurring those penalties which fall on the innocent and the guilty alike. We who descend from men who planted democracy in theocracy have come to the parting of the ways. We cannot lie because a nation's rulers lie, nor consent to be the receivers of stolen goods when an Empire or a Republic becomes a freebooter. Therefore we shall not permit religion to remain at the behest of treachery and covetousness. In the name of the Lord of all, and of our sacred dead, we demand the extermination of the causes of war, and the progressive disarmament which will prevent needless war. The Conference which President Harding has convened should enact such measures as shall show the world what God can do with a truly Christian State. It is a proud memory that reminds us of what He did with truly Christian men and women. But while we exult in the spiritual triumphs of St. Francis, of John Bunyan, of John Wesley, and of Francis Asbury, we have yet to show what the rededicated English-speaking peoples can achieve for the Kingdom in which dwelleth righteousness.

V. You know, and all should know, what the next war will mean—economic ruin, industrial peonage, the mangled bodies, shattered minds, and broken hearts of millions, and the sinking of the sun of the white race in a sea of blood. Who can stop this hideous nightmare from haunting us? Not your governments, but the peoples they govern. Have a proper and

sagacious distrust of many of your political agents. Infuse a little more democracy into foreign affairs. Let those who must pay the piper call the tune. Pry open the doors of secret conferences. Make the Church more than a revival agency. Cause her to stand as the Body of God and the Bride of His Son before all kings and statesmen, and declare to them the way of the Lord. Yet no zeal for altruistic reforms and enlightened diplomacies can do more than bring society to a convalescent stage. Its regeneration, root and branch, individually and collectively, will alone suffice to heal its organic diseases. Till these are healed we shall be agitated by wars, and rumours of wars, and discover that democracies can be as cruel and remorseless as dynastic despotisms. Mass betterment is our chief religious tendency just now, but it is a long distance behind spiritual rebirth. The levelling up which we desire does not guarantee the saint who illuminates, the scholar who instructs, the statesman of God who guides, nor the elevation of human life above the reach of discontent and wrangling. Even worldlings are wise enough to perceive these things, yet the age we serve is stiff-necked and rebellious. It accommodates what little piety it has to its own customs, and endangers not only formal but real religion. The gospel as St. John expounded it and St. Paul reasoned upon it is in an eclipse. Yet here again out of the gathering darkness arises a challenging light. Two millions of converts to the evangelical Churches of America during the current year are an indication that materialism has shot its bolt there. But twenty million Protestants are scrutinizing their educational methods. Their parents have noted the barbarities of culture. And they inquire with a pertinacity disconcerting to the secularist in education what it shall profit their sons and daughters if science is to be the slave of lust and slaughter.

One of the reports of the Federal Council states that twenty-three millions of Protestant children in the United States have no known connexion with the Churches, and little if any religious instruction. The American members of this Conference who are engaged in the religious training of youth are our defence against the hosts of incipient paganism. What steps our people will take to remedy this ominous state of affairs I cannot anticipate. But if we could see the unification of Protestant sects begun, we should be able to formulate a scheme for religious education which would have a tremendous hold upon the imagination of the American people. Unchurched though so many of them are, they wish their children to know the simple and majestic truths of revelation. And for them the pulling down of denominational fences which shut out infinitely more than they enclose would be a godly deed. I apologize for these imperfect delineations of the life and thought of a great nation, summoned to regird its loins and relight its lamps, and to resume its march into a mysterious but tremendous future.

It expects to explore that future hand in hand with other English-speaking peoples; with Great Britain, Ireland, Australia, South Africa, the Dominion of Canada, and the islands of the sea. It would fain add to the lists where the names of France, Italy, and Belgium are so

conspicuous those of a democratized and repentant Germany and Austria. The integration of society we all hope for must necessarily be slow. But of all the Churches which can hasten it Methodism is perhaps foremost in the Protestant ranks. Born of the Spirit of God, cradled in the purest affections of the New Testament gospel, disciplined and led to amazing victories by the greatest statesman-evangelist of the modern age, your world communion has already affiliated English-speaking men and women to those spiritualities which run deeper than the tides of race or blood. The institutions evolved out of your religious experience are not so loose that rampant individualism can play havoc with them, nor so inflexible that they will not yield even to the salutary disturbance of progress. If we are on the verge of one of those divine transitions such as the Early Church knew, when a rural fraternity became a conquering ecclesia, who can so well and safely lead the advance across the border, out of the old into the new, as can the spiritual children of that pure-eyed priest and prophet of God, John Wesley? Were he here in bodily presence as he is in spirit, I venture to think he would repeat the words he wrote to Ezekiel Cooper in America when the aged veteran had to the margin come. 'Methodists,' said Wesley, 'are one, and for ever will be one. Continents cannot divide nor oceans separate them.'

Should they achieve a world Union on generous constitutional lines, they may yet restore to Protestantism that needed consciousness of the Universal Church which supplements and intensifies its consciousness of the Eternal God and of His Christ.

It had been hoped that the Rev. Dr. JOHN CLIFFORD would also attend the meeting, but unfortunately he was unable to be present. (For his letter of regret, see p. 322.)

The gathering concluded with the Doxology.

EIGHTH DAY

TUESDAY, SEPTEMBER 13

FIRST SESSION

TOPIC :

WOMEN'S WORK

The Rev. Dr. J. T. WARDLE STAFFORD (Wesleyan Methodist Church) presided.

The devotional service was conducted by Mr. J. H. THOMPSON (Primitive Methodist Church).

A resolution was handed in, urging the appointment of a small Committee to issue an address summarizing the proceedings of the Conference. This was referred to the Business Committee.

Bishop AINSWORTH submitted the following resolution from the Business Committee :

That it is the sense of this Conference that the conditions require the appointment of a Continuation Committee to conserve the results of this Ecumenical Conference, and for the furtherance of Methodism throughout the world ; and that a Committee of forty-eight be appointed, twenty-four of the Eastern, and twenty-four of the Western section.

This was carried. (For names, &c., see Appendix IX.)

The SECRETARIES reported that a meeting was held on the day previous of the Conference Members of the Methodist Historical Union appointed by the Fourth Ecumenical Conference (Toronto, 1911), and others. The Union was constituted to discover, catalogue, and make available the historical documents and materials of Methodism throughout the world. The Union wished to present a report and offer nominations for an enlarged representative Committee. This was referred to the Business Committee.

The Rev. T. JACKSON WRAY complained that on the previous evening amendments that were carried were not in order, and urged that the proceedings had been illegal. He only mentioned this so that it should not happen again.

The Rev. Dr. J. B. HINGELEY explained that the Parliamentary procedure was different in America, and that was how the confusion arose.

The Rev. T. JACKSON WRAY said he was not concerned about American procedure. What he protested against was the shutting off of the debate in an unbrotherly and un-Christian way.

Mr. C. H. IRELAND said when he presided on the previous afternoon he had not the slightest intention of cutting off debate.

Dr. WARDLE STAFFORD: I think you will all agree that we have had enough of these gymnastics.

Bishop AINSWORTH said they had on the previous afternoon a very long debate as to whether any reference should be made in the resolution on disarmament to the League of Nations. They decided it was best not specifically to name the League. He complained that *The Times* had not reported the vital fact that the Conference made its appeal to all the Governments of the world and all authoritative alliances—a phrase that was specially inserted to overcome the difficulty.

Miss DAISY DAVIES (Methodist Episcopal Church, South) read an essay on 'Women's Work in the Church.' She said:

It is not possible in the limited time allotted me to trace the history of woman's work in the Church, since it dates back to the time of Deborah and Miriam, of Dorcas and Lydia, of Priscilla, the Associate Professor in the Theological Seminary, and to the story of those about whom Paul said, 'Help those women who laboured with me in the gospel.' I shall only attempt to touch on some developments in our modern Church life.

For many years women in various sections of the world held widely differing positions. They were either set apart to be served and petted, or they were goods and chattels to be sold and enslaved. As the ideals of Jesus Christ possess the minds of men, their position is changing, and they are finding their place, not as man's slave, or his toy, but as his companion and fellow worker.

Two generations ago, women of great hearts and deep sympathy were stirred by the story of shame and suffering endured by women of non-Christian lands, and longed to send help to them. They asked permission of the Church to organize societies for the purpose of sending women with messages of love and hope to these Christ-less lands.

Their petition met with emphatic refusal, and the movement was declared unwomanly and unseemly. A woman's place, they said, was her home, the rearing of her children her sphere. During all these later years this same argument has been used against every advanced movement of women. Yet when we look squarely at it, it is the basic argument for her place in the law-making bodies of Church and State.

Grant that her sphere is her home and her children, there may have been a time when it was possible for each woman to be master of the situation in her own home, because of the separateness of life ; all decisions regarding home and the training of her children were largely in her power. As life became more complex and inter-related with other lives this condition was changed, and the school and Church life centred more in the community. Laws regulated the school life, text-books, selecting teachers ; laws governed health and sanitary conditions affecting physical life ; law directed the policy of the Church life. How, then, could women perfectly fulfil their sphere and direct the character-building of their children with no voice or vote in the making of laws vital to health, mind, and morals ?

It was because they felt they must be true to this sacred sphere of home and child that they fared forth into a man's world to make a place to serve. They are proving themselves equal to the task, and are advancing in power and influence.

Only a few years ago the women of America celebrated in a wonderful jubilee the fifty years of organized work of women. The way of the pioneer women was not easy. Misunderstood, ridiculed, opposed, they went steadily on, and by persistent effort and prayer have gained every step of enlarged opportunity. Groups of them met regularly to pray and collect their mites, looking to the time when their dreams of organized efforts would become facts.

One looks in wonder at the achievements of these fifty years of organized work. Hundreds of missionaries have been sent out. Schools and colleges, hospitals and training schools have been established in every nation. Large groups of transformed Christian women are the fruit of their work, and the power of these women in establishing Christian homes in pagan and non-Christian lands cannot be measured ; for the home is the strategic centre of the life of any nation.

In the homeland there are large numbers of deaconesses working in Christian settlements among foreigners, in crowded industrial centres, caring for the babies of mothers compelled to work in factory and shop. These Christian settlements are as a shadow of a rock in a weary land to the crowded tenement districts. These home workers are helping to make America Christian, for our social centres are not only caring for the physical life, but are definite evangelistic agencies. Too much of the purely philanthropic welfare work of America leaves Christ out, and thus fails in its largest mission to the people.

The Commission on Home Base at the World's Missionary Conference at Edinburgh declared that the great missionary advance of recent years was made possible by the untiring and devoted work of the women in their Missionary Societies.

When one studies the statesmanlike way the women have developed their organization, and the large results obtained, it seems strange that the men of the Church have been so slow to admit them into its councils.

Even now, in many denominations, the women raise thousands of

dollars through their organizations, and turn the money over to boards administered by men, no women having membership on them. In others, the women's work is entirely separate and apart from that of the general Church Boards. Only a few years ago the women of the M.E. Church were given rights of the laity. Still later, the M.E. Church, South, admitted women to full membership in the law-making bodies of the Church.

'Woman's place in the Church'—this is a topic often listed for discussion. It seems to me the time has come to cease making this divisive line of sex. The wonderful privilege of winning a world for Christ is not the man's task; neither is it the woman's. It is one for the entire Church, men and women working together, deciding the place of service on the basis of preparedness and fitness rather than sex.

There are many advantages in having the complementary view-point and combined judgement of men and women in the work of the Church. In some Churches men and women have effected organic union of their Boards of Missions, both alike eligible to official positions, with equal representation in the membership. Eight years ago the General Conference of the Southern Methodist Church provided that women should be elected by that body to membership on the Board of Missions, and later effected a partial union of their work. I believe no other Methodist Church in America grants this privilege to its women. Several women, by virtue of their official relation to the Board of Missions, have a place on the Sunday School and Epworth League Boards.

Why do women seek these larger powers? Why are they not content to sit at ease and let men shoulder the responsibility? It is not a desire for place or power in itself, or to satisfy ambition; nor is it to usurp the place of men; but a desire for more effective ways to serve humanity. The real mother, with that brooding devotion over her own wee ones, cannot be happy when she knows of the hunger and pain of the babies in less favoured lands, until she shares with them the comfort and love her own enjoy. Her home cannot fully satisfy her until some effort is made to provide for homeless ones in lands where even the language has no word for home. So we have come to think of the duty of motherhood in world-terms rather than in a limited segment of her own four walls. Women are more capable of intelligent motherhood because of their interest and participation in world-wide home-making.

The great love-spirit of a God who cares in the heart of Christian women must concrete itself in service. Even from a selfish standpoint the urge is felt in her heart. Each year brings world-shrinkage and a more closely inter-related life, and no child or home can be safe from the influences of evil and disease that exist in any community or nation. To protect her own she must do all in her power to make every individual pure, wholesome, and Christian.

That abundant life the Christ came to bring is for the world, and not for favoured groups; and the women of our missionary organization cannot be content until the knowledge of this wonderful love covers the earth as the waters cover the sea.

'The Lord gave the word, and the women who publish it are a great host.' The ideal of these women is not a missionary society in every church, but every church a missionary society. Encouraging progress has been made in this direction. After forty-three years of organized effort in the Southern Methodist Church we have many thousand societies, one woman in every seven of our Church members being a regular paying member. Our women were a part of the great Centenary Movement, and contributed largely to its success. Men and women, forming teams, travelled over the Church together, arousing interest in the forward movement. We women believed our regular income would not increase because of the large gifts through the Centenary, but the first year afterward we had an increase of \$256,000, and the following year an increase over that of many thousands; and in the spring of 1921 the women's societies pledged one million dollars for missions in addition to their gifts through the Church and other organizations.

So complete is our organization that any great movement or relief measure can reach the women of every Church, and in a few days a ready response of money and service will follow. This has been demonstrated in the recent relief work for Poland and China. Within a week after the literature had left the Central Office from all over the Church there had come a generous response, and two million dollars' worth of clothes and supplies were shipped to Poland in a few months, and thousands of dollars sent to the famine-stricken area in China. I give the facts of my own Church as I have not available the reports of other Church organizations. I am sure they have rendered just as effective service. I thank God for these loyal women in every Church, and I rejoice when I think of the gift of voluntary service poured forth as a love-offering to the Christ.

The genius of the women's missionary work is the definiteness of its organization. The weekly or monthly meetings; the planned programme pertaining to the field and the home base; the marvellous growth of the mission study classes in addition to the stated meetings, enrolling thousands of women, have given to the Church a constituency intelligently informed as to the progress and needs of every field. If all the members of the Church, especially the men, were systematically studying the missionary situation, and the obligation of stewardship, the problem of support would be settled. The average gift of the women in Missionary Societies is four or five dollars each, while that of the average Church member is forty or fifty cents. This is proof that information is the cure for indifference.

Let me cite one interesting example. In a very small rural church, situated in a pine grove in one of our far southern states, I found every man, woman, and child in the church a member of the Missionary Society. They knew by name every missionary and the place of service. They prayed for them by name; and their gift to missions would have put to shame our larger city churches.

Through their study of stewardship the women have changed the

standard of giving from duty to privilege, from haphazard sentiment to the level of intelligent giving of money, time, and mentality. Too long the method of raising money for missions was by water-power—the sob-story, inducing tears, extracted an unconsidered gift of small change. Years of education and the promotion of tithing has wrought a wonderful change. Through Bible study and devotional meetings they have quickened the spiritual life of the Church.

Through the Social Service Department investigations and activities have roused the women, and they have put the force of their united strength into all movements and legislations that better conditions for unprotected women and children, and safeguard the home from vices and influences that destroy purity and threaten our Christian civilization. The women of the Churches of America had a large share in the prohibition movement. Before the ballot made possible the registration of their convictions they did much by education and agitation. On election day they stood all day at the polls, persuading, pleading with men to protect their sons and daughters from the damning influences of drink. Groups met at churches to spend the day in intercession, forgetting in the intensity of their pleading that they needed food.

They have been ardent champions of all reforms for the betterment of humanity : the abolishing of the sweat shop ; the providing sanitary conditions and reasonable hours for women in industrial life ; the equal wage for equal service of men and women ; the banishing from our cities of legalized vice in the form of the red light or segregated districts ; raising the age of consent, that men may not traffic in the bodies of the young girls of our land. Time does not permit further enumeration of their part in many other reform movements.

If there were any sceptics who had doubts of women's loyalty or ability, the part they played in the recent war has for ever answered those doubts. May I register my belief that the united strength of organized, praying Christian womanhood will have much influence in making war for ever impossible in the future.

It was once said that if you would evangelize the world in a generation you must rear a generation to do it. The women of the Church have realized the truth of this statement, and one of the most valuable contributions they are making to the Church is the training of its youth in organized missionary work.

They begin with the babies, placing their names on cradle rolls and teaching tiny fingers to put coins in their mite boxes ; teaching the children by song and story to share their blessings with the children of the world. This work is continued with the young people, and the growth of interest and organizations in this department of woman's work argues much for the future Church. There should not be a child in any Christian home who is not acquainted with the missionary needs and opportunities of the Church. Were this true, there would be a waiting list of volunteers, and money abundant to equip them and their work. No larger opportunity is before the Church to-day than the development of the missionary

spirit among the children, and young people, both for the influence on the home base and the mission field. Direct the thinking of the youth of to-day, and you decide the policies of the world to-morrow.

Women's work in the Church—how can I define it, or limit it? Not only in her own missionary organizations is she busy, but in every form of Church life. Sunday schools, Epworth Leagues, prayer meetings, all receive her loyal support. If you would visualize her activities, picture your church with all the women dropped from the ranks. You may see then how large a place they fill.

We thank God for the achievements of the past, but we know only too well how large and difficult are the tasks ahead. As we realize the restless, surging multitudes, and the heart-ache in our world to-day, the mass of human misery and woe, our hearts cry out in agony, 'Who is sufficient for these things?' Back comes the answer from out His book: 'God is sufficient'; 'All things are possible with God.'

'God in us' must be our battle-cry, as we advance against sin and ignorance and wrong. 'Aflame with the passion of love, petty and trivial aims fused in a higher patriotism which recognizes all the world as God's family, we shall find courage and self-sacrifice at home answer heroism and brave adventure for God abroad, and unitedly we shall go forth to conquest and victory in the name and strength of Jesus Christ.'

Trumpeter, sound for the great crusade!
 Sound for the power of the Red Cross kings!
 Sound for the passion, the splendour, the pity,
 That swept the world for our Master's sake.
 Sound till the answering trumpet rings,
 Clear from the heights of the heavenly city,
 Sound for the tomb our lives have betrayed,
 Over ruined shrine and abandoned wall.
 Trumpeter, sound us the great recall!
 Trumpeter, rally us! Rally us! Rally us!
 Sound for the last crusade!

The first address was by Mrs. E. H. BROWN (Primitive Methodist Church), who said:

A very great change is coming over the life, the customs, and habits of the peoples. In many instances it may be that indefinable something that perplexes and baffles—a spot that is difficult to place the finger on, and say, Here is the spring that is altering all society—but rather these changes are multitudinous and varied. They have been, and are, very much of the nature of the Parable of the Mustard Seed—small beginnings, mere trifles, but in the growth there are tremendous developments and important issues.

We have Women's Franchise, women eligible to represent the people in Parliament, women qualifying for, and accepting, important positions as medical practitioners, as well as pleading in our courts of justice—in fact almost every avenue of national and civic life is open to women—and

we venture to claim that in these they have justified their place and their position. Has the Church progressed correspondingly?

I am surprised that women have not before this taken a larger and more important place in the Church. If I had to give a reason, I should be bound to say it is owing to narrowness and prejudice. Has not the ministry looked upon the women as *all-important* for bazaars, sales of work, as money-making machines? But for many other vital and important places, well, these must be the close preserves of the man. There are to my mind special places that women can fill with distinct success, and there are others, under ordinary conditions, best suited to the man. I am old-fashioned enough in my outlook of life to regard the home as the citadel, where motherhood should be regarded of primal importance—the pivot around which so many influences revolve, where character is guarded carefully in the formative period of life, and which cannot and must not be sacrificed to any other claim in life. The devoted, self-sacrificing, and consecrated mothers and women in the home wield a splendid influence, and that influence carries into the Church a work that will prove abiding.

We must recognize to-day, perhaps in a larger degree than at any other period of our national life, the immense number of women who will never become wives, who are deprived of motherhood, and there must be avenues of service for them. The conditions prevailing to-day are such that all these young women cannot remain in the homestead. I question whether it would be wise to endeavour to narrow and limit their life to such. Work and service must be provided, their talents and powers must be exercised to the fullest advantage, and in a way that will be beneficent to their own higher life and helpful to the community at large. The Church should and must provide, for her female members, work that will fascinate and illumine the outsider and the apparently indifferent, and I hold that in the women of the Church we have not only the quantity of right and ripe material, but we have the quality of sainted, gifted, and equipped women. If we do not in these days of stress and strain capture this for definite and distinct work in the Church, we may find the psychological moment has been lost, and these gifts and powers have drifted into what ought really to be secondary things.

Whilst not averse to women preachers, at the moment I would only advocate them under exceptional circumstances and by exceptional women, but it will be fully admitted there are certain positions that can be filled with distinct advantage by women. By their very nature, their past training has given them a patience and tact that at times is lamentably deficient in the sterner sex. Women's work should be largely remedial in the Church. By that I mean there are so many homes and so many hearts that require a balm and a sympathy that can restore, relieve, and reclaim. I know a magnificent work has been, and is being, done by our sisters of the people, especially in our Central Missions, but there is room for immense development in this department of Christian service.

I want to plead for the women to-day, that they may be given a more

prominent position in the organization, the management, and control of our Sabbath schools. I do not regard the Sunday School as a separate and distinct institution of the Church, but absolutely and entirely an integral part of it.

I venture to suggest it would be a distinct advantage to take the official life of the Sunday School largely from our female teachers and workers. The late war has shown us that women can perform delicate, important, and intricate commercial, industrial, and national work. Why not use these gifts and powers for Sunday-school work? And it may be that, in this way, something might be done to arrest the alarming diminution of scholars reported from time to time. Then, again, do we not regard these early years of child life as being of immense importance? They are the formative period of life, and if it be so, who is better fitted to guide, instruct, shelter, protect, and love more than women? I plead for a recognition of our lady teachers as officials and organizers of our Sunday schools, because of their tact and patience in the moral training of our scholars, who, in the near future, will be the citizens of our country, the statesmen of our Empire, leaders of industry, preachers of the gospel, makers of Church history.

Why should not the class-meeting be reorganized on new and up-to-date methods, which could be made a means of grace? Its failure during recent years may be attributed to the fact that so little time has been given to the training and selection of leaders for this important work. Here is work which large numbers of women are capable of. With training they would make efficient leaders, and would render a specific and distinct service to the Church.

Again, may I refer to the work of the Church that women are pre-eminently fitted for—a work that we all agree as to its importance—visitation? It has always appeared to me a problem that both ministry and lay have placed so pronounced an emphasis on this work in *theory*, and so little in *practice*. The strength of many of our most successful ministers has not been their pulpit eloquence so much as their charm and subtle influence on the home-life of their Church. We do not want less attention to pulpit preparation—more if possible—but we want the preacher to come into contact with the growing boys and girls, to advise and assist in their studies, to enter into their amusements and recreations. The minister requires assistance to follow his work up, and cannot we find women in our Church for this branch of service? With devoted women serving the Church on these lines, life would be a very different thing to immense numbers of young people. The fascination of the cinema, the love of promenading the streets, the flitting and flippant things of life would fall into the background, and the real purpose of life would assert itself. A new earth would be disclosed; larger possibilities would inspire to nobler purposes; and all this could be secured by women who devoted themselves to the young, for Christ's sake, and for the extension of His Kingdom.

These are days in which we must as Churches take our share in social

and recreative work, with due regard to the fact that no one part of our organism must be cultivated to the detriment of another. All the varied agencies for young people reaching to the days of adolescence might well be under the guidance of large-hearted and sympathetic women. In my opinion, social and reconstructive work can be done by the women of the Church as efficiently as by the men, possessing, as they do, a keen instinct, and if not always right by logic or argument, that perception of soul leads them to do rightly and finds a solution beyond the mere force of argument.

A final word. The best work for the world and for the Church of Christ will be when there is that hearty co-operation, when men and women whose hearts are aglow, their vision clarified, their purpose intent on extending the kingdom of God—not working as man, nor working as woman, but as *one*—and having seen the King and His Kingdom afar off, desire it brought near—so near that we realize we are a part of that Kingdom.

The Rev. DANIEL W. HOWELL, D.D. (Methodist Episcopal Church), gave the second address. He said :

In the last ten years the work of women has moved forward with most rapid pace. Let us consider this work by : first, giving an outline of women's work ; second, naming a few fields of service distinctly woman's ; third, emphasizing the necessity of woman's place in the upbuilding of a Christian world.

The present work of women falls naturally into three divisions.

First, that of the connexional organizations, such as the Woman's Foreign Missionary Society and the Woman's Home Missionary Society. These have increased materially, both in annual incomes and in workers in the field. At present each one of these societies reports an annual receipt of over \$2,000,000, and the number of workers has kept full pace with the increasing revenue.

Second, that of organized movements, such as the Deaconess Work. This work has more than doubled its property valuation and reports a larger body of deaconesses. The deaconess is the only woman worker who is set apart by an official ceremonial service of consecration ; that is to her what the ordination service is to the minister. Then she is a member of the Conference Deaconess Board ; that is to her what the Annual Conference is to the preacher. In addition, she is the only woman worker who, by General Conference action, receives an annual appointment from the Bishop.

Third, that of individuals, such as those who serve in churches or work for various benevolent, humanitarian, and philanthropic institutions. In my own Church women may be granted licence as local preachers, and there are few, even deaconesses, who are acting pastors of churches and venture to expound the word from the sacred desk.

A few fields of service distinctly woman's may here be named. The service of women is rendered in many fields, and the praise of her work

is sounded in almost every department of Church activity. She is not confined by the limits of ecclesiastical enactments, but moves wherever impulse or fancy dictates. While she worthily serves almost anywhere, yet there are a few fields in which she shines with a glory all her own. She may have pre-eminent endowment for many and varied forms and types of service, yet may we name a few in which she reigns with queenly grace : first, service touching the home and heart of womanhood ; second, service moulding childhood and teaching youth ; third, service ministering to the poor.

The key that unlocks the door of the home is in the hand of womanhood. It was the delicate touch of a woman's hand that lifted the latch of the barred doors of the homes of the heathen world, and opened to a Saviour's love and sympathy the aching and hungry hearts of the closed and closeted women of heathendom, and made possible the glorious spiritual achievements in the missionary fields of the world.

The hand that rocks the cradle still may rule the world. God pity us when that old adage no longer is reality ! The moulding influence of a child's life is a mother heart. It is also true that the training of youth is still a part of woman's divine endowment.

The ministry to the poor is pre-eminently a womanly grace. It is ever the woman who feels keenly the pinch of poverty. The man smokes his idleness away on a park bench while the woman's heart bleeds as she hears the pleading cry of her children for bread. A true Lady Bountiful will do more for the genuine poor than a shipload of pious platitudes in the form of resolutions, whether they come from State or Church. If resolutions and committees and conventions and commissions could relieve the ills and save society, we would be living in the golden age, and the millennium would be here.

Now let us emphasize a few needed lessons. We have heard in this convention many words sounding the highest praise of John Wesley. He is worthy of all that has been said of him, and if imagination would take the wings of the morning, there would be still unexplored regions for further oratorical flights. When all has been said, we must remember that before John was famous there had been the moulding influence and the intellectual and spiritual training of one called Susanna. You cannot account for Methodism and leave her out. From whence came John Wesley's methodical habits, persistency, iron will, and sublime faith ? Surely he did not inherit these qualities from the brilliant idiosyncrasies of his father !

In the last dozen years we have talked most loudly of our winning men —men's clubs, men's classes, men's banquets, men's services. Let us return to our ancient landmarks, and remember that if we are to win foolish Hettys and high-born Arthur Donnithornes, and plodding Seth Bedes and efficient Adam Bedes, then a Dinah Morris is essential. The time is now here when we should re-emphasize the using of the deft hand and the tender heart of women in the conversion and upbuilding of the world.

Are the startling words of Dan Crawford true? Does this statement of his express the truth when he says, 'A man ever will be what his mother, wife, or sister makes him'? We would not carry the words too far, but a profound truth is in that sentence. We have no desire to praise woman for all the goodness and greatness of men, nor to blame her for the badness and degeneracy of men, but we do state that there is no more potent influence than that of the refining and spiritualizing touch of a genuine Christian woman. If we can save woman and send her out to aggressively perform Christlike service we will be following the example of Jesus, the Saviour of the world. We cannot redeem the world unless we use, as did Jesus, the women as well as the men.

Mrs. NORMAN T. C. SARGANT (Wesleyan Methodist Church) read an essay on 'The Awakening of Woman.' She said:

Woman is awake, and the world, too, has awakened to the influence and predominance of woman. The events of recent years have turned many minds wistfully to a new age and a new world. When we are told by the recent census that in this country alone there is a surplus of about two million women, it will be realized how little chance there is of the realization of these dreams without *their* co-operation. It is a matter, therefore, of the greatest importance that woman should be awake, and the world *has* awakened to the importance of woman.

Women, of necessity, exert an influence either for good or for evil on all with whom they come in contact. It has been said that, whether recognized or not, it can scarcely be doubted that the force of a woman's influence may be traced through every man's life. He may not always realize what that influence has done for him; he may even find himself in a slough, without seeing whose hand has pushed him in; he may gain a hill-top without knowing whose voice has called him to come up higher; but hand and voice have not less surely done their work. All through the secular history of the world we see the effects, one way or the other, of the influence of woman.

It has been said 'that the mind of woman, even in the highest systems of human culture, remains the greatest mystery of the race.' One thing, however, is now clear—woman is *awake*; that is, awake to her social importance, awake to her political power, and awake to her ability to play a greater part in the reshaping and reforming of the world. It is interesting to note that this awakening was foretold at one of the earliest Ecumenical Conferences by a well-known Bishop of the Methodist Episcopal Church. 'There are,' he said, 'persons willing to trust anybody's intuition but woman's. They would put a bit and bridle on her, for fear that if she were allowed to follow the unfettered tendency of her nature she would ruin herself and throw society into ruin. There are erratic women in the world, just as there are erratic men, but I have a profound and abiding conviction that the representative woman can be trusted. If you cannot trust woman, whom in this dark world can

you trust?' He continued, 'We can trust her. I believe in woman—woman with her spiritual clear-sightedness, woman with her deep moral conviction, woman with her courageous fidelity to duty, woman with her unselfish and consuming love; and if the great revival for which we pray is to be wide and deep and permanent, if, in a word, the city of God is to be at once the model and fashioner of a renovated society, woman must walk free therein.'

Woman is now represented in almost every profession and trade, and what is her condition in the new order of things? Has she become less worthy of the mission she was created to fulfil? Has her new-born power robbed her of 'that amazing brightness, purity and truth, eternal joy and everlasting love' spoken of by a certain writer? Clearly she has gained in length and breadth of sympathy, in acuteness of intellect, in soundness of judgement, in the highest and best direction. There are, however, even in our comparatively enlightened days, those who look upon the advancement of woman with small favour, if not actually with fear and derision. Such persons are pitifully slow to recognize that old ideals must give place to new. It is clear that a world dominated by women would be imperfect, one-sided, but not less so than a world dominated by men. Like the joint control in an ideal home, so must the future of the world—the home of the race—be ordered. Woman has sought and won place and power, but these things cannot be given. They are bought; the price of power is responsibility. Woman's place must be paid for by service.

It is of the greatest importance that the power with which God has endowed women should be given a field for exercise, and never be condemned to rust for want of use. The highest pleasure is derived from a rightful and an adequate employment of our faculties of mind, body, and spirit. It is pitiable that the minds of many girls are dulled, dwarfed, and atrophied for want of an outlet for their natural energies.

At the opening ceremony of a new home for nurses a certain Bishop asked, 'Why do nurses appear, as a rule, more cheerful than the rest of the community?' The answer given was: 'A nurse's life is a fulfilled life; she has before her a definite, well-defined purpose and profession, which calls out the powers of her threefold nature, physical, mental, and moral.' Add to this the fact that the work of a sick-nurse must of necessity be of an unselfish nature, that her thoughts must be of others, and we see quite clearly the source of her happiness and strength.

With the enlarging of the interests and sympathies of women, they naturally become much more capable of appreciating the wider and broader lines of their husbands' careers. Let the married woman take an active personal interest in her husband's professional, business, and public life, and she will be rewarded with a new world of thought, enjoy fresh channels of interest, which cannot fail to develop the stronger and better side of her nature. Thus may we hope to find cleared away many of the pitfalls of the married state; the petty jealousies, the fancied neglect of which so many women complain, will be lost in large and

engrossing interests. Husband and wife will become friends and comrades, and far less will be heard of those shameful divorce court cases which are a blot on the life of a nation.

Women are *now* awake to their responsibilities, but many are wanting in any definite aim and purpose. Not a few women, it is to be feared, are careless and indifferent; others, though willing, are wanting in steadfastness and resolution. We shall do well if we remember that the highest type of human beings are those who fix their gaze upon the ultimate aim of life—on its last and highest design, on its abiding consequences.

Those women who desire to live a noble and rational life must frequently remind themselves of the supreme purpose of their lives. They must be prepared to make sacrifices to-day for the sake of to-morrow. No life can be true and successful that is lived from hand to mouth, lived at random, disjointed, purposeless. The painter cannot go on smudging his canvas aimlessly, adding one blot to another, and produce a picture, any more than the preacher can, by a disjointed series of reflections, develop an effective sermon. These workers know well enough that they must have a clear conception of the end of their work from its beginning, and regulate their whole effort by their final purpose.

Lady Astor, whose presence in the British Parliament has added distinction to that assembly, in a recent interview with the *Daily News* on the census problem, said: 'At this moment women are offered the greatest spiritual opportunity they have ever had; if they let it slip now it will not come again. Throughout the country women must stir themselves, and realize the greatness of the problem. The young girls above all must be made to see there is something they can give to the world, and which they alone can give.'

It has been said that the only true guardian of womanhood is Jesus Christ, and yet the whole pull of the tendencies of the day amongst women of education is away from Him. What is to become of the next generation if the women of to-day do not find Christ?

Woman's task in the world is to contribute what she alone can do. Building up a better world calls for all women's help as much as war service, and if the younger women will lend a hand there is no problem of health or housing, of social wrong or moral shame, that cannot be faced. The most important thing is to read and to think for oneself. Many agencies are at work, and there is endless variety of scope for our energies in their different activities. I will briefly mention a few.

1. *Missions*. A century of mission work has made it only too obvious that the world will not be brought to Christ except through the women of heathen lands. In India the key is in the Zenana, and only women can open it. In China we have two hundred millions of women who must be won, and the status of the black race can only be raised through their women. As treasurer of the Women's Auxiliary of the Wesleyan Missionary Society I speak with a certain amount of inside knowledge, and I cannot let pass this opportunity to bear testimony to the glorious, self-sacrificing labours of our women workers. In such women we find the hope of the

future. Women may be awake to their possibilities, but all are not awake in so wonderful and sacred a sense as this—that they are prepared to lay down their lives if by their efforts souls may be won for Christ. Allied to the work of women in the foreign field is the need for mission work in our home lands. Under the shadow of our churches, in crowded cities, and even by the countryside, paganism, indifference to religion and to God, often abide. In my own Church the Deaconess Movement, founded by Dr. Stephenson; the Sisterhood of the West London Mission—which will be ever associated with the name of Mrs. Hugh Price Hughes—and other sisterhoods have demonstrated that women have heard the voice of the city, the call of the neglected, and the cry of the Church. For long years women of the Roman Catholic Church have responded to calls for devotion and service. Thank God the women of our Protestant Churches have shown no less devotion and zeal, inspired, we believe, by a purer and truer faith.

2. *Temperance.* This is essentially a woman's question. She is often the chief sufferer. In a recent article written by Dr. Saleeby after his visit to North America he says: 'Canadian women in general are dumb-founded at the attitude of Englishwomen, including most of their leaders, on this subject. They cannot get their minds to conceive any explanation of the facts in our country. Especially is this so since countless Canadian soldiers have told their mothers what the vicinity of Waterloo, Victoria, and the Strand was like when they were over here.' Other and even stronger statements have been made concerning the influence and power of the liquor traffic in this country. British boys and men are second to none the world over in splendour, chivalry, and devotion. It is due to them, and to the memory of the noble host who gave their lives in the Great War for freedom, that the women of this country should be foremost in the battle for temperance and righteousness. Women were amongst the pioneers of prohibition in the United States, when very few men were any braver, or more enlightened, than the overwhelming majority of well-meaning men yet are here. The attitude of our women in general towards this subject is, to me, as incomprehensible as it is to the women of English-speaking North America. Many of our women seem to me to be as academic and doctrinaire in this matter as some of the men who seek to lead Labour, and seem to believe that the evils of liquor are due to its capitalist sale, and that when poison is sold by the nation it will poison no longer. The women of Britain *must demand for themselves*, as trustees of the future—for their children—the manifold blessings of prohibition.

3. *Purity.* When women demand an equal standard they will get it. It has been said that the great majority of younger women are realizing to-day that if a change is to be made, if we are to get nearer a single moral standard, it is for women to bring this about. So long as mothers shut their eyes to the moral failings of eligible husbands for their daughters men will accept the present state of affairs. Women have, on the whole, been, or tried to be, what men expected them to be. If women expected more of men they would get it.

4. *Housing.* We often hear that woman's place is in the home. That statement reveals the tragedy of multitudes to whom home-life is a mockery. They are the victims of one of our gravest social and economic problems—the housing of the people. 'In the home,' said Mazzini, 'the first lessons of citizenship are learnt.' What tragic lessons, therefore, in the vile slum and overcrowded tenement! The women of this and some other lands have the vote; they have access to many administrative bodies, and to Parliament itself. 'Votes for Women' was the cry a few years ago; now that the victory is won, let *that* vote be used for the politician who stands for the abolition of the slum and the provision of decent housing for the people.

5. *Sweating.* This is chiefly a woman's question. They are the greatest sufferers by it. Woman's work has always suffered because it has been too cheap. It has been said that you cannot compare the quality of work done by a single man and a single woman on similar jobs if the man has three square meals a day and the woman has a series of buns and cups of tea. Cheap and dreary routine work is known to be one of the great breeding-grounds of evil; yet often when sweated women-workers or underpaid professional women ask for a wage which will give them reasonable nourishing food they are cruelly attacked. Women should have food for body, soul, and spirit.

6. *Child-welfare.* This age has heard the 'cry of the children,' and everywhere true women are demanding that the child shall have all opportunity for the development of the noblest and the best. Wrongs still remain to be righted, and evils to be overthrown. Let the awakening of woman result in the salvation of the child—even the least privileged.

7. *War.* Woman alone can get world peace. Evolution is not merely a struggle for existence; existence is, even for the brutes, only made possible by tenderness and sacrifice. It is the tenderness, not the fierceness, of the tigress that preserves the race of tigers. The human race is destroyed by war, preserved by sacrifice. Benjamin Kidd, in *The Science of Power*, asks: 'What will be the centre of power in the near future?' In his mind there was no doubt what the reply to that question must be. 'It is not in the fighting male of the race; it is in *woman* that we have the future centre of power in civilization.' Sophocles wrote, four hundred years before the Christian era: 'Dream not that force is power'; yet mankind has ever dreamt that evil dream. It is emotion, not reason, that rules the world, and it is power, not force, that ultimately conquers. If there is to be a new order in the world—for this both men and women crave—woman will have an important place, because she is instinctively non-combatant. Up to the present day, and in the past, the main object to which society as a complete whole has been organized has been the object of war. The history of the world has been the history of the smashing and conquests of nations. Whether or not that was a necessary stage of evolution is not the point at issue. We look to the future. Alfred Russell Wallace writes: 'In the not distant future the place of woman will be far higher and more important than any which has been claimed

for her, or by her, in the past. The woman of the future will be the regenerator of the race.'

The woman's question is not primarily an economic or a social problem, but a *spiritual* one; we want to try to put into practice the ideals of service, of comradeship, and of a better world which were generated during the war. This cannot be done by men alone or by women alone, but only by the joint efforts of both.

Let us, therefore, as women, gird on the armour of faith. To our material possibilities let us add a new and glorious realization of our spiritual inheritance. We are co-heirs with Christ, the Lord of all life, and we would ask *you* to join with us in a fresh onslaught upon the powers of evil, to fight with us shoulder to shoulder against all that makes it difficult for men and women to live lives worthy of their Lord, to fight against social ills, against all that hurts the lives of little children (women's first charge and care), against everything and anything that is hurtful to the largest and best interests of our beloved country and the world.

Women have great capacities for loving; may their *awakening* be shown forth in still greater love, in greater tenderness, in greater compassion, in clearer understanding, and withal in a firmness of will and purpose, that fears absolutely nothing if great and noble aims may be served.

Women during this century have ever marched forward; they have triumphed over difficulties and disadvantages in the economic, social, the educational, and the religious world. Their homes are not less homelike because their outlook has grown wider. In working for public interests and caring for those who have fallen by the way they do not love their own children less. Their power to love has grown by service. Their public conscience has been roused and private conscience quickened; increased freedom has stimulated personal growth; wider responsibility has been followed by beneficent action; and when we have all attained to the ideal of noble womanhood, the world will be blessed with grander mothers, purer wives, and more faithful citizens and servants of the people.

Fear not that women, gaining their demand,
Will cast their dower—gentleness—away,
Or love the less, because they understand;
But rise and say, Henceforth we
Woo perfection hand in hand.

The first address was by Mrs. NELLIE L. MCCLUNG (Methodist Church of Canada). She said:

'The Awakening of Women' is rather a misleading title. Women have always been awake. The woman of fifty years ago who carded the wool, spun it, wove the cloth to clothe her family, made the clothes without any help from Mr. Butterick or the *Ladies' Pictorial*, brewed her own cordials, baked her own bread, washed, ironed, scrubbed, without any labour-saving devices, and besides this always had the meals on time, and incidentally raised a family, and a few chickens and vegetables in

her spare time, may be excused if she did not take much interest in politics, or even know who was likely to be the next Prime Minister. But her lack of interest was not any proof that she was asleep—she was only busy !

But an economic change has taken place in the last fifty years, and the work which women did by hand is now being done in factories. I need not enumerate the number of things which come into the house now in paper cartons to which we 'add boiling water and serve' ! The can-opener has come to stay. Women have lost their old occupations of spinner, weaver, dressmaker, milliner, canner, doctor, manufacturer. Therefore new activities attract them. The normal woman is not satisfied with anything less than a full-sized job. So it has happened that women have sought, and are seeking, new occupations. It is too late to discuss whether they are happier or better or the world safer. The clock of time will not turn back.

Of course, all women are not affected. Nothing is ever true of all women or all men. Some still cling to the old life, and refuse to accept the leisure time which modern ways of living bring. Even when the cage door is opened the bird has the option of staying inside ! And some have settled down to a life of laziness. But only a few. We may as well forget the lazy ones, and write them off as 'bad debts.'

The Church should have led the women into new activities, using its best judgement to guide them safely in the perilous new ways. It did not see its opportunity, and tried, blindly, to herd them back to safety. One young girl told me, when she went to her pastor with her soul on fire to do something for humanity, he asked her to keep fresh flowers on the altar !

Then came the war ! The first women who asked to be let do big things were refused, but necessity is always a despot ; sometimes, too, a beneficent one. The nation in her hour of need was willing to take help even from women, and the women's hearts were brave, their hands were ready, their brains active, their perceptions keen. They became part of the fighting force of the nation, and won a new place in the world's esteem. They showed what they could do ! But many of the bravest, cleverest, most patriotic women who serve their fellow men in sincerity of soul are outside the Church, and not concerned with it at all. And maybe you wonder why ? I can tell you, if you are quite sure you would like to hear.

The Church of Christ should have championed the woman's cause ; is should have led all the reform forces in bringing liberty of soul and freedom of action to women. It has not done so. I mean officially. Individual members and ministers have done so, and to them we are very grateful, but the Church has been slow to move, stiff, and cold.

It preached resignation when it should have sounded the note of rebellion. Many of the brightest women grew impatient and indignant, and went out of the Church figuratively slamming the door. Slamming an innocent door has always seemed to me a misdirection of energy, though the impulse may be a proper one. It is better to linger after the sermon and interview the preacher. Of the leaders among women not

many are Church members, and that is a pity but not to be wondered at. The Church has not afforded women the means of self-expression. It has not been as just as the State in removing the inequalities of sex, and in its ministry the woman's point of view has not been recognized. On special occasions womanhood has been garlanded with roses and smothered with praises. The motives in all this have been of the highest and best, but it does not appeal to the average woman to hear womanhood spoken of in such condescending terms of sickly sentiment that it would appear to be a sort of glorified disease. Tributes to mother are not a substitute for real sympathetic leading.

Women are not angels or glorified beings of any kind; they are just human beings, seeking only fair play and common justice. They want a full share in making conditions in the world into which their children are born. It is a sore thought that the Church has let us fight our battle against social inequalities alone. There is no use blaming it on Paul, brethren, just because he once told a chattering group of women to 'stop their noise,' and give him a chance to settle the dispute among the men. None of us blame Paul for this. Look at the handsome way he came back with his great declaration regarding the Kingdom—'There is neither Jew nor Greek, male or female, bond or free—for all are free!' This text has not been given as much publicity as the other one, we fear!

I am not forgetting what Christianity has done for women. It has an absolute hold on us. Its appeal is irresistible. It is such a pity that any body of men should try to limit any form of its ministry. The doors should always be open to every one who is willing to meet the conditions. We rejoice over the progress that has already been made, and hope that before another ten years have gone by we will have many women interpreting the Scripture.

If the ministers who oppose the ordination of women had a real vision of the work of the ministry they would welcome women to the pulpit. They confess their inability to deal with the new spirit of unrest among women. They rail at the present fashions and habits of women, and yet in their denunciations they must be conscious of the futility of their censure. Does it never occur to them that though they have failed to reach the women, some one else might be more successful?

We look to the Church—we have a right to look to the Church—to find us our workers for missionary enterprises which are dear to the heart of all Christian women. But theology will not do it! I have listened to a lot of theology in the last eight days—more than I ever knew existed in all the world!

I am thinking of my own country and its needs as I listen. Canada is one-third of the British Empire, and has a population a little less than London. Only eight per cent. of the land of Canada is under cultivation. I think of this as I look at your swarming streets. We need the people; your people need room, land, fields. We need teachers, doctors, ministers; we never have enough. Only about a third of the rural population of Western Canada have adequate preaching facilities.

In our preachers and workers we are not so strong on fine points of doctrine as we are on the spirit of service. Our W.M.S. women try to interpret the love of God to our people from distant lands; our new Canadians by building hospitals and boarding-schools for the children in the far distant districts. Linen sheets, loving and skilful hands, seem to be a good way to interpret God's love. It is effective. It works. It gets the message over. The people come to us so strange, so lonely, so homesick. It gives the opportunity for showing the spirit of love. Our workers are not so intent on making Methodists out of these people as they are on interpreting God's love to them. Indeed, our Methodists working here forget that they are Methodists, so intent are they on their big work. Their theology might not get by the Ecumenical Conference, but it has vitality; it brings joy in heaven.

In one of the W.M.S. hospitals a Russian woman who could not speak a word of English lay dying. Her case had been desperate from the first. Her soul was in deep trouble as the shadows of death gathered, and her eyes were full of fear as her feet trembled on the brink of the dark valley. 'Bring a candle,' said the Methodist missionary, who was the superintendent of the hospital. He had fought desperately all night to save her life, but he saw now that he was fighting a losing battle. Annie Rogowski was starting on her long journey, pain-racked, troubled, fearful. The candle was brought and lighted, and then this Methodist doctor, who forgets he is a Methodist and only remembers he is the servant of the living Christ, kneeling by the bed, began to repeat the prayer for the passing soul in the language the dying woman understood—the language of her own country and her own Church, the strong words that had comforted many in days gone by in her far distant home. From her eyes the trouble faded, from her heart was lifted the burden, and Annie's soul went fearlessly out on the unreturning tide.

Does that theology seem strange to you? Let me tell you something more about it. The doctor's religion is real and vital. It gets results. The people love him. Under his influence souls are saved, hearts are changed, lives are consecrated. The Russian boy who used to drive the doctor on his rounds caught the gleam, and is now an ordained minister of the Methodist Church. You see, it works!

England has done well for us in the past. It has sent us teachers, missionaries, God-fearing men and women who have lived in our country, showing forth His spirit day by day. Does it thrill you to think of a new land to be settled, where the pages of life are all white, ready to be written upon; where precedents are being made every day, and history written? We want to make it a Christian country. We ask your help. We need doctors, teachers, preachers; we need Christian people, who will prepare the way of the Lord, and make His path straight, for we know that in spite of our wonderful country, with its untold riches of mine and forest and plain, its oil-fields, coal-mines, and wheat-fields, it is only righteousness that can exalt a nation. 'Unless the Lord build the house, they labour in vain that build it!'

The Rev. T. SUNDERLAND (United Methodist Church) gave the second address, on 'The Woman's Claim for a New Status in the Church.' He said :

The restrictions and prohibitions which the Church has imposed upon Christian womanhood are perplexing riddles to an earnest student. True, the Church has provided certain moral safeguards, and given a domestic uplift to the 'better half' within her borders, but she has never yet declared the woman's right to full and equal citizenship in the ecclesiastical section of the kingdom of God.

The long-continued subordination of womanhood is partly explained by the masculine conception of deity—the literal interpretation of the old story of the forbidden apple in the Garden of Eden ; a mistaken inference of Paul's respect to certain local customs, stressing the verbal theory of inspiration, and putting Genesis on a level with the Gospels, and thereby seeming to justify Hebrew restrictions and harshness ; partly by the presumptuous claim for supremacy on account of the superior reasoning power of man ; partly by a defective psychology which has drawn a too sharp abstract distinction between the emotion of woman and the reason of man, as though either sex ever had been or ever could be exclusively controlled by emotion or reason ; they are related in experience as the colours of the rainbow ; they merge into one another, so that you cannot tell where one ends and the other begins.

Happily the old order changeth, and high time for it to yield some of its old ground. The divine right of kings and priests has had a bad fall, and the divine right of the masculine gender is apprehensive as to coming events, some of the shadows of which are seen already. The imperative of the Apostle James, 'Have not the faith of our Lord Jesus Christ with respect of persons,' is being applied to sex distinctions as well as to differences of social position. We are too close up to formative influences to forecast the issue ; but, although we are only at a stage in the process, we can endorse the phrase, 'The woman's cause is man's' ; that neither the man without the woman, nor the woman without the man, is the ideal for State and Church ; that in the gain or loss of either sex *both* must share.

No great social change is ever brought about by any one single cause. Many forces have been at work in the making of a new epoch for woman-kind. There was one great principle, deep rooted in the minds of the reformers in the sixteenth century, which has brought forth abundant fruit ; I mean the reverence for personality. They claim for every believer the right to approach God, the right of private judgement, the right of personal thought about divine things. Their message had its insistent appeal to individuals, whether male or female, and its frank acknowledgement of their equal need and their equal opportunity of justification by faith. Reverence for personality is the secret of the struggle for freedom which is one of the outstanding features of the nineteenth century. The same principle is busy in every department of modern social life. It is the inner explanation of the woman's endeavour

to throw off the yoke of mere sex subordination. Being made free by the 'spirit of life in Christ Jesus,' she seeks a full salvation in spirit, soul, and body. This principle of reverence for personality has started several agencies which have greatly helped the woman's cause.

1. The first that I think of is the spread of education. Wherever there is reverence for personality there is a thirst for the diffusion of knowledge, and increased knowledge has been of much instrumental value in dealing with questions of race, class, and sex. In the colleges and Universities women have learned the chief facts of history and the guiding principles of progress. They have claimed the right to reconsider, and even to revoke, some of the time-honoured judgements of the early 'Fathers' and later leaders of the Church, and they have come to believe that there is no law of Christ and that there should be no laws of States or Churches which sanction inequality with regard to marriage laws, rights of property, civil promotion, official position in the Church. Intelligent, noble-hearted women regard the sex barrier as arbitrary, fundamentally disrespectful, untrue to great spiritual laws; and, thinking in terms of fatherhood, they transcend ecclesiastical limitations, and boldly assert that above the distinctions of sex there is an equality which is evangelical and sexless. It is not worth while discussing whether the gifts and qualities of men and women are equal at all points; each sex is the complement of the other; they blend in their unlikeness. As members of the same family, the women refuse to accept the notion of inherent and incurable inferiority.

2. Further, it may be said that practice in the art of combination has helped to enforce the claim of womanhood. There are always two tendencies in higher civilization—one towards freedom, self-activity, and therefore diversity; the other towards unity. The richer life becomes, the greater is the variety of its manifestations, and at the same time the keener the desire for association. One sign of progress is the lengthening of the diameter of the circle in which people may act from a common motive. During the past twenty-five years women have formed fellowships and pooled experiences in the work-rooms, offices, council chambers, and Missionary Societies, and by associated endeavour they have achieved more in half a generation than in a whole century of individual effort. They have made such honourable headway in legislative and administrative assemblies that no group is considered relatively complete on which womanhood is not directly represented. It is, therefore, no occasion for lifting one's eyebrows when gifted women ask for an official recognition in the Church which bears some fair comparison with what is bestowed by civic authorities. The day is not far distant when priority in the Church will be based, not so much on sex, but more on fitness, range of service, whole-souled devotion.

3. Another aspect of modern life which has had its influence on the women's movement is the increased emphasis on the virtues which are sometimes described in a condescending sort of way as *womanly*. Legislation during recent years in Christian countries has been expressive of the

humanitarian spirit. We rejoice in Acts of Parliament which have stopped the tragedy of child labour, sailors and miners from needless exposure to peril, city toilers from living in unsanitary dens, the aged poor from the humiliation of pauperism, young girls from becoming an early prey to vice, and we are also cheered by many other protective functions of the State in relation to human life. Across the Atlantic a great post-war victory has been won. The Americans have gone from effects to causes. They have pitied the child of the drunkard, and they have done more than that—they *have stopped the tap*. Such legislation is often sneered at as ‘grandmotherly.’ The sneer is unconscious praise.

The recent war has taught all peoples that society does not rest on force, but on conscience; that no power abides which violates the golden rule; that the pitiless superman is no fit substitute for Christ Jesus; that the flat contradiction of the Beatitudes of our Lord is the curse instead of the hope of the world. During the four years of terrific struggle women showed their heroism and intense sensitiveness to the suffering of the sick and wounded, and kept alive the faith of the world in Christian ideals. As the Christian ideals steadily prevail, and the nations pass from material to ethical standards of effort, from rougher to gentler modes of settling disputes, as competition is more and more modified by co-operation and by compassion, there will be ampler scope, and a juster recognition of the gifts and graces of womanhood. I believe, in coming days, that women will be closely, actively, officially related in all the elevating institutions of Christian nations, and there is no institution for which she is more fitted than the Church, or through which she can render nobler service to the world.

There is a gradual awakening on the part of the Churches with reference to the ministry of women. In the Archbishop of Canterbury’s report on this question it is stated that ‘in recent years a feeling of unrest and dissatisfaction has arisen among the women of the Church. It may be traced to a variety of causes, but there are probably *two* which have occasioned the greatest amount of complaint:

‘(1) It is said that in every department of modern life openings are now made for the employment of trained and educated women with a living wage, but that the Church makes no such provision. Neither does she insist on definite preparation and training for church and social work. . . .

‘(2) It is claimed that not only duly remunerated work, but a share in responsibility and status, should be accorded to women; and more particularly that some definite recognition should be granted of woman’s capacity for ministerial office.’

In the Methodist Churches we have revived the order of deaconess in a timid, half-hearted, semi-official fashion. There is need for all the Churches to heed the signs of the times, lest, as the above report states, ‘the sympathy and interest of thousands of young women who would naturally be rejoiced to have such opportunities for religious service will shortly be either altogether alienated or in a large measure diverted into other channels. The loss to the Church will be most serious.’ There is still

room for a threefold plea on behalf of the Methodist sisterhoods: first, that the training of the deaconess shall be at least equal to that of an elementary school-teacher. To send forth teachers of religion less equipped than teachers of arithmetic is not honouring the faith. Secondly, that the scale of pay shall correspond more closely with that of unmarried ministers. In Methodism we prefer the term allowance to terms with a metallic ring, such as salary or stipend, but in the long view of things no Church can afford to permit 'allowance' to cover sums which stop short of social justice. Thirdly, that after passing reasonable intellectual and spiritual tests, and serving a period of probation, the deaconesses shall receive some official recognition or authorization by Conference. There is a clamant call for educated and gifted Christian women to round off the ministry of the Church, and the Church in due season ought to send them forth with a status and a seal of authority equal, if not similar, to that of the present ordained preachers.

There is one thing implied in this address about which we are all agreed—that the women of the Church have at least equalled the men in sacrificial loyalty to the cause of Christ. They have not been perhaps quite so much concerned about the speculative outposts of dogmatic theology, but they have had a firm hold of the framework of the grace and truth in Christ. They have been less troubled by diverse theories of the Atonement, but they have said, and meant it: 'Simply to Thy Cross I cling.' The Spirit of the Cross has become their spirit, and they have given proof of their true priesthood—the priesthood of purity and of charity. Whatever may be their official status in the Church terrestrial, sharing in the sacrifice of Jesus, and sharing, too, in the service of consolation, they will surely share with the apostles and their successors in the unsullied glory of the Lord in the celestial world.

Mrs. DAN BRUMMITT (Methodist Episcopal Church) gave the next address, on 'Women's Home Missions in the United States.' She said:

Ex-President Eliot of Harvard once said, 'The business of the modern woman is to bear children and prepare them for the world.' President Eliot was right, but he stated just half the truth; he should have said, 'The business of the modern woman is to bear children and prepare them for the world *and* to help prepare the world for her children.'

As a wife and mother and a modern woman, I shall make this whole saying the platform on which I stand. The four million Sunday-school scholars of my Church are evidence to its first half. I shall mention some distinctive work that comes to the American churchwoman under home missions, which touches not only city, relief, and rural work, but every phase of our national life, as evidence for my addition to Dr. Eliot's epigram.

The North American Indian, pushed back into a pitiful reservation, has Government money and a little Government school education, but

if the Great Spirit is to be rightly understood by the red man, it will be, in part, because the churchwoman, through her training of the Indian girls in industry and religion, is seeking to overcome the paganism in which one hundred thousand of the three hundred and fifty thousand American Indians dwell.

The Mexican woman might be inclined to believe that Christians had recast the great commission to read, 'Go ye into all the world and shoot the gospel into every creature,' did not our women maintain on the border dispensaries, homes, and schools for the little brown sister.

Into our West the Oriental has come, sometimes willing to sell his dainty daughter into slavery, and the churchwoman has done more than protest; she has rescued and housed the girls. All along the coast may be found homes and schools for Chinese, Japanese, and Korean girls. Even into the islands of the sea, the Alaska, the Methodist woman has followed the Stars and Stripes and lifted the Cross as she has protested against and combated the vice and degradation that follow our so-called civilization.

America has a child labour problem, and the churchwoman's sympathy and energy are aroused, not only that she may strive to alleviate the suffering and ignorance which are inevitable, but to emancipate the child labourer. Orphanages, clinics, settlements, night schools, hospitals are maintained, and through our organization information is given that churchwomen may vote intelligently to put an end to laws which make it possible for one million children this day to go out to toil in cannery, mine, mill, factory, cotton, and beet-field. Ninety per cent. of America's criminals were sent to work under fifteen years of age.

The American woman is proud to stand shoulder to shoulder with her brethren in Church and national life, but her pride is humbled before the knowledge that motherhood is safer in any of seventeen civilized countries than under the Stars and Stripes, and that babies in ten other countries have a better chance to reach their first birthday than in our land of promise, mother and infant mortality having increased fifteen per cent. between 1919 and 1920. Our day nurseries, milk stations, baby clinics, and outings help, but the removal of ignorance and low ideals is far more important.

In the Southern mountains are three million pure Anglo-Saxon people, past whom the life of America has been going unheeded and unknown, leaving a pioneer people to the lonely silences of their own mountains and to a life of pitiful narrowness. Into this life our missionary is going, bearing not only the gospel, but a gospel of domestic science, cleanliness, and the three 'R's.'

The W.H.M.S. has had, and is still having, an opportunity to help in a great modern achievement as it has given aid to a race struggling up from slavery. Our women have believed that the black girl should have not only a chance to protect her womanly life, but that she should be taught as are other American girls. To-day in the southland our eighteen homes and schools bear testimony to this belief, instruments as they are in the reduction of negro illiteracy from ninety per cent. in 1865 to twenty per

cent. in 1920. It has been the privilege of American Christian women to train many of the thirty thousand negro teachers who now preside over the education of the two million day-school pupils. But what has been done is small indeed compared to what is to be done.

The only other great work of American Churchwomen that I can mention here is her dealing with the immigrant. There is no need to tell this audience of America the Melting Pot, into which, in one hundred years, thirty-five millions of people from the ends of the earth have been poured ; no need to tell who came first or why they came, for not far from where I now stand is the village of Scrooby, and about as near on the other side is Plymouth. It may be interesting, in this connexion, to note that next month representatives from the four hundred thousand members of the W.H.M.S. will make a pilgrimage to a Plymouth Rock, and there tell how they have spent two and a half million dollars this year in their efforts in claiming America for Christ.

At every American gateway a blue-coated officer does his duty well, as he detains, selects, distributes, and deports, but he does his duty better because at his side stands a Christian woman ready to aid the sick, lonely, or distressed newcomer, and, if need be, lead her to a home established solely for her comfort and use. America has been too sure that the Melting Pot was melting, and thrilled to the fact that every fourth boy of the four millions who marched before our Altar of Liberty was the son of parents born under another flag than the one he was going out to defend. But in our first draft were seven hundred thousand illiterate, two hundred thousand of whom could not understand their officers' orders. Then came the cry for Americanization, and the Government put itself behind a work that Christian women have long been pleading for, and which they themselves have been doing in the slums of our cities. In ways like these the Methodist women of America seek to prepare a better world for the children whom it is their business and their sacred joy to bear.

In the discussion which followed,

The Rev. I. J. PERITZ (Methodist Episcopal Church) said : There is still one barrier to woman's full freedom to function in the Church, and that is she is not permitted to be ordained to the ministry. I believe there exists no good reason for this discrimination. The Old Testament had two types of religious leadership—the priest and the prophet. The priest's was a privileged class ; he had to be of the tribe of Levi and a male. Priestly religion degenerated into Pharisaism, and led ultimately to the daily prayer wherein the orthodox Jew thanks God that He has not made him a woman. But it was not so with the prophets. From earliest times there were prophetesses—a Miriam by the side of Moses ; a Deborah by the side of Barak ; and in a most critical period of religious history a Huldah by the side of Jeremiah. The Christian Church was not patterned after the temple but after the synagogue. The order of service and the officials of the early Church were taken from the synagogue and not from the temple. In the synagogue, where democratic principles prevailed, the highest positions were open to women. See the writer's article 'Synagogue' in the *Encyclopaedia Biblica*. Jesus, the founder of our Church, was a prophet rather than a priest of the tribe of Levi ; and

Christianity was a revival of prophetism. Since the Church is based on the synagogue, and Christianity is the religion of the prophets, the door is wide open for the fullest emancipation of woman in the Church.

Mrs. J. F. KEATOR brought greetings from the Women's Foreign Missionary Society of the Methodist Episcopal Church, and impressed the Conference with the ignorance of the Bible which characterizes the multitudes of American women, and urged upon the ministers the task of giving suitable Biblical instruction.

Mrs. W. E. SANFORD (Methodist Church of Canada) spoke of the secret of all power in women's work—the love of Christ.

In the course of the discussion, in which Mrs. COPPIN, M.D., Rev. WILLIAM JEFFERIES, and Rev. Dr. ELLIOTT also spoke briefly, Bishop J. L. NUELSEN mentioned the fact that during the terrible crisis in Russia a brave Finnish Methodist, Sister Anna Aklund, had remained at the Methodist head quarters in Petrograd. No 'red' soldier had ever entered the head quarters except for the purpose of asking Sister Anna for help. During this Conference he (the Bishop) had had a telegram announcing the safe arrival of a Methodist relief train, which enabled Sister Anna to distribute food and clothing to the starving people.

The Rev. J. E. WAKERLEY said at the Conference on the previous day the Business Committee was instructed to prepare a resolution dealing with the League of Nations. It was apparent that there was not then unanimity. At a very full meeting of the Business Committee, in which all the diverse views were represented, they were able to come to a unanimous conclusion, and they sincerely hoped the Conference would adopt the following resolution :

That this Ecumenical Conference of World-wide Methodism sends hearty greeting to the Assembly of the League of Nations, now in session at Geneva, and prays for the blessing of God upon the deliberations and activities of that great body, representing as it does a very practical form of international alliance to secure universal peace and to promote the highest interests of humanity throughout the world.

This was seconded in several places, and carried unanimously without debate, the delegates standing.

Prayer for the League of Nations was then offered by the Rev. J. E. WAKERLEY.

Dr. WORKMAN said a resolution had been sent in by Mr. WALTER E. MYERS (Methodist Episcopal Church) urging that a letter should be prepared and sent out to the Methodists of the world which should contain such pronouncements as the Conference had sanctioned. It was felt that such a letter should be short, so that it could be read in places of worship.

Dr. T. A. MOORE, Dr. D. G. DOWNEY, and the Rev. W. B. BRASH were asked to prepare the letter.

The Rev. T. JACKSON WRAY said he hoped the Conference would not adjourn without passing definite resolutions on certain vital questions.

The Rev. J. ALFRED SHARP said they must remember that the various Conferences of the Methodist Churches took their own line of action in regard to these vital questions. It was impossible for the Ecumenical Conference to tie their hands in regard to the complex and difficult topics they had to face. Of course they could, and ought to, express sympathy in regard to such a vital matter as the reunion of Christendom. but it must be clearly understood that nothing that the Ecumenical Conference did could interfere with the autonomous rights of every Methodist Church.

Dr. CHOWN (Canada) said it would be a calamity of the first degree if the Conference did not express definite views on the great question of the Reunion of Christendom. Was it to be said they had no convictions worth uttering? What they did express must not be divisive, but constructive.

The Conference then adjourned.

SECOND SESSION

TOPIC :

THE CHURCH AND THE YOUNG : HOW TO TRAIN AND HOW TO USE

At this session Bishop C. S. SMITH, D.D. (African Methodist Episcopal Church), presided.

The devotional service was conducted by the Rev. T. JACKSON WRAY (Methodist Church of Canada).

The first address was by Rev. JAMES M. ALLEY (Methodist Church in Ireland) on 'The Church and the Child.' He said :

We are surely touching this afternoon two of the most beautiful, two of the most sacred things in the universe. The child, who comes to us

Not in utter nakedness,
But trailing clouds of glory . . .
From God, who is our home,

the child whose innocence and trustfulness bring him so near to the Kingdom, the child 'whose angel doth always behold the face of our Father which is in heaven.'

And the Church, which is the bride of Christ ; the Church, which, though often sore depressed and by schisms rent asunder, will yet be found without assailing of earth, without sign of weakness or decrepitude, 'without spot, or wrinkle, or any such thing.'

It is said that four out of every five of the scholars in the Sunday schools of Great Britain never come into living union with the Churches. If that be true, if it be even a half-truth, then I have no hesitation in saying that the biggest problem this Conference has considered is the problem to which we are bending our minds in this session. If we solve the problem, 'How to woo and win our young people in the dew and freshness of their earliest days for Christ and the Church,' I do not say that all the other problems which confront us will disappear as mists before the sun in his strength, but I do say that with this problem solved, all the other problems will for the first time be capable of solution, and if we do not solve the problem, then the others, so far as our Church is concerned, will remain for ever unsolved.

For one thing I am profoundly and increasingly thankful. We have not to create in any child's soul a capacity for divine things. God has put that capacity there. He was at work in every soul before the world, or the flesh, or the devil got a chance. You remember the wonderful story of Helen Keller, the child of a New England home, who, through an attack of scarlet fever in the first weeks of her life was left blind, and deaf, and dumb, a living spirit in a living prison. You remember how, when she was eight years of age, she came under the care of a gifted American lady, who with marvellous patience found ways of communicating with the child, and whereby the child could communicate with her. Miss Stevenson never ventured to speak to the child about religion or about God. She felt that to be too sacred, but when Helen was twelve years of age, Miss Stevenson got Bishop Phillips Brooks to come and see her. The Bishop spoke of the deep things of life to the child. Sentence by sentence Miss Stevenson repeated the Bishop's words. With her fingers on her teacher's lips the child drank in the Bishop's words. Suddenly her fingers dropped, and her frame was convulsed with sobs. When they had quieted her she said, 'I knew about God before, but I did not know what to call Him.' 'Thou hast put eternity in their heart,' said the preacher at Jerusalem. In every life God has planted the capacity for the divine, the yearning for the infinite. We have not in any child's life to create the capacity for these things. Our task as individuals and as a Church is so to present the Christ to the young people about us that they will say as Charles Kingsley used to say, 'I cannot live without Him.'

It is of the child within the Church fold, the child whom in baptism we have marked with the sign of Christ's ownership, the child whom we have received 'into the congregation of Christ's flock, that he may be trained in the nurture and admonition of the Lord,' to the end 'that he may remain Christ's faithful soldier and servant to his journey's end,' that I am specially thinking of to-day. I cannot do better than tell you how our section of world-wide Methodism, the little Irish Methodist Church, seeks to keep the covenant into which she solemnly enters with her own little ones at the baptismal font.

Up to a decade ago every one in the matter of shepherding the lambs of the flock was a law unto himself. Convinced that things were not as they should be in this department, the Irish Conference twelve years ago appointed a large and representative committee to look at the whole question. Samuel Coley, one of the greatest evangelists God ever gave to British Methodism, used to say, 'Methodism has done great things by conquest; she will yet do greater things by culture.' Mr. Guttery, of blessed memory, in his Hartley Lectures on *Christian Conversion*, carefully distinguishes between conversion by crisis and conversion by culture. The underlying principle of the scheme recommended by that committee and adopted by the Conference of 1911 was that in the care of the normal child we should expect conversion by culture, and not conversion by crisis.

The first step was the preparing on every Circuit, and in connexion with

every congregation, of a Junior Members' Roll, on which was put the names of every child belonging to every family in connexion with the Church. It meant a good deal of labour preparing this roll in the first instance, but once it was prepared a very little labour keeps it up to date. Time will not allow me to speak of the various methods whereby in earliest days we seek to shepherd the lambs of the flock. It is to the Church's effort in the dangerous days of adolescence alone that I can refer. The roll is so kept that on a given page are all the names of those who are, say, fourteen years of age, and on another of them who are fifteen. The minister is required to interview personally all the young people of his charge who have entered upon their sixteenth year who have not already become Church members, and to put before them the claims of Christ and His Church. Those who are willing he gathers into a preparation class for Church membership. We do not leave it to the frailty of one man's memory to carry out these directions. In the agenda for our Leaders' Meetings, our Circuit Quarterly Meetings, and our Synods there are questions which remind not only our ministry but also our Church Boards of their responsibility in this vital matter. And if any man is faithless to his trust and recreant to his opportunity the Church will quickly want to know the reason why.

The preparation classes extend over eight or ten weeks, one evening a week. Matters are dealt with that every Church member ought to learn, but always the one all-important matter, that of conscious, definite, whole-hearted surrender to Christ as Saviour and King, is kept in view. As the period of preparation draws to a close the young people are asked, sometimes by the signing of a covenant card, sometimes in the personal letter to the minister, to declare their relationship to the Saviour. Those regarding whose earnestness and devotion the minister and the Leaders' Board are satisfied are approved for membership. Then comes the Public Reception Service. No pains are spared to make it an outstanding day in the lives of the young people most intimately concerned. It is always held in connexion with the principal service of the day, and is generally conducted either by the superintendent of the circuit or the chairman of the district, the candidates for membership being presented by the minister in whose class they were trained. Questions are put to the candidates and answered in the presence of the congregation. Then the officiating minister gives them the right hand of fellowship. The sermon on the day is always of the nature of a 'charge' to the young people. This is followed by the Lord's Supper, the members just received communicating at the first table, those received in the two or three previous years coming to the second and third tables.

Some one will say, Are there not dangers in this method? Of course there are dangers. What good thing is free from danger? We try to avoid these dangers by keeping in the preparation class the ideal of the Christian life high, and we find that there is nothing our young people respond to to-day so readily as the appeal to the heroic. This I confidently affirm, that after ten years' experience of our new methods of work, no

one in Irish Methodism would favour a return to the old chaotic order of things.

Moody used to tell of a woman who, as she lay on her death-bed, fancied herself back in the days when her children were young. For a while her head moved wearily on the pillow; she seemed looking for something. Then she said, 'Husband, are the children all in?' and when the answer was given in the affirmative she peacefully fell asleep. To-day the Chief Shepherd is in our midst. Surely He is putting to us the question, 'Are the children all in?' What is our answer? Can we honestly say we have done our best to bring them in? May the great Friend of the Church so fit us for this work that at last, both as Churches and as individuals, we may be able to say 'Lord, here are we, and the children we covenanted to train for Thee.'

The Rev. F. L. GREENE, D.D. (African Methodist Episcopal Church), gave the second address. He said:

It would not be extravagant perhaps for me to say, in beginning, that this subject as a whole has comprehended and exhibited in bold relief the greatest challenge of the Church to-day for all her internal problems. The child element, which might include the youth of all ages from the cradle up to the adult stage, has, from the beginning, constituted a more or less important place in organized Church life. The word of God in each dispensation has abounded in appeals and warnings to the young. In the Old Dispensation we have reference to the young of no little importance: 'Remember now thy Creator in the days of thy youth'; 'My child, give me thy heart'; 'Bring up a child in the way he should go and in his old age he will not depart from it'; and in the New Dispensation the memorable words of our Lord: 'Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven,' &c.

While the question of the child constituting some part in the Church organization has not been denied in either Dispensation, the fact must not be overlooked that there have always existed in the Church divers opinions as to just what that part should be.

In the early days of the Christian era it is not difficult to appreciate the necessity of the paramount approach being directed in the main, if not wholly, to the adult Christian, for truly the entering wedge must needs be directed there for the successful introduction of Christianity; but with the positive declaration of the Master on this point, when the disciples appeared to question the propriety of so much attention being given to the young: 'Suffer the little children to come unto Me,' &c., it is clear that there has been no record of a subsequent question of the young constituting an important place in the Christian Church, and it is further evident to-day that progress in Church practice is nowhere better observed than in the growing attention now being directed to her young.

How signal, then, it is to-day that this great Conference of Methodism,

representing, as it does, all of its branches, should include in its programme a respectable consideration of this important question.

I. The great fundamental duty of the Church to her young is to make the religious factor in their education paramount. The Church can never leave the education of its children solely in the hands of secular agencies. Above all things, the child must understand that the head is not all of it, but that the heart has its place. In brief, we must fortify our young religiously and morally, as well as intellectually.

The Church must conceive as its duty, further, the responsibility of removing temptation from the path of the young. We owe it to the young to abolish the saloon in all lands, the gambling den, open Sunday desecration, the brothel, and other demoralizing agencies, which all too loudly proclaim our criminal neglect.

The average age in many penitentiaries is less than twenty-four years, which shows the dangers besetting the young, many of which exist by the permission and even the votes of Christian men. All praise to the splendid services of women since their entrance into civic affairs in many lands. Records show that they have stood almost as a unit for intensive moral reform. In brief, if the Church would expect much of her young, she must first of all become rationally conscious of this fundamental duty.

II. The next feature of importance is the matter of young people's training. The problem of training the young challenges the best thought of the Church to-day as it has in all ages, and is more acute, perhaps, than any of her internal problems. There are those, doubtless, who would offer various suggestions, and even adverse criticisms of our present machinery, but, in this respect, I am a conservative. I am of opinion that the largest possible results can be best obtained by a more faithful prosecution of the present machinery. Whether they are all that they should be or not, they represent at least the best our ablest minds have been able to bring forward, and most assuredly they are far from being time-worn.

(a) The first and most important of these is perhaps our great Sunday-school organization, a gigantic proposition for the training of our young people in systematic Bible study, and which might well be denominated the Young People's Training Corps. I am of the opinion that the Church in this respect is beginning its work more and more at the bottom. We are happily finding out that the Cradle Roll is as important in the Church as our most adult membership. Our real problem, then, is therefore not so much how to reach the young as it is how to make it the least possible for our young to become objects to be reached. If our children are born of us into the Church, why should they be permitted to become aliens, and thereby present the big problem of being won back into the Church?

A young man in the penitentiary put the Charity Brigade to flight. He said: 'I appreciate all that you good people have done for me to-day, but if you had done half of this before I came perhaps I would not have been here to-day.' This should be the method of approach in our dealing

with the young if we are to expect the largest results. The pastor, therefore, who is wise enough to make the Sunday school function in his charge is never wanting for fresh and effective recruits from the great body of young people to be found in all communities.

(b) The next organization of importance is perhaps the Epworth League. This organization is not a rival of the Sunday school, but, in a large degree, is a complement to it. It emphasizes more the practical side of the Christian life, and is designated by many 'The Church at work.' It is here that the principles learned in the Sunday school and from other sources can be applied to active Church work.

It is certain that if this arm of the Church machinery was more liberally used by those in authority there would be far less cause for many scathing rebukes in pulpit sermons, which, for the most part, are well intended, but too seldom followed up by intelligent direction in the appointed machinery of the Church.

Along with these organizations have sprung up various other units, such as the temperance society, social and literary clubs, &c., designed to emphasize certain moral or social reforms; but all are comprehended, for the most part, in the general scheme of the Sunday school and Epworth League.

III. The last feature is the matter of young people's utilization. The first step in the successful handling of our young people is to recognize the social side of their young life. Man by nature is a social as well as a religious being, and the Church which recognizes this fact is that 'wise fisherman' of the New Testament type. There are certain points of contact that the youthful spirit longs for. It is far better for the Church to recognize this fundamental fact and direct these points of contact than to permit alien forces to dominate them. Therefore the modern Church would do well to make greater concern of this important feature—the social side of the young Church.

Democracy in deed and in truth is the demand of the age, and Church government can no more escape it than civil or political. If the modern Church would hold her young people and develop them intellectually, morally, and spiritually—which should be our main objective if we would connect them up with the body politic—she must be more liberal in her interpretation of what is generally considered the young people's place, and also in the extent to which her young people may be taken into her counsel.

Church administration, local and connexional, should therefore comprehend more and more the child point of view. No group, whether a child-group or race-group, can be happy, or produce its best results, when perpetually considered as merely subjects to be governed, with no hope of a place or voice in the councils of the dominating power.

I feel certain that I am not herewith understood to suggest or advocate that the Church should ever compromise with sin, whether in the youth or adult Christian. Far from it; but I do suggest that the youth spirit is knocking at the door of the Church for a larger place, and in every

capacity where it can be used it verily presents to the Church that 'Open Door'!

Our relation, therefore, to our young people embraces the big problem of child discovery. Once the vast value of youth is thoroughly discovered, the work of winning the world for Christ will have been made easier, grander, and more glorious. May I say in my last word that the Sunday school and her kindred organizations to-day present to the modern Church that 'Open Door.'

Bishop EDGAR BLAKE (Methodist Episcopal Church) read an essay on 'Sunday School and Kindred Organizations.' As an illustration of what it was possible to do in one generation he referred to the coming of prohibition. That, he begged them to believe, was now no passing phase, but a permanent and growing conviction. In America they had discovered that great campaigns, highly organized, heavily financed, were exceedingly disappointing so far as the winning of multitudes to Christ was concerned. They might do good, but they could not depend upon their doing all they sought to do. When Billy Sunday was addressing a great meeting recently he asked all those who were professing Christians to stand. Ten thousand stood. Then Mr. Sunday asked all those who found Christ before they were twenty years of age to sit down, and nine thousand did so. Among the ten thousand there was found only one man who had found Christ after he was sixty years of age. There might be these great campaigns, but the real evangelizing work of the Church was done within the Church, in their homes and young people's societies and Sunday schools. The Roman Catholic Church could not exist in its power in America for one generation if it were not for its fine sagacity in laying a strong hold upon the children in the impressionable period of their lives. What he was anxious about was that Methodism should take a leaf out of the book of the Roman Church. The Church that laid the most successful and strongest hold on the youth of to-day would take the world for Christ to-morrow.

Mr. JOHN ROUNSEFELL, M.A., B.Sc. (United Methodist Church), read an essay on 'An Educational Aspect of the Subject.' He said:

Let it be granted—in old Euclid's phrase—that here is a fundamental issue, and let us be prophets for a moment, that we may forecast a day when the Churches will recognize it not as *a*, but as *the*, fundamental issue, freighted with more good to men than our near-sighted eyes and indifferent hearts will always allow. Not that the question has been free of controversy, but it has not been ignoble nor conducted for base ends, and has always kept something of the breath of the morning and the purity of wide landscapes, inseparable from thoughts of the young; and many a devout heart, heated from the vain disputations of the council-chamber or depressed with the burden of the world's sin, and escaping

into that calmer, softer, kindlier air wherein childhood dwells, has shared in the exhilaration which Sir Francis Drake felt in another sphere, when, issuing from the tangled ways and baffling currents of the eastern islands, which had so near been his undoing, he recognized, by the great rollers a hundred miles long, that he was in God's ocean again, and heading straight for home. Nor is this pure metaphor; never was it more certain that that sacred cargo of world-redemption of which the Church is the appointed custodian can only reach its destined harbour by the co-operation and loyalty and goodwill of its young, and particularly of its youth, in days like these, 'days of the Lord,' of darkness not of light. Great populations seem to be sliding back into the abyss, mighty cities to be forgetting God. Speaking for a country area in the west of England, paganism appears to be taking root again. There is a steady ebb of the Church's authority; instead of the myrtle comes up the brier; the rose-garden slips back to the desert; the pools of water evaporate, and the wilderness comes again. And when we turn our eyes upon the youth of the land, who is to be its deliverer—or there is none—we find him following false gods, bewitched by the spells of error, like Moses, the son of the Vicar of Wakefield, selling a good horse for a gross of green spectacles, often engaged in a losing battle in his own heart; we find him beset by those calls of appetite, those voices from the wild, those challenges from primitive instinct, which, however we veil them in fine phraseology, do break ruinously into the lad's heart. He hears more plainly than he will again the tom-tom of the jungle, he listens in some of his moods more readily than he will again to the pipes of Vanity Fair, to the lure of that Pied Piper whose music is in all our streets, and whose many-coloured garb gleams from every advertisement-hoarding. The dog is restless when the jackal howls, and there is in the youth's heart something undisciplined and mutinous which responds to the lawless and untamed. Quite so; but never again will he be more amenable to the divine call, never more sensitive to the heavenly vision, never more willing to listen, never standing more rigidly, hand to ear, to discover what Christ is saying. Amid his folly and his confusion, his levity and his pride, he is waiting for a voice. Shakespeare paints Julius Caesar as riding among the cheers and music and roses, but as hearing at one moment a voice of salvation:

Who is it in the press that calls on me?
I hear a tongue, shriller than all the music,
Cry, 'Caesar.' Speak; Caesar is turned to hear.

It is for the Church to provide that our youth hears its name thus authoritatively called, in a voice more insistent than that of a football-crowd, and clearer than the menacing mutter of the streets.

Now, there is one institution into which the young must be brought, which will not loose its hold upon them until youth is at least at hand, and that institution is the school, and the closer the co-operation and the more firmly knit the alliance between the Church and the school the better. For to all true teachers the school is an instrument of morality, its spirit a

schoolmaster unto grace, and the influence of great teachers has been and is comparable to that of great divines. That boys and girls should learn to tolerate and to use the uncongenial, to be ready to sacrifice the part to the whole, passionately to admire heroism, to love truth, to sympathize with weakness, is a part of the lessons they should learn in the school and from the teacher's lips and life, and all these are, too, parts of morality. To that end the Church must be always the teacher's best friend. It was an apostle who wrote, 'My brothers, do not swell the ranks of the teachers; remember, the teachers will be judged with special strictness' (Moffatt). So ought they to be; but they must be reinforced by your help and sustained by your candid support. Let us, as teachers, be a part of your own campaign—a called, if unordained, ministry—and do you refresh our ranks continually with a wholesome stream of recruits from the Sunday school, from the Church's inner life.

Let us watch the school's work for a moment, and see how it abuts on morality. History begins to be and will rapidly become more and more international. Like the great angel of the Revelation, it will soon be defying frontiers. England, apart from her own proper life, will be regarded as one of the great constituent streams which swell the river of a common European and common world-life. A wider knowledge of other nations will teach us the charity whose operations our own failings will need. Without losing the love of our own, we shall discover virtue in other lands, importing precision from France and tenacity from Germany and patience from Egypt and parental reverence from China. Already teachers of languages have their international alphabet; we would have the alphabet of internationalism well known by the Church, her weight and influence ours, while we do her work among the young. Again, the old history must perish. With a pathetic fatuity it constantly put the emphasis in the wrong place, always stressed the earthquake, wind, and fire, examined their causes, invested them with an air of romance, veiled their lawless savagery behind rhetorical draperies, when it was the still small voice of God speaking in the human conscience which should have been history's thrilling theme. The newspaper of to-day is partly what it is because of what the history-book has been; and that is why they both relegate religion to the dignity of a footnote. The time is ripe for a new selection of material. Instead of relating in detail the history of the Pitt-Grafton ministry, why not tell our scholars the infinitely more essential fact that a tiny volume was published about that time which contained 'Rock of Ages, cleft for me'? Our scholars become familiar with the insane march of Henry V through France. Would it not be better that they should watch the lonely march, of inestimable value to science as to religion, of David Livingstone through Africa, or see in imagination the camp-fires of Gilmour twinkling in the pathless solitudes of Mongolia? Our history-books tell us of Porto Bello. How strange that, remembering that insignificant battle, they should forget Wesley and Aldersgate Street, of almost the same date! Shall we not be encouraged by you, as far as you can aid us, in discarding the dreary story of Charles V's Italian wars and replacing

it by this incident, carefully told to minds in which a reverence for woman must be inculcated? The Emperor, Luther's great opponent, coming to stay for a night at one of his lord's castles, found in his room on retiring a girl in tears. The Emperor learnt with dismay to what lengths the lord's sense of hospitality had impelled him, and with a few words of comfort sent the unhappy girl to her home. He never stayed again in that castle, and at the first opportunity, on the lord's death, he burnt it to the ground, that it and its stain might perish together. Many mistakes shall be forgiven such a man for such an action in such an age. Much has been said, and well and rightly said, of the elimination of war. Very well; eliminate war from your history-books, or tell its dreadful story, as the *Times Educational Supplement* suggests, in terms of suffering; and in so far as we remember that God is a universal Father and we are all brothers, not to forget this in the tragic scenes of battle; nor again to be guilty of enumerating losses as if they were but figures, and did not each represent a life, with all its glorious possibilities eternally marred or vanished beyond recovery. We would have history told, not as a series of tragedies, but as the continual emergence of the divine in man and his story; not the break but the bridge; not the rift but the road; not dimly detected at nightfall by the lurid glow of its volcanoes, but in the daylight by the beneficent cornfields which climb the sides of these pillars of fire. So we shall learn about him, not only by his sorrows but by his songs, by his prayers rather than his prize. Help us then to sweep away the rubbish which has accumulated in our history-books, to do justly to civilizations which have fallen, and to love mercy for men who are dead. As to our Scripture teaching, we cannot conceal from our youth, even if we would, how vast are the changes and transformations the Bible has undergone; but we have lost something; we have not succeeded in showing how much closer it draws to common life than we had thought; how different its elements are from those of other books. Sometimes the results of scholarship appear to make the Bible look older than it used to do, more worn and antiquated, instead of less so. My librarian at school reports that he had recommended *King Solomon's Mines* as a thrilling story, only to be met with the unexpected rejoinder, 'Oh, none of your musty old Bible stories!' Help us to make it clear that the substance remains; that the incrustations of the centuries have not lessened the value of the jewel; that Jesus Christ stands where He did; that to His authority all the prophets bear witness, from Amos to Ruskin, and be our aid in helping our charges to cross in safety that oscillating bridge between childhood and adult life which stretches above the darkness, across the abyss, keeping in your mind that we remember that a true Christian life is of more avail than aught else, and that John Smith of Harrow is a type of a more fruitful ministry than the profoundest studies often succeed in giving.

But we must leave the class-room and watch our boys and girls stepping out into the broad highway of life beyond school, and at once meet the disturbing fact—akin to what has just been remarked about the Bible—that the Church fails to interest great masses of our youth, that its voice

is disregarded, its authority flouted. But let us note that the Church is not the only organization which has failed to maintain interest in itself. Politics are not what they were a generation ago. Parliamentary debates are shadows of their former selves. Literature owns no cathedral voice, and—saving your presence—the pulpit lacks the magnetism of an earlier day. Whether it be a question of cause and effect or not, the Football Association, which was founded fifty years ago, was not the triumphant organization it now is, when Gladstone and Salisbury, when Carlyle and Browning, when Liddon and Spurgeon were awaking interests and quickening movements which were of the very body of the time, his form and pressure. As soon as any great expression of the human heart represents and sums up the unexpressed hopes and feelings of a generation, it becomes the immediate and formidable foe of all lower forms. But the Church does lose those whom it would be to her decisive advantage to retain. I recall without comment three of the most deeply religious youths whom I have taught. In adult life they are not in the Church; one shaken in his faith by the war, one because he thinks that he cannot maintain his intellectual honesty as a scientist within the Church, one partly at least because the beliefs of his minister as stated in the pulpit varied from those which he privately expressed.

We are fond of speaking of the life to which we invite our faith as an adventure. There is very little of adventure in it. Adventures must be perilous in their course and uncertain in their issue; there must be undissipated mists and unknown ways and inaccessible Everests and unexalted valleys if we are really to appeal to that spiritual romance which is youth's natural inheritance. It is sad that the Church has lost from her wallet the gift of hunger and wounds, or their modern equivalent. They were always one of her great assets. The Church must be able to appeal to those deepest of springs in the human heart, and particularly in the faithful heart, where wells up the will to suffer for righteousness' sake. But to be able to offer this roughness, this austerity with authority, and so to be able to recover youth, the Church must prove in every generation its own deep and ardent interest in and sympathy with its young. In Devonshire we say a swarm of bees is a man's own as long as, though flying, they remain in his sight. And the thronging youth belongs to the Church in so far as she is sincerely aware of their doubts and their hopes, their aspirations and their fears. I interject a hope here that from the Church will some day arise the poet of youth, who will articulate what the lad and maiden feel, and will do for the great nation of the faithful what has already been so adequately done for the child. How rich are our psalters with songs for the growing child: 'Gentle Jesus, meek and mild'; 'Once in royal David's City.' How abounding in hymns for the adult saint, hoping, struggling, backsliding; how utterly impoverished in the representation of the religious experience of the ages between twelve and twenty.

And so, if an undue time has been expended over the training of the young rather than their use, this is partly because training and use have

overlapping areas, and partly because each Church must boldly think out its own problem. In any case, the young are not inanimate instruments or automatic mechanisms. Remember George Eliot's imaginary game of chess in *Scenes from Clerical Life*, where each pawn and piece, instead of remaining on its own square, conducted a campaign of its own, and you will faintly comprehend the problems facing a minister in a church overflowing with youth. Or, to use a metaphor which has, I think, only been used by delegates from countries where prohibition reigns, here is the new wine ; it is for us to arrange for its bottling, and if none of our methods are appropriate, if we lose, as we tragically do, some of the most virilely religious of our youths, why then, it only means that God has not spoken His last word with the Sunday school or Band of Hope or Christian Endeavour. It is only that a word goes forth again with authority, appealing to our imaginative faith—to the makers of moulds to discover a new pattern, even if an old one passes into the limbo of the discarded. We must make the Lord visible and luminous. The world must be displayed all sunk in sin and nature's night. The call to the young must be strengthened by every resource, and when the call is heard, the fire kindled, to find or fashion an appropriate sphere, but above all never, never to lose any of the burning hearts of youth, never to cease to love, never to despair, knowing full well that this generation will see its Master most clearly through young eyes, and recognize it best in youthful hearts it has helped to keep virgin to the wiles and seductions of the world.

The Rev. DAN B. BRUMMITT, D.D. (Methodist Episcopal Church), gave the first address, on 'Youth's Adventure in Self-Discovery.' He said :

In dealing with this matter of Christian training nowadays we dare not ignore or belittle the facts as to youth which were presented by Mr. Wiseman in his retrospect of the decade.

I refer to his statement of the evident purpose of to-day's youth toward self-direction and independent action generally. This marks the young people inside the Churches quite as truly as those outside whom we want to bring inside. All of them will follow that purpose, if not in the Church, then out of it.

The thing is a condition, not a theory. And we may well learn from a pioneer Methodist preacher who said once to me, 'When I find a thing is inevitable I fix to get reconciled to it.'

The crowd-instinct of youth and youth's self-assertiveness are not new aspects of human habit ; what must be new is a genuine readiness in the Church to see these tendencies as allies of the gospel. The beginnings of that readiness are scarcely fifty years old. At the time of the first Ecumenical there was practically no Christian young people's movement. Young as I am, I remember what incredulous and almost helpless astonishment our Yorkshire village Methodist elders showed when a dozen of us

fourteen-year-old lads asked permission to meet in a Sunday-school room for more or less quiet reading one night a week.

I have a friend who is a foreign missionary enthusiast. He was exhorting a group one day to give more thought to the lonely missionary, longing for a friendly word from the far-away homeland. But he reminded us that the missionary is a thrice-busy man, who has learned to dread a certain type of letter from home, because it calls for a detailed story of his work, to be read in otherwise dull missionary meetings—a sort of Worcestershire sauce with a washday dinner.

'So,' said my friend, 'write to your missionary. But assure him you mean to put no new burden upon him. Cheer him with a word of remembrance, without chilling him by the imposition of midnight labours. The simplest of postcards will do it. Say to him, for instance, "Dear Mr. Jonah, we of the Tarshish Circuit are praying for you in Nineveh." Then, to relieve him of all possible apprehension, just add in the bottom corner, "No answer is expected!"'

Much of the Church's work in behalf of young people has been almost like that. The workers have said, 'We do our best, but very little seems to come of it.'

But with the rise of self-directed activities in Christian young people's societies, crude as those activities often are, there is seen usually a distinct change in the general attitude of the young people toward their Church.

In our American Methodism the movement bears the name of what was surely a most improbable and unpromising Nazareth—little Epworth, in the Fen Country, where two hundred years ago Susanna Wesley learned in the school of necessity how to deal with young people. What is true of the Epworth League is measurably true of the Wesley Guild, the Christian Endeavour, and other forms of organized young people's work.

In the large there is much educational value in this work, and yet, unlike its older and greater sister, the Sunday school, it is not strictly an educational enterprise, with curriculum and teachers and scientifically arranged supervision. It is rather an adventure in self-discovery. Its main value is that it produces, not informed and trained leaders, but a more tractable raw material, out of which leadership may be wrought.

In the process of producing this stock of Christian life-stuff the young people's movement does the Church a singularly practical and valuable service. It takes youth in the middle and late teens, when the ties of the Church and of all external authority are at their slackest, and bridges over with a new interest the critical years between seventeen and twenty-five. After that the danger of alienation is greatly diminished.

This new interest is, of course, not due to anything novel in the life and work of the Church. It is rather youth's expression of pleased surprise at finding exercise-room in the Church for its awakening forces of personality.

Under the urge of this delight in self-chosen and self-directed activities the young people's society of the Methodist Episcopal Church conducts a

religious gathering of its own, half class-meeting, half prayer-meeting, every Sunday night in almost every church building we possess.

The present summer saw close on to fifty thousand of the league's members—not far from one-tenth of the whole senior membership—spending their own time and their own money in a week at an institute, where they gave themselves to studies in the Christian life and the work of the Church. I need not point out the value of such a voluntary, self-sustaining drill camp; but among what other group in the Church would it be possible to establish and maintain it?

The young people of the league support many forms of Church work by direct contributions, making special gifts through the league to causes which they designate. The entire missionary work of the Methodist Episcopal Church, South, in Africa, with an annual budget of \$80,000, is financed by the Epworth League of that Church.

Many thousands in the Epworth League have enrolled themselves as Christian stewards, definitely accepting the obligation of the tenth, and paying that part of their income to religious and philanthropic work. They testify with gladness that the tithe is a workable and satisfying acknowledgement that a Christian is steward and not owner of what the Lord has entrusted to him. What this means for the future support of Kingdom enterprises, as these young people come to earn the incomes of middle life, needs no elaboration before such a Conference as this.

A most heartening development of the young people's activities is the very large number of young men and women who have made definite decisions for Christian life-work. It is one of the distinctive marks of the institute work. After a week of introduction to many aspects of Christian truth and Christian work, the young people begin to say, 'Perhaps this may mean something to some of us as to our work in life.' They find that it does, and so they choose.

Allowing for hundreds of choices made from inadequate motives, and for other hundreds which do not stand the test of time, it is yet true that this outcome of our young people's work has produced more candidates for Christian service than the Church is now equipped either to train or to employ.

The young people's movement at this point is a most valuable ally of the Christian Student Movement. It stirs the imagination and guides the purpose of those youth who are most likely to make Christian leaders, and it does this before they come to the college years. In the pre-college period they are less likely to have committed themselves to preparation for other careers.

In a word, the general outcome of such young people's work as this is a sturdier, freer loyalty than authority can produce, a loyalty based on some measure of actual participation in the Church's work.

Let it be admitted that the study of the great Christian themes by these young people is sketchy and superficial; there is no chance for intensive work where all are by turns leaders, and all are learners together. But intensive study is not the first need. Is it not enough, for the moment,

that the young people get a view of the Church as working on a consistent and purposeful programme? Is it not at first quite sufficient that they develop intelligent pleasure in all which belongs to the Church as an organized Christian fellowship?

All this ardour and activity is very precious in a Church so highly organized as is our own. No other Church save Rome is so intricate a machine, and in some respects even Rome might sit at our feet. We may not always be sure we are guided from above, but we know always that we are abundantly directed from overhead.

In the Epworth League the young Christian catches the trick of initiative. He has played a game or two off his own bat, instead of having been everlastingly restricted to retrieving the ball for his elder brothers. And he is not likely to forget the zest of it when the years come in which he must take his place as part of the organization. Even in an army the capacity for independent action in critical moments is as valuable as is perfect subordination to the next in command.

In the dawn of manhood and womanhood, the capacity for and inclination towards starting something diminish as authority increases. Close organization discourages initiative. The relative flexibility of Epworth League work, which tends to originality and resourcefulness, is highly valuable for that reason alone.

There is not time to enumerate the discoveries our League has made in this democratic atmosphere, nor the methods it has invented—in mission study, in social service, in Win-My-Chum work, in the institutes, and in other forms of work. The very behaviour of the young people at the institutes has been most successfully regulated, not by the compulsions of a set of rules, but under an understanding code worked out by a student council chosen by the young people from among their own number.

After all, what gives the young people of all these organizations their value is that they produce the enthusiasm of the discoverer, the 'then-felt-I-as-some-watcher-of-the-skies-when-a-new-planet-swims-into-his-ken' sort of thing. They are dealing with the same old story, but it is perpetually being told by a new storyteller among the people who best understand his speech.

That was no small part of original Methodism's power. Who shall say that in our young people of to-day it is not coming to rebirth?

The Rev. WILLIAM T. A. BARBER, M.A., D.D. (Wesleyan Methodist Church), gave the second address, on 'The Utmost for the Highest.' He said:

David Hill of China was once talking with a high English official there on the subject of missionary work. 'Until you offer larger incomes,' said the latter, 'you will never attract the highest type of man, and without it your work can never prosper.' I remember the blazing eyes of my friend as he answered, 'The highest type will never be attracted by money, but it will be attracted by sacrifice.' Hill's own life and that of

the multitude who died in the war have proved this truth. In youth the idealism is always there, like the seed below the soil waiting for the call of spring and the kiss of the sun. True education is that which aims to train the moral sense to see and hear the noblest and to answer it as soon as recognized, because this is what has been waited for. I have for long been at the head of a school which has each year sent out into the world some fifty of the sons of the favoured classes. In the final talk which I had with each leaving boy I have, with scarce a single exception, found that he recognized as a matter of course that it was his duty in some way to serve his generation at the price of sacrifice. It is at the moment of leaving school that the Church, in its ministers and lay leaders, needs to use ingenuity in the guidance of this social conscience into effective forms of activity. Too often for lack of originaive faculty, and for want of opportunity ready provided, the youth drifts past the point, and the golden commencement is lost. In earlier generations of Methodism the attention of young people was largely directed to the simpler forms of spiritual work. These remain possible still, and they sorely need the cultivated powers of our best. The education that fits for municipal and parliamentary oratory should fit for the pulpit in the Church that opens that pulpit to its laity ; and the Sunday school cries out for help.

But the complexity of modern life has multiplied to the point of bewilderment the number of avenues of service. The scandals of social oppression which grew up almost unnoticed while the Church was slumbering, the outcome of the rapid-moving era of manufacture and competition, have roused in the generous hearts of educated youth a burning indignation and chivalrous help, and the greater schools and Universities have set up and worked in missions to help the depressed areas of great cities. It is now social service that makes the chief appeal. Youth has been ready to work for better homes and surroundings for the toilers, with a noble determination that material conditions shall be better. One result, however, of the focusing of thought on the *material* has been that when our civilization was shaken in these last few years to its very base, and when young men emerged from the horror of war to the life of peace, there has been an inevitable tendency to regard material pleasures as a supremely important part of life. In the reaction, habits are growing up in which mere physical pleasures are sought for with an intensity of absorption hitherto unknown. Work is looked upon as something to be endured in order that games and exercises may be reached. Men and women under this influence are unwilling to undertake what will cost them self-denial and responsibility. Just for the moment it is much harder to secure the workers needed, and likely to be still more needed, in the years before us. This is but part of the inevitable reaction and disillusionment after the unloosing of all the unholy passions attendant on war. But in the midst of this discouragement let us never doubt the sterling nobility that is buried by this surface dust. Young men have a passion for reality. It is because they are not sure where to find it that they are turning to what is much lower than the best. When once they

are convinced that they see the highest they will respond to it. We have to prove to them that Christian service is not only the highest ideal, but that it is practicable. In their hearts they believe the first ; they often do not see it expressed in the Church, and they are in danger of thinking that it is not practicable. We *know* it is, and we have to convince them by living it. We have only to read the splendid roll of the Student Volunteer Movement to know the lure of foreign missions. Too often do they feel that Christianity is a category of negatives, that to be Christian means to find most roads marked ' No thoroughfare ' where they see no reason for the forbiddal.

Puritanism is out of fashion to-day because somehow it impressed the world so much more with its inhibitions than with the unselfishness of its self-control. Yet Puritanism has an essential gift to bestow on our generation. For health there must be iron in the blood, and perfect health leads to the true and highest pleasure. There is a noble Puritanism to which the Church has yet to call her sons, in which pleasure is to be found, not in self-indulgence, but in service that costs. The glorious breadth of the true Christian uses all the joys of art, literature, science, rejoices in the satisfaction of knowledge and refinement, but wins these joys and satisfactions in order that a fully equipped soul and mind and body may render a more complete and effective service for a suffering generation and a weary world. No longer the hard-and-fast forbiddals shall be prominent, but the spirit that says ' Thy commandment is exceeding broad,' and brings our youth to the reality of the Life which served unto the Cross. Let us never be afraid to make great claims from our youth ; they will give the utmost to the highest ; but they must be sure it is the highest. The Cross still draws, and there is still a living love for the glorious Christ. That symbol of the love and pain of God Himself which is saving the world still draws out the aspiration of the youth you think so thoughtless. We have given it all that education can give, and with Paul we say ' All is yours, and ye are Christ's.' As Garibaldi in the days of Italy's resurrection spake to his countrymen, so can we point to the bleeding wounds, the sins and sorrows of the world, and cry, ' We offer you, not ease and wealth, but poverty and hunger, cold and nakedness, wounds and death, and it is for the saving of mankind.' ' Fear not,' they will answer. But the Church's life must be *real* to win them.

The agonies of the war have left the Cross branded deep upon our homes, our hearts, our bodies ; and lo, as we lift our eyes, the Cross is marked deep upon the very heart and life of God revealed in Jesus Christ. It is that Cross in the life of His followers that lifts Him up to draw all men unto Him.

In the course of the discussion which followed,

The Rev. WILLIAM CORRIGAN (Methodist Church in Ireland) said if John Wesley had been alive in recent years he would have found some humour in the phrase ' The people *called* Methodists,' for few people have been less methodical in some important respects. This has long been the case

in connexion with the Church's work amongst the young, both in respect of want of method and wrong methods. Too long the Church has been content to approach defenceless children through theology made by man for man, utterly regardless of Scripture, physiology, and experience, and undeterred by persistent failure. No other department of Church work has suffered so much from obstinate devotion to the obsolete. There is now an awakening to the need for a changed attitude to the young people on the part of the Church, but we are in danger of relying too much on the schedule and the circular instead of feeling our difficult way to the soul and centre of the situation.

I should therefore plead for a shifting of the emphasis to the spirit in which we use our methods, and to the mental attitude which is essential to success in this most important section of our activity. Let us look at the problem through three assumptions; one of them almost outgrown, one of them holding us still in its toils, and one of them waiting to be adopted.

The first assumption was that we must let the young people wander into the far country and return through the door of conversion with the same experience as seasoned sinners. This has no sanction in anything that Jesus Christ ever said, either about the child or about conversion, and is based on a perverted doctrine of original sin.

The second assumption is that in our approach to the young we should appeal mainly to their moral sense. While we have been waiting for this sense to develop, other senses in full working order may be responding to appeals from an opposite direction, and whatever makes the first effectual appeal to the child's imagination and idealism will take possession, from which it will be difficult to displace it.

The third assumption, and the right one, is that the children begin life in the Father's house, and it is ours to keep them there by so featuring religion to them as to make it appear the most alluring thing in the world. The children's sensibility is open at every pore to those suggestions, feelings, and visions which have their abiding home in the spiritual, and we have been giving them stale and repellant interpretations which neither interpret nor attract. When Christ thought it needful to approach men through the glamour of picture and story rather than argument, how much more needful for us to adopt this method with the little ones to whom indeed there is in the first instance no other avenue of approach.

I have just been to see the house of John Keats in Hampstead, and stood under the mulberry-tree where he wrote some of his immortal lines. During the century theology, science, and even history have been revised, but not a line has been changed in the 'Ode to the Nightingale'; systems of doctrine and teaching have been broken in pieces, but there is not a crack in 'The Grecian Urn.' Why? Because Keats was the poet of eternal youth, and gave us unfading glimpses of the changeless beauty of truth. Let us feature Christ and His cause similarly to the young, and we will not only hold them, but will find the method by which we have done so at once the most scientific, and the most scriptural, and the most essentially spiritual.

The Rev. W. H. GURTON said: The Church that knows how to teach the young has the future in its hands. It is, therefore, important that the teaching of the Church should be sound, plain, faithful to the truth, and in harmony with the real needs of the rising generation. I would say, first let us preach to the young a *living*, a *saving* Christ. Let our testimony to Christ be complete. Let us proclaim the Christ of the Bible. To modernize the preaching of the gospel is not to suppress this preaching. The best way of modernizing the preaching the gospel is to live the gospel.

I am thinking now especially of the students, the intellectual young men and women. They have the same needs as others. They need, as

well as the less educated, the full salvation which is in Christ Jesus. It is true to say that we must go to the students with the deepest sympathy with their studies; we must go to them as men who have a deep passion for truth in all lines of thought. If we can go to them with science similar to theirs, all the better. But, at the same time, we must go to them with a strong belief, not only in the existence of scientific truth, but also in the existence of spiritual truth. We must be fair to the students, as well as to all the young people under our care, by giving them light and not shadow, certitudes and not suppositions, certitudes which arise from real, deep experience. This is a true scientific method.

One of our friends spoke yesterday of the doctrine of the Atonement in relation to the Students' Movement. I hope we all agree that students need the atoning Christ, the sin-conquering, loving, victorious Christ, as well as all human beings need Him. I quite agree that it is not necessary to know all the theories about the Atonement which have been expounded during the past centuries; but it is necessary to rely on what the Bible says about the Cross and to know of the Cross by daily contact with the Crucified. A man who cannot speak of the Redeeming Christ, who does not know by experience His saving power, is not fit to work among the young. Go to the young with a definite message, a message of light, and love, and victory, and they will listen to you and receive your message.

We must give much greater attention to the training of all those who are to train the young; to their intellectual training, that they may be up to the scientific progress of our time, but, moreover, to their spiritual training, that they may be up to the eternal revelation of perfect love in Christ Jesus.

Dr. G. J. BOND (Methodist Church of Canada) said one of the greatest problems of the present day was the lack of parental control. Fathers could not hope to control their boys unless they were praying Christians.

Dr. F. H. COMAN (Methodist Episcopal Church) said it was much to be regretted that when such a subject was being discussed the attendance should be so meagre. It was high time they awoke to the importance of work among not only the older children, but those in their very earliest years. It was the biggest work they could do.

The Rev. J. H. BURKITT (United Methodist Church) said he brought to the Conference greetings from the venerable Thomas Rider, the oldest minister in the United Methodist Church, who was ninety years of age. With regard to this discussion, he wondered whether the time had not come when they should give attention to the preparation and training of their young people in some such way as the Church of England did in its confirmation classes. He regretted that in the discussion laymen had not had a greater representation.

The Rev. W. F. LOFTHOUSE, M.A. (Wesleyan Methodist Church), said he thought that there should be expressed some clear pronouncement on this great subject. He thought a distinct part of their responsibility was to see to it that every child that was under the wing of the local Church should be spoken to by some one capable of doing it tactfully and wisely when that child reached the years of adolescence.

The Conference adjourned shortly after five o'clock.

NINTH DAY

WEDNESDAY, SEPTEMBER 14

FIRST SESSION :

TOPIC :

THE ATTITUDE OF THE PEOPLE TOWARDS RELIGION : THE PROBLEM—ITS CAUSES AND SOLUTIONS

The chair at this session was taken by Mr. W. A. LEWINS (United Methodist Church).

The Devotional Service was conducted by the Rev. J. H. BATESON (Wesleyan Methodist Church).

Rev. Dr. H. K. CARROLL and Rev. GEORGE EAYRS, F.R.Hist.S., acting as secretaries of the Ecumenical Methodist Historical Union, presented the report of the Union :

In furtherance of the objects of the Union (see p. 241 above), a catalogue of the large and invaluable collection of Wesleyana, historical libraries, &c., of the Eastern Section at the Wesleyan Methodist Conference Office, and of the United Methodist Church, had been prepared by the Rev. J. Alfred Sharp, Rev. George Eayrs, and others, and printed. Upon inspection of copies by the Committee of the Historical Union, congratulations and thanks had been presented by the Committee for this substantial contribution to the work for which it was appointed.

It was reported by the Committee that by the efforts of Lieut.-Col. J. B. Butler, V.D. (Bristol), a memorial tablet had been placed on the new building in Kingswood Reformatory School grounds, which had replaced the ancient Chapel for the Colliers built by Wesley in 1739, indicating the character and history of the earlier building.

The Eastern Section had been requested to effect the placing of similar memorial tablets on buildings and sites in London and elsewhere associated with the Wesleys and other pioneers of Methodism.

The Western Section reported the proposed erection of an equestrian statue to Bishop Francis Asbury, in the capitol of Washington, U.S.A., with the approval and assistance of the government of the United States.

The Conference would be asked to take note of this recognition of Methodism.

On the motion of the Rev. Dr. WORKMAN, the following were appointed the Officers and Committee of the Union :

EASTERN SECTION : *Chairman and Treasurer*, Rev. J. ALFRED SHARP ; *Secretary*, Rev. GEORGE EAYRS, F.R.Hist.S. ; Rev. J. S. SIMON, D.D., Rev. F. LUKE WISEMAN, B.A., Rev. THOS. E. BRIGDEN, Mr. A. WALLINGTON ; Rev. D. BROOK, M.A., D.C.L., Rev. J. S. CLEMENS, B.A., D.D., Lieut.-Col. J. B. BUTLER, V.D. ; Rev. GEORGE ARMITAGE, Rev. S. HORTON, Rev. J. JOHNSON, Mr. C. R. MAYNARD ; Rev. E. BROMAGE ; Mr. A. MOUNFIELD.

WESTERN SECTION : *President*, Rev. EZRA S. TIPPLE, M.A., LL.D. ; *Secretary and Treasurer*, Rev. H. K. CARROLL, LL.D. ; Bishop J. W. HAMILTON, D.D., LL.D., Mr. J. R. JOY, D.Litt., Rev. C. F. ISELIN, D.D., Dr. E. L. WATSON, Hon. SAMUEL B. ADAMS, Rev. M. T. PLYLER, D.D., Rev. E. B. CHAPPELL, D.D., Rev. C. N. BISHOP, D.D., Rev. T. ALBERT MOORE, D.D., Rev. LYMAN A. DAVIS, D.D., Bishop CHARLES S. SMITH, D.D., Bishop GEORGE C. CLEMENT, Bishop N. C. CLEAVES ; one to be added.

Sir ROBERT PERKS introduced Mr. BUTLER WRIGHT, Councillor of the American Embassy in London, who presented the following copy of a cablegram from the Secretary of State of the United States to the American Embassy in London, dated September 12 :

By direction of the President kindly convey at once to the Methodist Ecumenical Conference now in session at London the most cordial expression of his sincere thanks for the address to him unanimously adopted by the Conference and cabled to him on September 8, assuring the Conference that he highly appreciates their kind greetings and good wishes, and that he feels greatly encouraged by the Conference's recognition of his efforts to promote peace by removing the causes of war and the inspiring promised assistance of the Methodist Church to this most desirable end.

The Rev. SAMUEL CHADWICK (Wesleyan Methodist Church) read an essay on 'The Attitude of the People towards Religion.' He said :

It is important to distinguish between religion and organized forms of religion as represented by the Churches. There always has been a great deal of religion outside the Church, and probably never so much as now. But whatever the explanation, the habit of not going to church has increased to an appalling extent. The overwhelming majority of the people of the country never enter a place of worship. The Churches have no attraction for them. The most serious part of the problem is that thousands of young people are brought up without any religious instruction. They are not bad people, and they are not hostile to religion ; but they

are not concerned about it, they have no sense of any need of it, and are content to fill their lives with pleasure and gain. An important factor in the problem is the attitude of the educated middle-class woman. Too often it is forgotten that woman holds in her lap the destiny of the world. The wickedness of man might not matter so much if woman kept good. People have lost confidence in the Churches, because the Churches have lost confidence in themselves. They see distinguished teachers contradicting each other. They wonder how a man can eat the bread of the Church and at the same time lift up his hand against it. The note of authority has gone. The sense of awe in religion has gone. Men have explained, criticized, and corrected religion ; in fact, they have done everything but preach it. Where is the need of a Saviour if man is his own redeemer ? If we cannot believe in miracles, why believe in God ? The Churches have failed ignominiously to realize their own faith, and practise their own gospel. The man of the world says, ' You preach brotherhood, and refuse to meet one another at the same Table of the Lord ; you talk of Union, and you cannot unite ; you profess equality, and you show respect of persons ; you claim to have a gospel for all men, and you preach it in a language strange to the common tongue ! ' The world expects bigger things of religion. Our Lord handicapped His religion when He deliberately chose the way of the Cross. We find people who do not hesitate to say He made a mistake. They are prepared to run the kingdom of heaven on the very programmes He declined to accept. It is not new to find His critics among those who sit at His feet. His own disciples suggested that He made a mistake. The Church must be prepared to accept a large measure of responsibility for the attitude of the people. You cannot make men believe, but you can prevent them from being indifferent. It is your business to challenge them, and to make indifference impossible. Religion has lost its challenge. If the Church is to accomplish its work, it must recover its faith and its passion for the souls of men. It must return to a courageous, virile, enlightened, aggressive evangelism. I love the children, and believe in the importance of the Sunday school, but it is not enough to gather the children within four walls, put them in classes and potter about, so to speak, in the nursery. That sort of thing is never going to save the world. In the name of God, let us go out to where the people are. Grapple with the powers of evil ; take your chance of being shot ; stand, if need be, the fire of rotten eggs. You will find the people ready to listen wherever the speaker is a man with a reasoned faith and an impassioned soul. Look up, for the fields are white unto the harvest !

The first address was given by the Rev. ANDREW SLEDD, Ph.D., D.D., LL.D. (Methodist Episcopal Church, South). He said :

The question before us assumes that the attitude of the people towards religion is not satisfactory. By ' the people ' it means that somewhat

vague and elastic group which we denominate 'the general public.' By 'religion' it means Christianity as organized and interpreted either by some particular body of Christians or, more probably, as I understand it, in the common area of Protestant Christendom. And those to whom the attitude of the people is not satisfactory are these organizers and interpreters of Christianity. Since this is a Methodist body, in which differences, though numerous, are less numerous and less profound than the agreements of our common heritage, all these propositions might, for practical purposes, be reduced to this: the attitude of the general public towards Christianity, as organized and interpreted by the people called Methodists, is not satisfactory to those Methodists. And then arise the questions of the problem. In what particulars is the attitude of the people unsatisfactory? Why do the people assume this attitude? And how may this attitude be changed?

This would be a field of interesting and, doubtless, profitable discussion in the bosom of the family; but, as already intimated, the question is general and not denominational, and must be interpreted in the light of the great agreements of Protestant Christendom, despite the vagueness and varying factors of such agreements. All Protestantism will agree that the attitude of the general public towards Christianity, in any of its Protestant organizations and interpretations, is unsatisfactory to all Protestants. And it is in this universal aspect that we see the fundamental seriousness of the problem; and in this aspect we must consider the questions raised above.

1. In what particulars, then, is the attitude of the people towards Christianity, as organized and interpreted by Protestants, unsatisfactory to Protestantism?

(a) Christianity involves a certain idealistic outlook upon the universe. The popular temper is largely materialistic. Its dicta are, 'A full stomach is better than a full head,' and 'A bird in the hand is worth two in the bush.'

(b) Christianity involves a certain faith-relationship to God as He is revealed in Jesus Christ. But this God is remote, or even absent, in popular thought, and faith is first confused with outworn creeds, and then derided as a delusion of the simple-minded.

(c) Christianity involves a certain fraternal attitude towards one's fellow men, with the conduct that comports therewith. This means the subordination of self-interest to the common good, self-denial, self-sacrifice. But the popular mind, individual and corporate, is as greedy of rights as it is indifferent to duties. Its attitude is 'Look out for number one'; 'Do the other fellow or he'll do you'; 'Dog eat dog.' And even in group movements this temper is only partially subdued, and that only with reference to the members of the particular group to which the individual belongs. The complete socialization of all society, in the family of God and under the sovereignty of Christ, peace—individual, group, national, and international—founded, not upon the impossible and undesirable obliteration of differences, but upon the fraternal recognition

of them and the utilization of them for the common good in a complex and beautiful unity—these are Christian ideals that run counter to, and transcend, the narrow individualism of the popular mind.

(d) Christianity involves a certain simplicity and purity of life as a condition prerequisite to the adjustment of the unit in the corporate whole. But one may fairly question whether there was ever a time in so-called Christian lands when simplicity and purity of life had less hold upon, less place, in the popular mind than they have to-day. 'Let us eat, drink, and be merry' is the keynote of the popular temper; and even if it adds the unwelcome thought 'for to-morrow we die,' it certainly stops short of the solemn and unbelieved warning, 'After death, the judgement.'

These are some of the particulars in which the attitude of the people towards Christianity is unsatisfactory to all the followers of Christ.

2. Why, now, do the people assume this attitude?

(a) Speaking in the most general terms, most, if not all, of the primitive and fundamental motives of religion have largely lost their meaning and power in the modern age. Fear, wonder, awe, and reverence in the presence of the power and mystery of the universal have largely disappeared; and even where these emotions still exist they have ceased to be translated in terms of a transcendent deity, and are read in terms of natural law. The more intelligent classes interpret such emotions as unfortunate survivals from a stage of primitive ignorance, while in the more unlettered groups their spasmodic occurrence provides an unstable basis for some transient form of superstition. In either case, they do not provide to the modern age the same basis for religion that they provided in a less scientific and law-ridden day.

(b) The primary tenets of the Christian faith have little hold upon the public mind. God, Christ, salvation, heaven and hell, immortality, revelation, in varying degrees have disappeared from the public consciousness. Several causes have operated to bring about this result; especially the individualistic revolt from all forms of authority, with the universal assertion of the right of private judgement, and the spread of the scientific idea, with its emphasis upon the supremacy of the reason and its demand for reasoned proof of every proposition.

(c) The fact that the Church has shown too little inclination to interpret its truths in terms intelligible to the modern age or to adapt its institutions to changing times and needs. The Church thus seems to be a thing of the past, a fossil form of doctrine and organization, once alive indeed, but continuing to exist only by the momentum of its past, and destined, when this accumulated momentum has spent itself, to find its place in the museum of dead institutions and forgotten faiths.

(d) The expression of Christianity in life by those who profess allegiance to the Christian creed, and who may therefore be regarded as its products and the measure of its value and validity, is too often not such as to convince the people that the source of such life has anything lofty, not to say supernatural, in it. If the tree is to be judged by its fruit, and the

fruit of Christianity, individual or organized, is not of superior or supernatural excellence, the conclusion lies very close at hand that the tree itself is neither superior nor supernatural. But consider :

What advancement in knowledge and science has not the Church opposed upon the authority of its traditions, and with the weight of all its influence and its anathemas ? In this respect the modern world has come into being, not with the sympathetic aid and leadership of the Church, but in defiance of it.

How often has the Church been the originator and organizer of great and comprehensive movements for human liberty and betterment ? Did it stand first in the matter of human slavery, in the prohibition of the opium and the liquor traffic, the rights of the masses, social, economic, political ? Is it not true, in society as in science, that the Church has too often been the chief champion of things as they are, and that the leadership in the march of social progress has come for the most part, not from organized Christianity, but rather from men and women sometimes, indeed, Christian, but often non- and even anti-Christian ?

And finally, in the affairs of private life, is the statement that a man is a Christian any guarantee that he is less self-seeking than his fellows, that he has a finer vision and a tenderer love than they, that he is of purer lips and holier life—in a word, that he is in any appreciable, not to say adequate, degree differentiated from his fellows of the better type who do not claim or wear his religious name ?

These are some of the reasons why the people take their present attitude towards Christianity ; and I submit, with much humiliation, but in all candour, that some of them are very good reasons. The fact is that Christianity, as at present organized and interpreted, is not meeting the just demands of the age ; and the real problem that faces those who love our historic Churches is whether those Churches can so organize and interpret the gospel of Christ as to survive another century. The world cannot outgrow the spirit of Jesus ; but it has already outgrown many institutions and many men who profess to express that spirit.

3. And this leads to, and in part answers, our third question—How may the adverse attitude of the people be changed ?

Not, certainly, by force, for the day of ' turn or burn ' has happily passed. Nor, certainly, by the surrender on the part of the Church of its divinely appointed place and purpose in the redemption of the world, for such surrender would mean both treason and defeat. And yet, if the present situation is to be permanently changed, some changes must first take place in the Church itself.

(a) We must regard ourselves as less the depository of a faith once for all delivered to the saints, and more as the body of Christ, infused and vitalized by His spirit, and delivering the impact of that spirit upon the whole of modern life, individual, corporate, national, and international.

(b) We must realize the continuous dynamic of the divine activity, and not cherish the past as though the present had no promise and the future no hope. No sober-minded man is ruthless or irreverent towards the

past ; but any movement whose golden age is done is a moribund movement, and Christianity will survive, not by reason of the solidity of its present institutions and the finality of its present interpretations, but because its inherent vitality is continuously adapting itself to changing times and new needs. It is the life-energy of the human spirit, and may not be confined or finally defined at any stage of its majestic progress. And the spiritual poverty and redemptive impotence of any of its historic organizations and interpretations has always come from their vain and faithless maintenance of the fixity and finality of their own particular forms.

(c) We must find our authority, not in succession or sacrament, in ordinance or creed or book, but in the assured experience of personal redemption, testifying for God because He lives anew in our souls, and the spirit of Jesus is incarnate in us—in us, men and women of the twentieth century, hospitable to all new knowledge, grateful for the larger view.

(d) We must have more faith in the living God, the same yesterday, to-day, and for ever ; and we must exhibit that faith in all the persuasive simplicity of transformed lives. The most potent argument for the truth and power of Christianity is the life in which, in all simplicity and tenderness, the gospel bears its perfect fruit ; and there is no persuasion to the multitude at once so simple, so subtle, and so powerful as the life that is hid with Christ in God.

In a word, the Church to-day needs a new baptism of repentance for the remission of its sins—sins of self-trust and self-idolatry, of meagreness of apprehension and mistaken emphasis, of lack of faith in the abiding presence and abundant redemptive power of the living God. As in the Master's day, the infidelity of the orthodox limits the power, and stands in the way of the purpose, of God. If we would lay hold on life—infinite, eternal, transforming life—if we would but make the grand venture of faith in the eternal presence and sufficiency of the living God, we should receive new power for new needs, and take the new world for the new-old Christ.

The Rev. GEORGE STANDING, D.S.O., M.C. (Primitive Methodist Church), gave the second address. He spoke of his experiences among the men in the Army, and related a story of a recruit who, when asked what he was, replied, ' I am a soldier of heaven.' ' Oh,' was the reply of the sergeant, ' then you are a long way from your barracks ! ' With regard to men who were apparently indifferent to religion, the parson must not forget their tremendous reserve. They might appear to have great antipathy to Churches and to parsons, but they had a religion. They believed in God, though a strange kind of God. They believed in humanity and kindness and unselfishness. Along those lines they would discover the key to the religion of the ordinary man, and especially along the lines of his love for his wife and his home, his loyalty to his ' pals,' and his passionate devotion and love for little children. ' They may be Esaus,' said the speaker, ' and

selling their birthright. But I think Jesus would love them. And they would love Him—if only they could see Him.'

The Rev. W. A. BLACKWELL, D.D. (African Methodist Episcopal Zion Church), read an essay on 'Finding Work for Every Member.' He said :

The specific goal of efficiency in our Christian family is to reach and interest as far as possible every member of the Church. To accomplish this aim requires (a) a clear, simple knowledge of doctrine ; (b) a clear mastery in pedagogy ; and (c) a working insight to psychology. Christian doctrine as it is generally promulgated in learned discussion and erudite thesis is not meant here ; but rather a clear, simple, workable, common-sense knowledge.

Christianity as a personal experience alone will not do to prepare one to communicate that spirit of democracy which holds him responsible for the wellbeing of the Church and kingdom ; but, aside from, and as a part of, our personal experience, there must be a communicable familiarity with what is Christlike, and with what is one's part in its propagation.

Now, in order to understand what is to be done to put all to work we must note some of the modern tendencies. Nominality is the bane of modern Church efficiency. There are so many persons on the roll whose talents, gifts, and graces are kept scrupulously hidden from the eyes of the pastor and supervisors that the Church is weighted down to one-tenth of its nominal strength.

Happy is the pastor and Church that can find ten persons out of each one hundred members who may be safely trusted to look after business for Christ. I think I can say without fear of successful contradiction that the members of the Church may be classed, as pertaining to work and responsibility, into the following three divisions : (a) Fifty per cent. doubtful ballast ; (b) Forty per cent. lovers of popular mention and modern Pharisaism ; (c) Ten per cent. efficient workers, who in word, life, and doctrine take upon themselves the cross of salvation. If my analyses and conclusions are correct (and I think you will agree with me that they are), the modern application of Christian living is left in the hands of one-tenth of the members.

Now if the fifty per cent. were only dead to good works we should easily be able to funeralize them and go on, but they are often fault-finders, busy-bodies, wanton livers, meddlesome sceptics, and, withal, expositors of unreal salvation. They teach the world that Christianity is a mere dream of a Galilean propagandist, the vision of a degenerate Jewish philosopher. They have the light in them, but the light is darkness.

The forty per cent. are moralists and well-doers whose connexion with the Church is organic and partly vital, but who are poisoned by a disease of which the germ is Pharisaism. A dangerous number of this percentage comprise the officers (I regret to admit) who, if promptly encouraged and liberally praised by those who are officially the beneficiaries of their activities, will do great work ; may I say, not so much great work in the

spirit and name of Jesus as in the spirit of political, social, and commercial preferment. Their profession, their business, and their political and social position are enhanced by their Church popularity. They use the Church as a stepping-stone to public favour. Perhaps sixty per cent. of all the officers of our Church have to be dealt with, not as men and women devoted to Christ, but as men and women who must be especially respected and honoured for their commercial, professional, and social standing. For instance, when a church has grown popular, should the minister, who has the government upon his shoulders, attempt changes in the boards of the church, the result is confusion and strife; and sometimes the church is rendered impotent and lifeless. However, the pastor must be able to put it over and succeed, or falter and fail. It is a supreme moment in a pastor's life when he is forced to decide between letting matters maintain their *status quo*, which may lead to death, and making changes which, although at first will cause some rupture, will in the end lead to rejuvenation of a healthy spirituality. Before making this decision he must believe that he is right and that Christ is all in all.

The minister must also have a clear mastery of the science of pedagogy as it applies to government. Not knowing how to hold, entertain, teach, or train young members is to fail to get hold of a large percentage of the unconsecrated talents and gifts of the Church members. If a new member seems to be clear on his change of heart and life by regeneration, and convinces his associates and supervisors of any peculiar incitement to duty and obligation in Christ, the pastor may, with a safe degree of confidence, immediately arrange a place, and call him or her to it; if, on the other hand, the member is quietly repentant and loyal, but shows no sign of gift or talent, the supervisor and associates must themselves be familiar enough with spiritual atmospheres and pedagogy to pry into the soul-life and purpose of the member to discover his potential gift.

Large business ventures, large church plants, and large memberships prevent the pastor from coming into familiar spiritual contact with more than a small part of the Church, and he is handicapped so completely by want of consecrated assistants that members are allowed to be forgotten in the distribution of responsibility. They do not all possess the initiative to pray, to sing, to visit, to preach, and to give. 'Feed My lambs' as well as 'Feed My sheep' was the imperative advice of the risen Christ to Peter and his followers. We cannot afford to allow men and women to 'cool off' after they are saved. We must find something for them to do. It is harder to reawaken the apostate than it is to bombard the straight sinner from his stronghold of carnal security.

The master in pedagogy who is trained to discover juvenile leanings may, by prayer and study, find the subtler threads of ambition in those of riper years. The pastor and consecrated worker may, by God's help, discover in nearly every case the manifest Church destiny of those brought to Christ by them. The popularity of Methodism has spread the spirit of sanctification over so much surface that it is now almost as thin on us as we claim it to be among our ritualistic brethren.

We shall be called ere long to sacrifice the pride of social and political standing, of commercial power and of scientific superiority, and to return to the former simplicity of spirit, worship, and life. If the teacher, pastor, and evangelist follow Christ, our nominality will give way to a great genuine, pure, efficient Christianity.

There must be a working insight to the souls of men. Of late we have been able to speak of psychology as being personal—crowd psychology. To discover the character of a single soul is perhaps the basis of effective work. The soul—its character, its leanings, its yearnings—must be sought after and found before any serious attempt may be made to find work for the member. The slipshod methods of teaching, preaching, and evangelizing must give way to a close methodic probe into the souls for which Christ died. Aimless efforts mean little. Accidents are frequently against us. Luck does not always break in our favour. We must systematize and aim purposely and objectively at efficiency.

Every sermon, too, must stand the test of pagan arguments—the acid test of pagan philosophy. We are no longer shut up in a great walled city of ignorance, unexposed to the enemy, but we are in the open field of competition with the pagan world. The leaders of the nations of civilization and Christianity are so intoxicated by the desire for land and money that there is no great surprise that our men send their tithes by parcel post, and their religion in the handbags of their wives and children, while they stay at the counting table, or play golf or some other game to lighten their minds of the worldly tasks of gain.

Let us not forget that we began upon the premiss that only ten out of every one hundred Church members will rise to a knowledge of responsibility and consideration under ordinary methods; but we have in this ten the hope of ninety others.

Then let us next consider the management of the crowd. One thousand persons, representing two hundred families, in a city or village are as many as a pastor can help specifically. In making calls monthly it requires ten calls per day for twenty days of each month, two hundred visits a month, and two thousand four hundred visits a year, aside from visits paid to hospitals and to well-liked neighbours of the members. Again, about one thousand people in model families of five members each are all any pastor cares to be responsible to God, his conscience, and his superiors for. They are all he can preach to. Having more, tendency toward loyalty ceases, and a tendency toward disloyalty and nominality begins.

Then we have one thousand members in two hundred families, in which one hundred are efficient, consecrated, and responsive, and nine hundred are being led. Four hundred of the latter will follow for the Church's standing in the social and business world, and be depended upon to raise money, lead organizations, sing, and direct the business. The remainder of the five hundred are irresponsible Church members—infants and youthful derelicts. The question to be answered is, How shall we sanctify the officer four hundred, reform and regenerate the derelict, and see that the infant is trained in the way he should go? Ah! 'tis to me, a pastor of

thirty years' experience, a mighty task, laid for those only who will consecrate and give up their every talent and gift that Christ may be enthroned in Church community and the whole world.

Consecration without broad knowledge, experience, and prayerful study will not do ; but consecration added to our modern training for life's work will answer the requirement. 'Wait on the Lord' applies when we have done our best. It implies divine relief, and not a folding of the hands for Him to perform ; therefore it is by no means out of place that we should learn the art of reaching the individual and the crowd as the case may require. Where the percentage of consecration is great enough in preachers and leading workers, it follows that power is given the preacher and teacher to work miracles of salvation and help through their sermons.

That select class of Christian workers who feed from their own pulpit, and who represent about fifty per cent. of the membership, may, I think, properly be called the ego of the Church, the spiritual cabinet of the pastor ; and that other great crowd that may be swayed by other meetings, by other preachers, and who want frequent change in the individual who fills the pulpit, may, I think, be not improperly termed the influence of the Church. A well-organized, good-working Church needs both, and the pastor need not become alarmed at the action of the ego class, who will not follow him to other churches and who have little or no enthusiasm for foreign missions. They are the ego of the Church and feel the responsibility of supporting her activities, crowding her pews, and maintaining the pristine purity of her doctrines and tenets. The other class need cause no alarm because when in the heat of battle for the Church they are conspicuous by their absence, and often lay down a barrage of liberalism and loyalty to the universal Kingdom and to no corporate denomination. These carry news of the Church abroad, advertise the virtues and accomplishments of the pastor and Church, and not infrequently become more patriotic by seeing in action the ego of other Churches ; and, too, they may add to the Church by complimentary return visits from other nominal members, who, once brought in touch with the ego of their Church, become filled with its spirit and join to work and help.

I think that we can lay down as a safe policy that the greatest asset of the Church is the preaching of the pastor. If faithful, his preaching will naturally inculcate the spirit of all his other activities, and also the activities of the community. While our system, beliefs, and customs bear out the doctrine of a complete separation of Church and State, this can never excuse a minister from the task of studying and forming a righteous opinion on public questions and delivering the opinion arrived at to his congregation. After all, separation of Church and State does not make them entirely oblivious to each other. The State wants loyal citizens aflame with the desire to perpetuate its institutions, and the Church needs members to make the Christ life on earth the model for all life and all citizenship. They are, therefore, not independent of each

other, but are interdependent, seeking each other's good. They are the same men and women operating in different spheres at different times, with different instruments, but with the same goal in view—the development, redemption, and advancement of humanity.

Let us consecrate ourselves to the special task of reducing the nominality of our Church membership and of raising the numbers and aggregate of our efficient consecrated workers. In the spirit of modern righteousness and development let us lay stress on the democracy of responsibility; let us know that individual freedom and right carry with it individual responsibility and sacrifice—the larger the freedom, the greater the responsibility to God and man.

The first address, on 'Intensive Culture,' was given by the Rev. W. E. CHIVERS, B.A. (United Methodist Church). He said:

The subject allotted to me applies more particularly to the attitude of the people *within* the Churches towards religion. If we could find a solution to this more domestic aspect of our problem we should be on the high-road to a solution of the larger question. Discussion within the Churches has revealed a consensus of opinion that Methodism, in common with other Churches, is passing through a period of barrenness, the most obvious indication of which is the relatively small percentage of members who, apart from monetary assistance, are actively engaged in anything like a progressive evangelism, a by-product being the increasing difficulty felt by all sections of British Methodism in replenishing the ranks of the local preachers, together with the difficulty experienced here and elsewhere in securing an adequate supply of ministerial candidates to meet the needs of the Churches. Further, as the root of all there seems to be a defective sense of the spiritual, and the modes of manifesting it, which has hampered and limited the application of its principles in the ordinary spheres of practical life, which is to say that the development of Christian faith and experience has not kept pace with the unparalleled extension of its responsibilities and opportunities.

Intensive culture as applied to land teaches us two things. First, there must be no waste land; all our available resources must be under cultivation. I am concerned with the second, namely, the necessity of improving the quality of fruitfulness. If our Lord's saying, 'By their fruits ye shall know them,' means anything to us, it means that the quality of the fruit is as important as the quantity. Our urgent need, therefore, is an improvement in the quality of Christian discipleship, and any improvement there will depend upon a deepening of the personal experience of God.

It is already becoming clear that the intemperate condemnation of the Church, which we have suffered of late with a more or less patience, has failed in its purpose. To speak of dismal failure is not to speak the whole truth, for it has to be recognized that the Christian Church, notwithstanding human limitations, has been in society as a great moral antiseptic. Our work is not to decry and depreciate, but to renew and restore.

A pertinent question is, How shall we begin? During the period of acute shortage of food in this country, consequent upon the war, a large number of Methodists sought a closer acquaintance with the soil than ever before. I understand from those best qualified to speak that the experience proved beneficial to their bodies as well as a discipline for their souls! When the surface soil was thin and poor, what was the remedy? Was it not to get down deeper, trenching the beds to the depths of two spades rather than one? So in this business of ours, if we could increase our fruitfulness we must get down deeper and tap the lower levels with their stores of life and strength.

It is quite certain we shall fail to reach the truer and deeper levels of human nature by any means of organization. Organization can conserve life, but cannot create it. It can plan the work, but will not provide the workers. What we seek is a mighty breaking forth of new energies which will find expression in a new view of life, created by and issuing from personal experiences of God. It is indisputable that the transforming energies of such as Paul, Luther, John Knox, and Wesley had their origin in some such memorable experience. With the Apostolic Church as with those who succeeded down to the late General Booth there was a fearless conviction that behind them was an abnormal endowment of spiritual power adequate for all situations, and the outcome of this equipment in their daily thought and feeling was an unquenchable enthusiasm.

Our people need to be encouraged to develop their *own* individual experience, not according to a particular type, but distinctly their own; not even according to the pattern of their Methodist fathers, but according to the needs of the wider life of to-day. Further, by fellowship the experience of one is diffused through the life of the whole. Every association or fellowship which is at all fruitful rests upon the varied contribution of individual experience. As Dr. Oman points out, 'One person worships God, and no increase of numbers, no consecrated building or large assembly, can add anything—a humble heart lifted anywhere in the name of Christ meets God and enjoys fellowship from which all other fellowships should proceed.'

What does this imply? It implies the need of appealing to the deepest and profoundly moving instinct in our fellows, namely, their affinity to God. Further, it means that we should recall men from the superficial life of sense to the centre of life abundant. The Church that resolutely stands for the spiritual first, and for social interests only as a natural sequence of its conception of life, may not appeal to the masses in the sense of gathering in large crowds, but it will appeal to the best in men. Speaking as a minister in ordinary circuit work, and therefore of limited experience, it has been hard to say exactly what we ought to preach. There are so many clamorous voices speaking to men that at times it has been difficult to find room for the message of Jesus Christ. On the other hand, it has been easy to urge that we should spend ourselves upon good social works, trying to inculcate the brotherly spirit by discussing all the multitudinous questions, both social and theological, which are occupying

the minds of men to-day. But we may well ask, Is not that following the line of least resistance? The message which has the keenest edge is that which comes from our personal experience, and our prime duty is not to speculate about it, but to witness to it. Once it is recognized that our purpose is not a mere membership campaign, but to serve the world in Christ's name and to bear witness to a conscious new life in Jesus, then all other questions sink into their right place.

It is out of the Church's deepest life that her crusades will begin. To-day we are asked to take our rightful place as leaders in humanitarian causes. The demand is a righteous one, and it is a matter of shame that such a demand is often heard more without than from within the Churches. A response to that demand will insist that judgement shall begin at the House of God. The new understanding of Christianity will be that Christ's teaching of justice, righteousness, purity, and love, together with obedience to a divine Father, are not merely ideals, but are absolutely necessary and indispensable principles of civilization, without which organized life will become utterly impossible.

The second address was delivered by the Rev. WESLEY BOYD, M.A., D.D. (Primitive Methodist Church of America). He said :

A speaker before a recent convention of American ministers told his hearers some very plain truths. He said that, while the Churches were decreasing in membership, the fraternities and other social organizations were increasing in power and usefulness. He found explanation for this in the fact that the Church had grown away from, and was out of touch and sympathy with, the masses of men, while other institutions were taking over and doing a much-needed work for humanity that the religious institutions had long neglected.

This lack of sympathy on the part of the Church is due, the speaker asserted, to the fact that but twenty per cent. of the membership of the Church were in active service or could be termed a working membership.

This may seem very much like an over-emphasized pessimism. The Church was never so prosperous. Its members were never so active, so enthusiastic. Yet, going to the heart of things, one readily discovers that, if anything, a twenty per cent. active membership in any of our Protestant communions is an over-estimate of conditions.

Truths like these are unpalatable, and are received with a great deal of disfavour by those whom they should most strongly impress. The cry of a general religious apathy, now being heard daily, is the resultant of the policy of putting aside disagreeable truths and not facing the issue.

There can be no question as to the increase in the membership of the Church during the past decade. Thousands have been added to the rolls of the various Protestant denominations. It is for us to inquire whether every new member is capable of becoming a working member, and whether this increase of numbers represents an advanced value.

If but twenty per cent. of all the millions of Protestant Church members

are in active service, working with the definite object in view of extending the Saviour's Kingdom, it will readily be seen that, notwithstanding the tremendous increase in numbers, the Church is practically at a standstill.

The problem to-day is not, I think, so much that of finding work for every member as that of developing life, so that every member will do the work which lies immediately to hand. Finding work for every member of the Church is an absolute impossibility under present conditions of membership—just as impossible to-day as in Gideon's day. There are so many to-day like Israel's surplus—self-satisfied, too much immersed in worldly affairs, fearful, trembling—that any attempt to put them to work, even if work could be found for them, must result in a miserable failure. Better far to try a process of elimination, if by so doing the dead wood may be removed.

I am not here to judge the percentage of non-serving members in any Church, nor do I desire so to do, but the percentage is unquestionably great. We talk so much about 'Christian work' as though it were something different from the ordinary work of life. This is a mistake, and a very grave one. All work is, or should be, Christian work, and every member of the Church should be a follower of Jesus Christ along life's practical pathway. Only a Christian can engage in Christian work, and a man is not a Christian because his name is on a Church roll, or because he lives in a so-called Christian country. He only is a Christian who has taken the oath of allegiance to King and country. It is a sad fact that many of our members have never taken the obligation of loyalty. They came in under stress of emotion, or because it was the thing to do—for joining the Church comes into fashion like everything else—or from mercenary motives, and herein lies the failure to find work for them or get them to do the work which lies waiting for willing hands.

The situation is very similar to that existing at American ports before the new immigration law went into effect. People of every class and race and tongue were poured upon our shores, until those whose duty it was to sort out the unfit were unable to cope with the task. Tardy legislation brought relief as the situation became ugly in its menace to public health and wellbeing.

There is in the minds of many thoughtful people a very grave danger in the unprecedented number of entrants into Church fellowship. A man is not a Christian, I repeat, because he has answered a few questions concerning his attitude towards religion, or listened to the recital of so many beautiful paragraphs of ritual. A man is a Christian only when Christ has become the guiding power of his life; when this power runs into every field of Christian endeavour, religious, social, commercial, political, &c. It were better far for any Church, large or small, if, in the year's labour, it produced a half hundred real Christians, and employed them skilfully upon the great temple of humanity, than that it turn out a thousand or ten thousand shoddy pieces of work, all of poor pattern, and adding nothing to the strength and beauty of the sanctuary nor to the glory of Christ's crown.

The vital message of the Church to-day is just that of the adaptation of Christianity to the day of action, and the proclamation of that message is the work of every Church member. Can any one, therefore, who has not a living experience of the power of Christianity do this work? They cannot. And because we have so many to whom the words of the Lord of the Churches might be applied, 'Thou hast a name that thou livest, and art dead,' the result is a complete frittering away of strength and possibilities.

Once again let me emphasize the point that the important thing is not to find work for every member, but rather to get every member to realize the purpose of Christ's redemption of the race, and their part in that purpose, and then go out to do what the hands find to do—the work that lies waiting at the door.

'Behold I have set before you an open door,' said Jesus, 'which no man can shut.' Quite true. The door of opportunity never has been shut. It never can be shut by human hands. It never was so wide open as it is to-day. But it is very true that the doorway can be so blocked by the non-working Church members crowding before it that the pathway to service is just as effectually closed as though a stone wall were built across it.

The Church has endured and progressed, slowly it is true, but, nevertheless, surely through all the ages, in spite of, and not because of, her numbers, and for no other reason than that she is of divine origin, and had, and still has, a vital message for mankind.

The religion of the Church, which is the message of the good news of salvation to all who believe, is not the pensive, melancholy, visionary thing so many people imagine it to be. It is strong, manly, virile, having a direct relation to this solid world of ours, and to the actualities of experience. Let it into the mercantile life, public life, political life. Give it its rights. Give it free course. Let it do its perfect work, and its strength will be as the strength of the tornado, the earthquake, drastic, uncompromising, thorough, tremendous.

Here, then, is the work for every member if they will only do it. Once let individuals, corporations, governments model their conduct upon religious precepts and principles, and who does not see that it would cleanse the air, and abate long-standing nuisances, and extinguish injustice and oppression, and make the world as fragrant as a summer's evening when the storm is spent.

In the discussion which followed,

Dr. H. C. MORRISON (Methodist Episcopal Church, South) urged that what was needed was fresh emphasis on the original fundamental doctrines that brought Methodists into existence—the depravity of the race, the fall of humanity, the atonement of Jesus, the importance of repentance, the witness of the Spirit, entire sanctification through the cleansing blood. That was the only way in which to bring about a revival. 'Give up the idea,' exclaimed Dr. Morrison, 'that because a man is brave, or because he loves his family, he is a Christian man.'

The Rev. OWEN SPENCER WATKINS, C.M.G., C.B.E. (Wesleyan Methodist Church), said the very fact that the men outside the Churches so misunderstood us was an indication of failure. Reference had been made to a notable book, *Religion and the War*. The terrible thing about that book to him was that it contains, as a new discovery for Christian leaders, that with which they ought to have been familiar. He had often heard men say bitter things about the Church. He had never heard one man say a bitter thing about Jesus Christ. The men would listen if a preacher was in dead earnest, but too often by the very tones of his voice the preacher suggested insincerity, and too often it was only a caricature of Jesus that was presented. These men might be outside the Churches, but they were not far from Christ. They raised an altar to an unknown God, and they were surprised when they discovered that it was Jesus.

The Rev. F. M. LARKIN (Methodist Episcopal Church) vigorously protested that the attitude of the men and women of America towards religion had not been properly represented. His work had taken him all over America. He had preached in all the big towns, and everywhere he had found great congregations, eager to listen to a man with a message. Statements had been made reflecting on the irreligion of women. His experience was that the Church was filled with devout women. The ethical standard was never so high. Never were men and women more eager to hear the gospel.

The Rev. WALTER H. ARMSTRONG (Wesleyan Methodist Church) said that if he thought the Church was half as bad as it had been represented to be by some of the speakers, he would leave it to-morrow. Listening to their speeches, one might almost have thought all the saints were outside, and all the sinners inside the Church. They would not be there that day but for the influence of the Christian Church. They could not find in any other institution such loyalty, such devotion, such willing service for God and humanity. They had heard a great deal about the soldier. Did any institution do more for the soldiers than the Christian Church did? Whatever was said about the Y.M.C.A., he did not remember anything being said against the huts put up by the Rationalistic Press Association—for such huts did not exist. 'I do not believe,' added Mr. Armstrong, 'that just because you preach Jesus, the crowds outside are immediately going to respond. They did not with Jesus Himself. There is such a thing as a natural antagonism to the gospel. I believe that, driven by circumstances to face modern problems, people are beginning to see there is no salvation for the world apart from the message of Christianity. We can only reach those who do not want religion and are supremely indifferent by being filled with a holy passion, and by being tremendously enthusiastic.'

Dr. A. S. PEAKE said he was a member of the Commission that dealt with the question of the army and religion. It was discovered that there was an amazing amount of ignorance of the very rudiments of Christianity, not only among private soldiers, but among officers with a public school education. It would appear that there was something radically wrong with the education given in the Sunday school, for a very large percentage of these men had passed through the Sunday school. Their conception of Christianity was of something entirely negative. A Christian to them was a man who did not swear or gamble or play cards or go to the theatre. In fact, to them Christianity was just a prim, anaemic old maid. Their attitude towards our Lord was uniformly reverential, but they looked upon Him merely as an amiable idealist who stuck to His principles. They seemed to have no conception of religion as a living power. We (said Dr. Peake) have never really given them the impression that we take our Christianity in earnest.

An animated discussion, in which Mrs. SANFORD, Dr. GEORGE ELLIOTT, Rev. S. A. VIRGIL, Rev. J. G. BICKERTON, Rev. J. S. NIGHTINGALE, Rev. H. P. SLOAN, and Mr. A. V. MURRAY took part, closed with a postscript by the Rev. SAMUEL CHADWICK, who asked permission to say that he had not brought any general indictment against the Church or against the women of the new age. His concern had only been to indicate some elements in the problem. He had always believed the Church was very precious to Jesus Christ.

SECOND SESSION

The Rev. Dr. HORACE L. JACOBS (Methodist Episcopal Church) presided, and the morning's subject was continued.

The devotional service was conducted by Bishop J. H. JONES, D.D. (African Methodist Episcopal Church).

Bishop J. L. COPPIN, D.D. (African Methodist Episcopal Church), read an essay on 'Drifts To and From the Church.' He said :

The question arises, What are some of the causes of the drifting, and some of the remedies ?

I. THE NEED OF A GOOD BEGINNING.—In closing that incomparable Sermon on the Mount, our Lord used a parable of two houses. One was built upon the sand, without a solid foundation, and it was unable to withstand the violent pelting of the rains and winds and floods. The other was built upon a rock foundation ; and the rains descended, and the floods came, and the winds blew, and beat upon it also ; but it did not fall, for it was founded upon a rock. The lesson we learn is, that if a life in Christ is to be steadfast and strong it must be well founded.

Fundamental in Methodism is the doctrine of regeneration. The Sermon on the Mount is full of the idea of change from old customs and life. ' He that heareth these sayings of Mine and doeth them, I will liken him to a wise man who built his house upon a rock.'

This foundation idea is so strong in Methodism that it does not stop with what is popularly known as conversion, but seeks entire sanctification, in order to be impregnably rooted and grounded.

The doctrine that a change of heart is necessary to the beginning of a religious life is not exclusively a Christian doctrine. The voice of inspiration as heard in the Old Testament calls aloud for heart cleansing. The stony heart of him who would walk in the statutes of Jehovah, and keep His ordinances, must be changed into a heart of flesh.

The Spirit of God came upon David when Samuel anointed him. But after his terrible lapse, he plaintively cried : ' Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit ; then will I teach transgressors Thy ways, and sinners shall be converted unto Thee.'

The new dispensation opens with a call to repentance. Citizenship in the kingdom of grace could not be had by being descendants of Abraham. The harbinger of Christ said : ' God is able of these stones to raise up children unto Abraham.' There is nothing more stressed in our Lord's

teaching than the necessity of the new birth. Except a man be born again he cannot see the kingdom of God.'

The tendency to treat religion with indifference, or to drift away from the Church, should not occasion so much surprise when we take into consideration the fact that Christians themselves are divided upon most of the things that suggested the Reformation and gave birth to Methodism. The charm of early Methodism was that it held out a doctrine and life that saved men from sin in this world as well as from what was then called hell in the world to come.

Once upon a time it was not necessary to apologize for the use of such terms as repentance, conversion, regeneration, sanctification, adoption, and to insist upon holy living. It was thought that those experiences were the valued possessions of those who became Christians and united with the Church, especially with the Methodist Church. We are not quite so certain about that now. If one strikes the sawdust trail, after listening to a dissertation well punctuated with the latest combination of slang and profanity, he can unite with the Church without a serious thought upon regeneration.

Then do we ask why they drift? Like the seed that fell into stony ground, they may endure for a time, but that is the most to be expected of them.

In the good old days of early Methodism backsliding was as rare as divorce. Both were considered abnormal and in bad taste. Everything about the Church life tended to strengthen the desire to remain in the Church. There was a fellowship that linked men together into a brotherhood. Indeed, the appellation 'brother' and 'sister,' that is nearly obsolete now, had its birth in those days. Men and women came into the Church seeking peace and happiness, and a sympathetic attitude on the part of Christians, which made the new life more to be desired than anything they gave up in self-denial.

The human heart is the same now. The story of the Cross will be attractive so long as it points out the way to peace and goodwill to all. Mankind tires of war and strife and hatred and what follows; and so long as the Church offers a panacea for those ills it will be a place of attraction. There will be a constant stream toward the Church even in the midst of the confusion born of denominationalism.

The human heart devoid of peace will seek it through many channels and devices; and when all other means fail—as fail they must—the truly penitent will turn to the Church as a last resort. Imagine the keenness of the disappointment if the Church, after all, does not supply the need. Persons thus disappointed, who drift from the Church, are in a worse condition than before attempting to improve their lives.

Persons with experience as foreign missionaries among the so-called heathen know that denominational strife and contention, together with laxity in Christian living, and cowardice on the part of those who profess and call themselves Christians, are the chief hindrances to real and permanent success. This was my experience as a foreign missionary.

II. SEPARATION FROM THE WORLD AND WORLDLINESS.—The idea of a good beginning does not carry with it the thought that beginning well makes falling from grace impossible. St. Paul, notwithstanding his wonderful conversion, told the Corinthian Christians how he laboured to keep himself constantly under control, lest that, after preaching to others, he himself might become a castaway.

A good start is all-important, but not the only requisite to steadfastness ; nor was the stony ground the only kind that failed to produce harvest. Even those who, like the Galatians, begin in the Spirit must beware of the thorns that choke, lest they end in the flesh.

The Old and the New Testaments, that agree so admirably upon the need of a new heart to begin the religious life, are no less in accord as to the necessity of pursuing it with a separateness that does not admit of entangling alliances with the world.

The call of Abraham was to separate himself from those who know not God, even from country and kindred, that he might establish the true worship of Jehovah. He and his posterity became the conservators of pure theocracy, and produced Moses the law-giver. All went well until in their promised inheritance they tired of divine rule and wanted to be like the nations round about. They finally had their way, but it resulted in the deterioration of the only thing that made them a peculiar people, blessed of God, namely their religion.

With the opening of the New Dispensation came another call to separateness. Our Lord's characterization of the religionists of His day should be a warning to all men of all future ages. Their religion had become adulterated with so much that was irreligious that He referred to them as whitened sepulchres, full of dead men's bones.

Have we, in this age of problems, one to deal with that is more serious than worldliness in the Church ? In fact the world aspires to set up new standards for the Church, while the Church itself is divided as to the extent that it can safely yield submission.

Theatres and popular sports have invaded our Christian Sabbath, and there are ministers who take what is left of the holy Sabbath to preach against obnoxious Blue Laws. 'Remember the Sabbath day to keep it holy,' is declared to be a commandment for the Church in the wilderness, and not for the Church in our modern and up-to-date cities.

The Church has not restated its doctrines, though some attempts in some quarters have been made to do so ; but in practice it has to an alarming extent compromised with the world, and met it upon half-way grounds, until, instead of asking the question, Why a drift from the Church ? we might with much propriety ask, Why should those who are truly seeking salvation unite with the Church ? But, whether we do so or not, the question is being asked with increasing volume and significance.

III. WHO ARE MEMBERS OF THE CHRISTIAN CHURCH ?—Christianity, unlike Judaism, is cosmopolitan *v.* ethnic. It is not a religion of a race variety or a group of such, but a religion for the human race. It began with the lowly. Its human-divine founder was of a lowly birth, as were

also His early disciples. When it is said that the common people heard Him gladly, were attracted to His ministry, it is but another way of saying it reached the masses.

The time was ripe for such a result. In the wisdom of God, the world by wisdom knew not God. Might enthroned had spent itself in a vain effort to establish a ruling class that would be self-perpetuating, but, like the Prodigal Son, it spent its supplies and came to want. The multitudes starving for a more abundant life were ready to welcome the first ray of light that promised present relief and future hope.

In those days came John the Baptist, preaching; summoning the waiting world to come out and meet Him who had come to bring salvation. There was but one condition for all. There was no class of privilege, neither among the exalted nor the lowly. There was but one door into the sheepfold. One who would attempt any other way would be branded as a thief and a robber. The outcast leper, the rich young ruler, the woman of Canaan, the exclusive Jew at the receipt of custom, the humble fisherman, or the Hebrew of the Hebrews, who sat at the feet of Gamaliel, all came through one common door, to a common Saviour, who was no respecter of persons.

Is it any wonder that three thousand could be reached at a single service? Not to drift with a passing breeze; not, indeed, to be separated by tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword; but to continue steadfast in the apostles' doctrine, which was the selfsame doctrine of their Lord and Master.

This is the religion that results from the seed sown in good ground. It is pure, sincere, satisfying, and saves. It is what the world is now starving for, and would once again welcome if the Church had the courage and the spiritual power to once more offer it with apostolic fearlessness. If Peter and John, being Jews, would attempt to repeat the Pentecostal performances, there are many Churches in which they would not be permitted to hold a service. It would be declared inexpedient. But would it not be in keeping with the Christian spirit and doctrine? It would now be considered impractical; but what would Jesus say if permitted to decide?

In many, not to say most, of our modern revival services, the cosmopolitan aspect of the Pentecostal meeting would not be tolerated. The true brotherhood doctrine is, in its practice, offensive to modern society, but its rejection is offensive to Christ, and disappointing to those who come into the Church expecting to find the true Christian spirit. The Pentecostal meeting was a rebuke to racial exclusiveness in religion, and was typical of the oneness in Christ that Christianity teaches.

St. Luke gives a history of the new converts: 'Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in parts of Libya about Cyrene, strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God'

The revival continued, and they had all things common. Such a cosmopolitan revival scene inspired by the divine Spirit and conducted by the Church, and not by the Press, would do more toward popularizing religion and saving souls than all the human devices that our age is capable of inventing in the name of religion.

But we need not be discouraged ; Christ is still in the Church which He purchased with His own blood, and there are with Him, and ready to do His bidding, the seven thousand who have not, and who will not, bow to Baal. These are the very salt of the earth, and with them, as with the tried three hundred of Gideon's army, God will yet carry out His purpose of saving the world through the ' foolishness of preaching.'

The Rev. T. FERRIER HULME, M.A. (Wesleyan Methodist Church), gave the first address, on ' The Attitude of the People Towards Religion from a Rural Aspect.' He said :

Formerly the village was a detached unit in the life of the nation, but now it is a very real part of the whole, as many hundreds of village war memorials testify.

And it shares also in the attitude of the people toward the religion of the Churches. If there is not hostility to it, or actual alienation from it, yet religion is generally regarded as irrelevant. It does not matter, and so it does not count. The farm labourer has woken up, and he often finds the Church has gone to sleep, so he prefers the weekly paper to a weakly preacher (both come on Sunday), and the cottage gramophone to the chapel harmonium. At last he has better pay and fewer hours and more leisure, and with more leisure he is less on the spot. He keeps his bike, and he is off hither and thither to football and pictures on Saturday, and to distant pals on Sunday. And soon he will have his motor-bike, and he will be farther off ; and then his wife will give him no peace till he gets a side-car, and then on Sunday the little family bus will be bound for Bournemouth or Brighton, after the fashion of the modern bounder of the big town. That is the kind of thing the Church has got to face in the near future.

The great advance of village education has resulted in banishing largely the slow and sluggish intelligence of the past and is now conducing to the mental alertness of the child. There has, alas ! been no corresponding progress in the methods of the village Sunday school, and sometimes its inefficiency is appalling.

Never again will agriculture consent to be a sweated industry, and with the kindling of the civic conscience there will continue to be a widespread demand for improved social conditions, and for some fair system of co-partnership between the tillers of the soil and the owners. Here is indeed a fine sphere for the spirit and ethic of Christianity, but alas ! the influence of the Christian Church in the village community has long been impaired by the known antagonism between church and chapel, and so they merely take sides, instead of giving guidance on the fundamental principles of

life and labour. In the villages to-day, as in the towns, there is very rarely found any real sense of sin and any felt need for God, and frequently the type of service we hold does very little to inculcate it. Indeed, the problem of the village chapel is even more how to keep the place open than how to get the folks in. We could fill the pews if only we adequately filled the pulpit. But our local preacher staffs are woefully depleted, and there is a big slump in recruits. And we shall never have young men to train for preaching till the type of preaching that makes for conversions is more common than it is now. The indifference of many in the Church to this state of affairs has been more stolid and shocking and excuseless than the indifference outside. The one largely accounts for the other. Just now there are signs of the Church developing a conscience on this subject, and of recognizing that this policy of drift means decay and extinction. Circuits with villages have been shunned by a large proportion of the ministry, and too often a village has only been valued by the Circuit according to the amount it pays to the Quarter Board. If rural England is to be saved from paganism, we must, whatever the cost, adopt a policy of reinforcement in place of that of *laissez faire*. We must without delay attack with a vigorous and sustained open-air propaganda, with a persistent house-to-house and heart-to-heart appeal, and follow this up with bright and attractive services, throbbing with life and reality, conducted by God-inspired men and women who have a genuine enthusiasm for humanity, a burning conviction of the priceless value of the human soul, and a Christ-like passion to win those for whom Jesus died.

Instead of accepting the present condition of things as inevitable, our people must be roused to a holy disgust with what is intolerable, and then, fired with the 'gift of ghostly strength,' bring about a revolution by regeneration. Nothing less will suffice.

But to make sure of permanent renewal there must be the reinstatement of fellowship. I am not pleading now for any special form or method of it, but I am pleading for the precious thing itself. Where we have lost ground and lost influence and lost disciples in the village we have first lost among ourselves the fascination of fellowship, and now we have corporately almost lost the instinct.

The most potent force in the life of the village community to-day is the public-house. But it is largely the fellowship and comradeship of the inn that constitutes its charm, and first of all attracts, and so you often find the typical life of the village represented there rather than at the church or chapel. The cricket club in summer and football club in winter often have no shelter and no hospitality apart from it.

Every man who goes there has not the craving for alcohol, but every man has a craving for fellowship. I know that the fire of that fellowship is fiercely fed by the fuel of alcohol, and so is potent for all manner of evil. What a blessing it would be if once again we could get our people really to believe that the fellowship of the Methodist chapel, when fed and fanned and nurtured by the Spirit of the living Christ, would be even more potent for good !

But they often care so little about what goes on at our place that anything keeps them away; nothing keeps the public-house people away. The rain that thins our attendance thickens theirs. The general impression is that at one place you drink and do what you like, whilst at the other you are supposed to pray and put up with what you do not like. Unregenerate human nature naturally prefers the place where men chat and laugh to the place where they don't listen and do yawn! In the one place men are able to take part in a conversation on the topic of the day, and in the other they often have to try to digest a sermon that is a relic of bygone days. The gaiety that appeals to human nature will always carry the day and carry the vote of the unregenerate against the gravity that repels it.

Now the Church is living in a fool's paradise, rather than in God's, that ignores these facts. Go and talk to the people that constantly gather at that inn about religion, and do not they know all about the type of religion that is represented by church and chapel in that village? They know quite well that, though there is no love lost between the Wesleyans and Primitives in the place, there is often a good deal of temper lost on the slightest provocation. They know, too, that, although the church parson and his flock do not believe in the prohibition of drink, they would love to make the village dry of Methodism. And they know, too, that if Methodists were asked whether they would rather clear out the parson or the publican, some of them would say, 'Sack the parson now and let the Government deal with the publican later on.' In this way evil-doers go on their way scoffing at virtue and encouraging vice, and the influence of the Christian Church is paralysed by its own divisions and suspicions and animosities. And it is all as damnable as drunkenness, and those sins of the mind are as un-Christlike as sins of the flesh, and often more subtle and more difficult to eradicate.

Where church is contemptuous of chapel, and chapel is hostile to church, and two chapels are suspicious of each other, Christianity in that village is shorn of its strength and influence, and Jesus Christ is just wounded in the house of His friends. We must stop this running sore of schism, and admit our guilt and heal our wounds and mend our ways. If we are ready enough to admit that there is no consistency between attachment to the Book of Common Prayer and detachment from the life of common people, so ought we to be equally ready to admit there is no consistency in Methodists claiming we are 'the friends of all and the enemies of none,' and proclaiming 'The best of all is, God is with us,' and yet at the same time declaring they have little in common with their fellow Methodists but their ancestry. In this way those ancient watchwords of honour become by-words of shame.

Personally, I am far more afraid of this historic animosity than I am of the historic episcopate. That may be symbolic, and it certainly is hyperbolic, but the other is diabolic. And I would far rather be a front ranker with a lively Primitive bound for the Kingdom than a back number with those who appear to think their one chance of proving

their own special Church to be elect is by keeping it scrupulously select !

These are but a few aspects of the rural problem to-day, and, serious as they are, we need not fear to face them if at the same time our eyes are toward the throne. Despite the glamour and effrontery of devildom, entrenched as it is to-day in high places and in low, our resources in God are ample and adequate for its overthrow. God is far more ingenious than the devil, and His greatest triumphs have constantly been in the region of the greatest obstacles. He revels in impossibilities, and has often turned forlorn hopes into divine strongholds. Unquestionably we need new and improved methods, but new methods without a new spirit will not take us far.

A Spirit-filled and Spirit-guided Church will soon give birth to those who are Jesus Christ's bond-servants, ready for any type of service, however arduous and hazardous ; quick to seize the God-given opportunity, quick to adapt old material to new uses, and forge new weapons for new enterprises, and so apt to circumvent and outwit the foe.

If only we were more joyous in our faith I am sure we should be more daring. Why not catch the vision our daring forefathers did as they sang ' Hell is nigh, but God is nigher, circling us with hosts of fire ' ? That is the vision that will help us once again to do exploits.

The second address was given by Professor G. F. PORTER (Coloured Methodist Episcopal Church), on ' Essentials Growing Dim.' He said :

The one great cause of people turning to the Church is the fact that man is innately a religious being, and finds comfort in religious worship that nothing else can give.

Naturally it follows that whenever and wherever the gospel of Jesus Christ is preached by men who have a warmth of love and a passion for saving souls, men and women come rejoicing, ' bringing in the sheaves.'

During the various sessions of this Conference much has been said of the vital force of the gospel as preached by the stalwarts of the great Methodist family.

I wish to sound no discordant note ; I do wish, however, humbly to suggest that it is the expressed opinion of many who both know and love the Church that while in many instances we have increased membership and surpassed all previous efforts in the ingathering of finance, that in real Christian piety and religious influence the Church has suffered a distinct loss. This, of course, is a question upon which we are not agreed. We are, however, agreed that in the day at hand, and the days just before us, in this age of transformation, readjustment, and elimination, the leaders of the Church of God need to make a new covenant ; need, as it were, a new baptism, that through their ministry the nations of the world may have a new birth in order that righteousness and truth, peace and happiness, may be enthroned. If people have drifted from the

Church, it is because the Methodist essentials have been allowed to grow dim.

These essentials are the dynamos of Methodist life and progress—emphatic conversion, sanctification by growth, religious training, and spiritual experience.

Why stand for emphatic conversion? People who do little to get into the Church do less after getting in. It may be said that we may increase our numbers by receiving persons without a definitely pronounced change of heart and purpose of life, but great numbers do not make Christian power. Nothing less than Christian living can foster and propagate Christian character.

As for sanctification, what should be said? If we wish to have the Church lose its own self-respect, if we wish to compromise the Church in the eyes of the world, let us tell the world about the frailty, weakness, and depravity of human nature, and say not that we believe in growth in grace, believe that the power of God is always at the brink of man's extremity.

The Methodist Church was born in a University; and I have heard it reported that Wesley established a school before he built a church. Our Church schools have blessed us with a glorious heritage in sending into our ranks trained men and women, with cultured brain, big hearts, and unselfish souls, who breathed their lives into the age in which they lived.

At present, however, there are some contingencies that make it rather difficult for the Church to maintain an educational system that really educates. It is through this channel that the Church many times loses what it so sorely needs. People trained mechanically in science and art may be prepared to make a living, but it takes infinitely more in the ethical and spiritual realm to train others to live worthy lives.

As for spiritual experience, I believe that it was not intended that members of the Christian Church should have what we call secular fields of labour and sacred callings. The teachings of our Saviour and the doctrines of the immortal Wesley are one in proclaiming that he who mines coal from the interior of earth, or he who ploughs the field and scatters the golden grain, as well as he who publishes the wonderful story of the cross, should do so in the name of the Lord.

Christianity evolving from emphatic conversion, sanctification by growth, religious training, and spiritual experience is a growing, pulsating, vital force that will startle the multitudes, redeem her millions, and transform this war-stricken, distressed, and sin-sick world into a gloriously peaceful, happy abode.

The hour has been dark, but day is dawning. The Allied Governments gave thousands of their bravest sons as vicarious offerings to make the world safe for democracy. The greater task remains for the Protestant forces with the great Methodist vanguard to make democracy safe for the world.

The Church of God must not, cannot, will not fail. Though mystifying

are some scenes about us, with a simple trust in God, we may yet look through the mighty vista of ages and behold that awe-inspiring day

When, man to man united,
Every wrong thing righted,
The whole world will be lighted
As Eden was of old.

The Rev. GEORGE EAYRS (United Methodist Church) read an essay on 'The Attitude of the People to Religion, with Suggestions towards Changing It.' He said :

The task of changing the attitude of the people towards religion—the Christian religion—is a vast one. We Methodists show characteristic courage in facing it as the children of Wesley, who regarded the world as his parish, and as successors of Coke and Asbury, apostles to nations and the world.

I. We sustain ourselves by history. Four times and more has the attitude of the people towards religion been changed and greatly improved. Within three centuries after Pentecost Christianity became triumphant in the Roman Empire. Gibbon's sneer that the Christian religion made little progress until recognized by the State is answered by Professor Blunt: 'Christianity had made so much progress that the State could withhold its countenance no longer.' The Renaissance of learning and the Protestant Reformation produced a change almost as great. Magical and mechanical interpretations of the universe and religion lost their hold. Man was lifted up towards God. As Goldsmith finely said, 'Greece rose from the dead with the New Testament in her hand.'

We think also of Britain. When saintly George Herbert declared that

Religion stands on tiptoe in our land,
Ready to pass to the American strand,

we were not forsaken. A change here had been occurring silently. 'The English became the people of a book, and that book was the Bible,' says J. R. Green. And we Methodists recall with thankful wonder the change wrought in England in the eighteenth century. (See *A New History of Methodism*, I. 368, *et seq.*) 'Our fathers have told us the works God did in their days, in the times of old. And this God is our God; He will be our guide.'

II. The present attitude towards religion in Britain has three features—intellectual interest in the theory and doctrine of Christianity; admiration for its moral ideals, combined with attempts to embody these in laws and regulations; widespread neglect of its supreme claims on personal allegiance, with abstention from Christian worship, sacrament, and fellowship.

There has been during this generation a steady decline in the range and influence of atheism and agnosticism. The halls of blatant infidelity and scepticism have disappeared. Most people seem to agree with the Psalmist that it is the ignoramus who says 'There is no God.' The mind's

love of God is more evident than ever. Christian Platonism and spiritual realism, as set forth by Bishop Berkeley, has outlived Hume's scepticism, and is deeply and widely influential. Alexander Campbell Frazer, Thomas Hill Green, John and Edward Caird, and William James have more than replaced John Stuart Mill, Herbert Spencer, and T. H. Huxley. Haeckel's scientific gospel of despair had a vogue lately among elementary thinkers ; but his *Riddle of the Universe* is now rejected as confusion worse confounded. Religious experience, reaching its highest in Jesus Christ, verifiable in such as accept His rule, is received by devout philosophers as offering a worthy interpretation of the universe and ground from which faith can rise and lift human personality into union with divine personality. ' My God, I know, I feel Thee mine.'

Further, a growing number in our time confess admiration for the ethical ideals of Christianity. In so far as it is true to the spirit of its Founder, the Christian religion is accepted with increasing readiness as the sum of truth and beauty. Bishop Butler could not now complain that ' Christianity is set up as a principal subject for mirth and ridicule.' Those who do not bear the name of Christ often cite His words and deeds as the end of questionings, and the crown and top of sovereignty. ' What man needs supremely,' said a social reformer lately, ' is a new heart.' The universal Fatherhood of God, with its corollary, the universal brotherhood of man ; care for all life as life ; care of the child, the weak and oppressed ; opportunity of development for each and all, both sexes, and all races ; conference on disputes, social, national, and international, instead of class and racial warfare,—these are generally accepted as the noblest conceptions. They are Christian, and indicate a vast improvement in the attitude of the people.

That which gives us grave concern is the neglect of Christ, of the worship of God through Him in the Spirit, of His sacraments, and the fellowship of His people. Comparatively few accept Christ as Saviour and Lord and unite themselves with the Church which is His body. There is more religion than ever in our land, but it is vague, not definitely Christian ; it is diffused, not concentrated nor organized. Church attendance and membership have shown grave and continuous decline. An illuminating incident may be given. In 1837 Hook became vicar of Leeds, a northern centre of industrial life. He declared that the real vicar was a Methodist preacher, John Rattenbury. This was true. Every seventh person there was then a Methodist. Spacious chapels were constantly filled. Hook built twenty-one churches in that city and its suburbs. They were filled. This is far from the case nowadays. In the newer towns provision for worship is often less than ten per cent. There are many full churches in Britain. This noble hall is filled every Sunday. There is a turn in the tide. Several districts show signs of quickened interest in vital, vitalizing religion. But the attitude of the people generally is that of neglect.

III. Five suggestions are indicated. Patiently acted upon, these would, it is humbly thought, bring about an improvement.

1. The people of God must give themselves to prayer. Its indispensability, range, variety, and power must all be learned and used. Its analogue in the natural world is wireless telegraphy and telephony. The invisible, intangible, imponderable ether is used to reach, employ, and help the unseen, unknown, far-off, and undefined. This marvel, mercifully given to our needy age, calls us to a fuller use of prayer. Its timeliness and timelessness, action and reaction, calling and listening unto God, its speech and mystic harmony, must all be used, individually and in concert. And silence also; 'My soul, be thou silent unto God.' The people of God can by prayer come into that unity with Him in Christ through the Spirit, 'in tune with the Infinite,' which will make them magnetic and electric. They will attract and empower. That prayer 'does things' in and for him who prays is a mystery of grace. A greater mystery is that one's prayer does things for others. Nevertheless, every page of Christian history shows this to be fact. Lord Roberts said to Lord Kitchener at the War Office here, when an unexpected episode of victory occurred during the recent war, 'Some one has been praying.' When Knox gave himself to prayer for Scotland the attitude towards religion improved. The revival of religion here associated with the work of Moody and Sankey is traced to the prayers of an invalid lady in this city, offered for two years, unknown to the evangelists and to all until the blessing came.

2. The number and effectiveness of ministers and the departments of their service must be increased. All the Lord's people are prophets. Methodism lives and grows by its priesthood of believers. The present campaign of personal evangelism is the historic method of Methodism, as Professor Tasker phrased it:

Each one to reach one,
Each one to teach one.

But the New Testament shows the divine institution of the Christian ministry, called, separated, appointed, and representative, directive, varied in form. More ministers—many more—are necessary. A British journal, *The United Methodist* (August 8, 1921), stated recently that there are now no fewer than five thousand vacant pulpits in the United States, and that coming supplies are so few that this number may be doubled next year. Every denomination here has a shortage of ministers. Is this a partial explanation of the decline in Church membership? Aggressive work is wellnigh impossible.

The equipment and effectiveness of ministers must be increased. In this age of the expert, ministers must be completely furnished and expert in divine things, in the mind of Christ and His will for men. The clean, Spirit-filled, warm heart must be companion of the trained, stored mind and fit body. And heart and mind, according well, must grow constantly. This is the illuminating fact of early Methodism and of the change which it wrought in this land. Wesley grew in wisdom, knowledge, and power all through his fifty years of ministry. This was generally true of his

helpers. Compared with the clergy and ministers of their time, they excelled in qualifications, attractiveness, and power. Wesley's greatest single literary work, *Appeal to Men of Reason and Religion*, should still be studied, with Baxter's *Reformed Pastor*. They give a portrait of the effective minister.

New occasions teach new duties. To-day the New Testament principle of variety in the forms of ministry must be recognized. The ascended Saviour and head of the Church 'granted some to be apostles, some to be prophets, some to be evangelists, some to shepherd and teach, for the business of the ministry.' God has 'set within the Church apostles, prophets, teachers, workers of miracles, healers, helpers, administrators, speakers in tongues.' Wesley knew this, and might easily be quoted against himself when he said, 'Every preacher should consider it is not his business to mind this or that thing only, but *everything*.' This is to-day as impossible as it is unscriptural. It is the sincere belief of not a few that the differentiation, adaptation, and specialization of the manifold ministry in the Church, and by the Church, would change the attitude of the people towards it and religion. God fulfils Himself in many ways. There are needed in this country hundreds of ministers having gifts of nature, grace, and training to win young people for Christ on Sunday and week-day, in school, college, recreation hall, and home. There are needed hundreds of ministers for open-air work. The street-corner ministry of the Friars, by which the mediaeval towns of England were saved, must be discharged nowadays, and bettered. This ministry must not be left to willing but exhausted men who have already conducted three or four services on a Sunday. Politicians are wiser than Church leaders in this. They do not leave open-air work to any one or no one. It is a planned campaign conducted by men and women manifestly qualified, rigorously trained, alert as Peter Cartwright or Hugh Price Hughes. Early and late, all the week through, all the year round, whether the changing English skies help or hinder, they sow the seed.

Ministers of Christian politics, economics, and sociology are urgently needed. It is pestiferous nonsense to say that Christians have nothing to do with these things. They are in the world, and must win the world for Christ. 'Crucify your old man,' said one to Spurgeon, the mighty gospeller, who enforced Christian duty in these matters. 'I do,' he replied. 'As my old man is a Conservative I crucify him and make him vote Liberal.' God has 'set' some ministers in the Church, able to interpret and expound His will in these things. They must be given adequate training and opportunity of service that the law of Christ may be understood, uttered, and applied to every part of human life.

3. There must be a fuller understanding and use of art. 'Its office,' says Westcott, 'is to present the truth of things under the aspect of beauty.' Beauty of form and sound, of picture and music, is divine. The misuse of art by some is a call to claim it for God and use it to change the attitude of the people towards Him. Never was there such a chance of the appeal for Prince Emmanuel to the City of Mansoul through Eye-Gate as to-day.

The mind of man is now reached chiefly by what he sees. Nature, that 'universal and public manuscript, that lies expans'd unto the eyes of all'; the printed page, the picture—these are God's messengers to men in larger measure than ever. They must be used. The face best known in the world to-day has become so through cinema pictures. In Britain attendance at such displays is so general that it allows for every person to attend once per fortnight. The moving picture industry is the fourth largest in America. Is this a new instrument which the Church should use?

Methodists may be surprised to learn that song and music had to fight for their place as helpers. Charles Wesley would not let the devil have all the best tunes; but hymns and hymn-singing were once almost new instruments in the work of soul-saving. John Wesley loved music, hymns, and singing; but his command to the Methodists was, 'Sing no anthems,' and he threatened two preachers with dismissal if they sang more than twice during a service. (See references in *Letters of John Wesley*, edited 1915, p. 200.) It may well be that in the moving picture God has given us another agent, not to supplant, but to supplement those we have.

Other essayists have dealt, or will deal, with my two remaining suggestions. One is for a much larger and wiser use of literature and the press, daily and other, denominational, national, international. The other is the bringing together in unity and the bonds of peace of all Christian Churches, beginning with the Methodist Churches.

The attitude of the people towards religion can be changed. It must be changed.

Flowers of Thy heart, O God, are they;
God save the people.

The Rev. J. S. LADD THOMAS, D.D. (Methodist Episcopal Church), who delivered the first address, said that the attitude of the Church towards the people was largely determined by the attitude of the people towards Christ. The Church is rendering vital service to the world, but she must give a more living conception of God. The present attitude of the people, he thought, was superficial and temporary. We must make intelligent the purpose of the Church and its ministry more effective. We must also give more attention to shepherding the lambs. It has been stated that eighty per cent. of those in the Church are gathered from our Sunday schools, and yet fifty per cent. of our Sunday-school scholars drift from us. Closer attendance to the elder scholar will be of vital value. The preacher should be given a fair chance. There is a tendency to force him into the position of salesman, to raise money and get returns. Official organizers are necessary for the life of any Church, but they are not 'shop traders.' There must be a whole-hearted acceptance of Christ's teaching, and an unswerving application of that teaching to all the affairs of the world and of life. The Church must never forget her social message, but she must also care for the individual, and must give herself to prayer and to waiting upon God.

The Rev. J. E. RATTENBURY (Wesleyan Methodist Church) gave the second address, on 'The Intellectual Attitude of the People to the Church in Cities.' He said :

Generalizations on the intellectual habits of the people are apt to be mere personal guesses or subjective impressions. The only serious, scientific analysis of which I know is that contained in the book *The War and Religion*. The writers of this work had a unique opportunity of getting at the mind of the people when the people were in khaki. I find my own views confirmed by the conclusions of this work.

1. The chief difficulty from the intellectual point of view of getting at the people is not their knowledge but their ignorance. By this I mean ignorance of Christian teaching, and, indeed, of the Christian vocabulary. I do not mean by this 'theological terms,' which are as little understood by the man in the pews as the man in the street. I mean the general Christian mode of expression. The language of Zion is not understood by the man in the street, or at least it may be said that the people of the Churches speak in a dialect imperfectly apprehended by the masses of the English people. In speaking to outsiders you must not take for granted any such knowledge of Christian truths as is assumed by the preacher when speaking to his own congregation. The attenuated religious teaching of the average school is resulting in a pagan generation. It is a thing of the utmost importance that the children of England should not be deprived of a knowledge of Christianity. After all, Christianity has been the chief historical factor in the making of England.

2. While it is difficult to sense the intellectual attitude of the more or less uncultured masses towards the Church, some difference has been made in recent years by the dissemination of sceptical literature. It is very easy to exaggerate its influence, but it is foolish to ignore it. The teaching of men like Robert Blatchford at the beginning of the present century has tended to produce an uncertainty about religious truths. Great numbers of people are doubtful whether Christianity is held even by Christian ministers. It must not be forgotten that to them Christianity is what their grandfathers and grandmothers were taught in the village schools, and when they hear a criticism of this from the modern pulpit not unlike the opinion of Robert Blatchford in *The Clarion* it undoubtedly has an unsettling effect. A great many people believe that faith 'consists in believing what you know to be impossible.' They do not believe that themselves, but they expect ministers of religion to do so, and think they are paid for it. The result is a curious uneasiness and suspicion in the mind of the people. I the preacher stands for reactionary and exploded views, they probably think little of his common sense but believe in his sincerity. If the preacher holds new and progressive views, they respect his courage but doubt his piety. Matters that educated people have decided upon are entirely undecided by the masses, and the man who appeals to the people outside of the Church will be in a position of difficulty for some years. The one thing that he can do is to be absolutely sincere.

3. What about the men who think? Generally speaking, it may be claimed that the average artisan does not concern himself much about the supernatural in religion. The Bible to this type of man is *Das Kapital* of Karl Marx. Materialism may have received shrewd blows in the study, but it is still rampant in the streets. Many of our best thinking young men turn away from the confused teaching of the Church to efforts to better the conditions of the people. They are very earnest in their desire to get a better world. There has been a recrudescence of spiritualism, largely as a result of the war, which has made a wide appeal, but I do not think it has touched seriously the better type of artisan. Christian Science, in England at least, has almost exclusively appealed to the idle rich and idle cultured.

Perhaps the greatest failure of Methodism in recent years was its failure to retain its hold upon the artisan. In the beginning of the new century it was deeply influenced by social dreams and hopes. The Methodist Church has always been the school of the labour leader, but the middle-class government and bourgeois notions of many of the chapels made the retention of this man almost impossible.

4. The most difficult person is not the man who thinks but the man who does not think. The greatest difficulty of the preacher is in the fact that the age is obsessed with its quest of pleasure and sport. There is always some chance for the man who thinks, even if he thinks wrongly. Nothing is more needed than intellectual grip of the great problems of our time, both in the Church and out of it.

Sir ROBERT PERKS, in opening the discussion, said he thought it important that American friends should understand certain facts in regard to the position of the State Church in the villages of England. They might not know that there were four thousand villages in which there was no Nonconformist place of worship at all. He would not say much about that if the parish churches were full, but a report obtained some years ago showed that not more than twenty per cent. of the villagers attended them. He might explain to the American delegates that the practice of buying and selling livings had not yet ceased in the Established Church. There were many parishes where the whole of the land belonged to Nonconformists, but the parson was almost entirely dependent for his salary upon the charges levied on those lands. They had the curious spectacle of the parson and the Anglican Church being supported by funds derived by taxes on the lands belonging to Nonconformists. Many of the clergy, exceedingly able men, were in a state of penury at present, and a large percentage were out of work. The laymen did not take a keen interest in the finances of the Church because of their lack of control. Speaking of the national school generally found opposite the Anglican church, Sir Robert said he did not altogether agree with what Mr. Rattenbury said regarding the restriction of religious teaching. He told how on one occasion there was a lawsuit which cost £8,000, because the vicar of a certain parish erased from a tombstone the word 'Reverend' before the name of a Methodist preacher. They fought the case up to the final court of appeal, which decided that a Methodist preacher was as much entitled to be called 'Reverend' as any clergyman of the Anglican Church. 'You cannot wonder,' added Sir Robert, 'if there is some little antagonism in the villages between parson and people. I was Member of Parliament for a great agricultural division once, and a clergyman offered to preside

at one of my meetings. I had to reply, 'I am sorry, but if you did, I should lose the votes of half the parishioners.' I know things are improving. Still, I contend there is a deep chasm in the village life of England between the Established Church and the people, and this state of things will never be remedied until we have a free Church in a free State.

The Rev. J. WILLIAMS BUTCHER (Wesleyan Methodist Church) suggested that the motor-bicycle which had been mentioned by Mr. Hulme might be used to stop the drift from the Churches. He recognized that the attendance at many of our Sunday schools in the villages was not what it ought to be, but it was evident that teachers were doing the best they could according to their opportunities. With all their imperfections, they owed a great deal to their village Sunday schools and the earnest Christian men who worked in them. He had a practical suggestion to make. The difficulty of many village chapels is due to the lack of suitable workers in the villages. He urged that any people in neighbouring towns willing to work should organize themselves into parties and make themselves responsible for the working of the schools.

The Rev. C. ENSOR WALTERS (Wesleyan Methodist Church) closed the discussion with a strong plea for a great open-air gospel propaganda. The Labour Party of to-day knew the value of this method. It had seen the necessity of using educated men for its work, and we must follow that example. There had been talk that morning about the doctrine of total depravity, but he rejoiced in the Methodist teaching that there is a possible son of God in every man. Knowing the man in the street and in the slums, he refused to be pessimistic. There was no need to take that attitude concerning the people because they made so much of Charlie Chaplin. He had worked in the East End, and knew how the cinema took the grey-ness out of the lives of the dwellers in the slums. The people had an instinct for God, and what was wanted was a revival of the open-air gospel preaching in which Methodism was born.

The Rev. Dr. C. B. GRAHAM also spoke.

Dr. WORKMAN read the following telegram from General R. Baden Powell:

On behalf of Boy Scouts and Girl Guides Association I offer cordial wishes for success of your assembly; and in view of British Association's recent favourable pronouncement on our educational value, hope you will suggest if we can anyway assist your projects among youth.

BADEN POWELL,
Scoutcraft.

The Rev. J. WILLIAMS BUTCHER was instructed to frame a suitable reply. A similar message was also directed to be sent to the Boys' Brigade.

A letter was read from the Rev. Dr. JOHN CLIFFORD, as follows:

18 Waldeck Road, West Ealing, W. 13.
September 13, 1921.

My dear Dr. WORKMAN,—

I am deeply grieved that I have to say I found myself quite unable to attend the Ecumenical Conference last night. I was most anxious to share in the welcome given to your great gathering. Methodism is dear to me. I owe much to it. I was to a considerable extent nourished by

it, in my youth, a godly grandmother of mine being an ardent and enthusiastic follower of John Wesley. In addition I belonged to the General Baptists, and was brought up in their midst. In 1770 they received a fresh and quickening inflow of spiritual life from men who were led to the Saviour under the ministry of John Wesley and his workers. Then all my life I have been in fellowship with some of the leaders of the Wesleyanism of the last half-century. I rejoice in your marvellous achievements, and praise God for the success attending your manifold and world-wide labours. May your meetings give a new impact to Methodist work all round the globe.

With keen regret that I could not attend, and kindest regards to yourself,

I am, sincerely yours,

(Signed) JOHN CLIFFORD.

The Conference then adjourned.

THIRD SESSION

TOPIC :

THE RELIGIOUS PAPER AS AN EVANGELIZING AGENCY.

The Rev. SAMUEL HORTON (Primitive Methodist Church) presided at this session.

The devotional service was conducted by the Rev. W. H. HEAP (Wesleyan Methodist Church).

Mr. C. H. IRELAND read an essay by the Rev. Dr. G. T. ROWE (Methodist Episcopal Church, South) on 'Methodism and the Press.' He said :

An American journalist, in a review of Wells' *Outline of History*, raised the objection that the book was not history at all, but propaganda. But was there ever any history without propaganda ? Unless there are certain organizing principles underlying the recording of events there is no reason for selecting certain few of the infinite number of happenings, and one might find himself lingering as long over the death of a fly as over the battle of the Marne. All history is written upon the supposition that there is a meaning in human life, and the writer records events for the purpose of showing how those principles have fared in the past, what hold and standing they have in the present, and how they are likely to fare in the future.

In recent years propagandism has become an acknowledged necessity, and has flourished as never before. That people are going to propagate goes without saying. The only questions are, What particular principles are they going to spread, and what shall be the means used ? No sooner has a line of action been decided upon than orators begin to speak and writers to write with a view to making the public mind familiar with the ideas that have commended themselves to a few as being worthy of general acceptance. When many begin to speak and write in a concerted way upon the same thing, this is propagandism.

Now, of all the things that have excited human interest and prompted human action religion stands first. Sabatier's remark that man is incurably religious is substantiated by the facts of consciousness and history. Vital religion survives every catastrophe, and continues to propagate itself, because it goes upon the supposition that what is good for one is good for all. As soon as a man finds that Jesus Christ saves him he believes that

the same knowledge of that Christ will save any other man. Hence Christianity has been a religion of propaganda, a religion of revival. In the very hour when funeral rites are preparing the corpse raises objection, rises up, and walks. Methodism is pre-eminently such a religion, for, although it gave currency to Arminianism and has coloured the theology of all Protestantism, the movement was not originally intended to produce a theology or organize a Church, but simply to spread scriptural holiness through the land and get people to act according to the truth that was already all but universally acknowledged.

With this end in view the fathers kindled a fire that has not yet gone out. Nor is it likely to go out or even die down, although there are always pessimistic prophets who look back to the good old days and deplore the decay of vital piety. Wesley himself was not altogether without misgivings regarding the ineradicable fondness of Methodist women for finery and the accumulation of wealth as sure signs of the waning of Methodist glory. But Methodism has not yet shot its bolt. The spirit of revival and the power of survival are upon it yet, and still the liveliest gathering that one can find himself in is a Methodist meeting.

The primary means of survival and propaganda is first and always the pulpit. P. T. Forsyth has remarked that a Christianity of short sermons is a Christianity of short fibre. Nothing can ever take the place of the embodied truth expressed with glow of soul, and it is not to be wondered at that under such preaching the congregation now and then bursts forth in glossolalian ecstasy. Have not our hearts often burned within us as we have heard the words of grace fall from the lips of God's messenger? How bold were our fathers in their expressions of spiritual joy?

I rode on the sky,
Freely justified I,
Nor envied Elijah his seat;
I mounted still higher
On a chariot of fire,
And the moon it was under my feet.

Nor were they ecstatic only, but anticipated the activism of Eucken in such aims as

Oh, may Thy powerful word
Inspire a feeble worm
To rush into Thy Kingdom, Lord,
And take it as by storm.

The same spirit survives, somewhat chastened, it is true, and occasionally a little faint, but still pursuing.

The second, and a close second, means of propaganda is the Press. For while there is not quite so much of a man there when he writes as when he speaks, he is at so many more places with pen than with uttered words. And now, in this day of demand for thirty-minute sermons, with a leaning toward the side of mercy, it is more important than ever that this means, which renders a man ubiquitous and wellnigh omnipresent, should be used to its fullest extent. It seems that all people will have their forms of

dissipation, and the favourite form of many is reading. Just as some men, having nothing else to do, smoke, and others, having nothing else to do, drink, still others, having nothing else to do, read. Some think, therefore, that it would be well to give the people something that would be least harmful, and in some countries they are turning from old Scotch to beer and light wines, while in the United States the people are limited to ginger pop and coca cola. Be that as it may, if many dissipate by reading it is desirable for the Church to furnish a body of literature which will not only do no harm, but also be a positive benefit.

The Bible, that classic compendium of religious knowledge, must, of course, for ever remain the source and spring of all satisfactory religious experience. Although its verbal authority is gone, the vital spirit which flows through it is as potent as ever. Wesley declared himself *homo unius libri*, but this man of one book was an omnivorous reader and a producer of many books, with good reason, for no man can know any one book without knowing others also. Since the kernel of eternal truth is encased within a shell of ancient customs and vivid Oriental modes of expression, it takes many explanations to separate between the eternal truth and the temporal setting. Moreover, while there are recorded in the Scriptures some Acts of the Apostles, apostolic acts have continued for seventeen hundred years since the last page of the Bible was written, and it is impossible to gain a knowledge of that permeating process by which the gospel covered the continent of Europe, and of that seasoning which went on in the Church as it came down the ages, without recourse to literature other than the Bible. Many such books have been written, and that necessary work has been done. How well is an open question. Several years ago, when a writer complained that the quality of paper was becoming quite poor, he was assured that he was giving himself needless worry, since the paper would easily last as long as the books would be read.

Happily for us just now, we are spared that anxiety since we are dealing especially with current literature—current thought for a current world—a world which is never static, never stagnant, but always moving, sometimes slowly, sometimes rapidly, but for ever changing from something that was to something that is, on its way to something that is to be. Was there ever a time when current literature was so important as now? Were times ever more significant? Was motion ever more rapid? For we are just now in the midst of events marking an age second only to apostolic days, an age even more significant than the Reformation period, for, as Dr. Forsyth has pointed out, the contest then was between two forms of religion, whereas now it is between religion and no religion. Religion is now being made over, theology is being rewritten, and it is the lot of current literature to ride upon and direct this rising stream, to pass and perish with the paper upon which it is printed, but to leave a rich deposit of principle, fact, and information behind.

The Churches of Methodism are in a position as no other to cope with the problem of the new time. It has always been the light-armed infantry, unencumbered by that vast accumulation of impedimenta hampering

the movements of Rome and the Churches of cast-iron greed. Ours has always been the Church for a new land or a new time. In the early days an army of preachers was thrown over the new continent, and the mightiest agency in building the American Commonwealth was the Methodist circuit rider. It is said that wherever a train went into a section for the first time a Methodist preacher would be sitting on the cow-catcher, with an axe in his hand ready to build a church. The adaptability and versatility of the early time still survive. Laying emphasis on only that theology which grows out of experience, the Methodist Church stands ready to give hospitable reception to every thoroughly demonstrated scientific fact and to welcome with undaunted face the dawn of the new day. While some are looking longingly toward Rome and others are pining for the Establishment, we Methodists are doing very well, thank you, quite content with the means of grace and the apostolic succession that satisfied the souls of our fathers. Our motto is still 'Think and let think,' our desire still is to form an alliance offensive and defensive with every soldier of Jesus Christ; we belong to that freemasonry of emancipated souls who have been released from the bondage of the letter of creed and even of Scripture into the freedom of the spirit.

Well, such a Church needs a system of Church papers, which shall supplement the work of the pastor, who is the one essential officer in the Christian organization. The paper should prepare for the message, all too brief, on Sunday, and follow it up in order to clinch it in the minds of the hearers. And just as the Church supplies every member with a pastor, more or less welcome, so it should also supply each with an assistant pastor in the form of the Church paper. Whether through the budget or otherwise, the paper should go into every home. If it is current literature it must be made to flow. But that is not enough. You can lead the horse to water, and you can carry water to the horse, but you cannot make him drink. But he must be induced to drink. The papers must be such as the people will read, not filled with the dignified material that everybody agrees with but nobody reads. But even that is not enough. The matter must be such that it will be read with profit. Yellow journalism gets the ear of the people, and a yellow pulpit or religious press could do the same, but the total effect would be bad, and the people would be made to feed upon the wind.

Therefore it is necessary for the Church to seize its best-equipped men—men who speak with the authority of study and experience—and thrust them into editorial work in order that they skilfully dilute, flavour, and fit to the taste of the reader those items of news and principles that need to be known; and those of us who are in this work will readily acknowledge and commend the wisdom that the Church has shown in supplying its papers with editors. Keep it up. Draft these men, if necessary, for no more important service is being rendered. While the pastor speaks to thousands,

A drop of ink
May make a million think.

The Rev. R. LEE COLE, M.A., B.D. (Methodist Church of Ireland), gave the first address, on 'The Press in its Relation to Methodism.' He said :

Methodism has been associated since its infancy with printers' ink. If Wesley was a great preacher he was also a great publisher and editor. Our Church has been true to his spirit. Wherever we set up a Conference we establish a newspaper.

Dean Inge recently declared newspaper reading to be 'a bad habit.' He wants us to read Plato and Schleiermacher over our porridge and bacon. But for good or ill millions of people prefer a daily or weekly paper on the breakfast-table. I do not know how many journals are published in the world. It is not easy to compute even how many Methodist papers are in existence. I know of about one hundred, at least one of which has existed for more than a century. I remember hearing of a brother minister who had received a scolding from a local journal and greatly edified his congregation the following Sunday by a sermon on the text, 'They could not come nigh unto Jesus for the Press.' Most of us have to complain of a different state of things. The Bishop of Chelmsford expressed the sentiments of us all a few evenings ago when he pointed out how woefully meagre was the notice taken of this great Conference of the London Press in contrast with the hysterics it went into over the arrival of Charlie Chaplin. In defence of editors I have to say that the blame rests largely with Methodists themselves. If the thirty-five millions of Methodists whom we represent were deeply interested in our doings the Press would soon respond, or, rather, it would respond if we had also appointed a capable publicity committee and gone the right way about the matter. The English people were slow to recognize the importance of systematic propaganda during the war. Our enemies were at work in neutral countries long before we were. Later on we awoke to the need, and did what we could. So it is with Methodism ; we are not yet awake to our opportunities. Other Churches, like the Anglican Church and the Society of Friends, have realized the needs of the situation, and we are lagging behind. Methodism suffers from overwhelming modesty. It has allowed itself to be elbowed out of the public view very largely, and has suffered in consequence. There is, for instance, an amusing and amazing ignorance of Anglicans concerning Methodism. They do not even know how to pronounce the word 'Wesleyan.' When a clergyman was informed that there are thirty million Methodists in the world, he quickly corrected what he thought was a misstatement by saying, 'You mean *thousands*.' But it is not merely or mainly for the purpose of correcting the errors of folk who ought to know better that we believe a Methodist Press Bureau should be organized. The national life of to-day is in intense need of the influences which derive chiefly from Church life. Those influences are at work far more mightily than the majority of people recognize, and it will be to the benefit of the community if the operations of all the Churches are given the widest publicity. You are aware how completely the Roman Catholic

Church has adopted this method of propaganda. It has bought up interest in many great papers, specially in the U.S.A., and has not hesitated to use its foothold for its anti-Protestant, anti-social, anti-Christian teachings. Fortunately for the moment the inbred sanity of the American people is proof against this form of propaganda.

Yet, as the *Methodist Recorder* recently pointed out, with our highly developed Connexional system Methodism could more easily organize this kind of work than any other branch of British evangelical Christianity.

There is no need to labour the statement that the present distress calls for bold enterprise in this direction. The pulpit alone cannot cope with the situation. Apart from the admonitory fact that so many whom we most wish to influence are seldom found in our congregations, every minister knows the limitations imposed upon his preaching by the very diversity of the elements which compose his Sunday audience. The multifarious claims upon his time prevent the pastor in a normal circuit from doing very much in the way of consecutive week-night instruction or the conduct of regular conferences.

Meanwhile thousands of the most thoughtful men and women are drifting away, not because of lack of interest in things that matter, but because they imagine that the Church is indifferent to these things, and that a more congenial home for their eager interests will be found in some league, or fellowship, or movement outside the Church.

Of course, there is much to be thankful for. If the daily Press does not lend itself to definite denominational news it does not bar out religious items. It is all to the good that great papers freely open their columns to discussions on such topics as the divinity of Christ or Church Reunion. The so-called Sunday papers are always anxious to allure religious people by religious items. They sandwich in among reports of divorce suits, breach of promise cases, and all sorts of indecencies, sermons and articles by ministers and bishops. I am reminded of what I read somewhere of the town of Tangier. It had a wonderfully good water supply, dating down from the Roman period. It had an excellent sewerage plan, also dating down from the Romans. The only drawback was that the water supply and the sewerage both ran in the same pipes. To some extent that parable is true of a good deal of the modern Press. As the *Spectator* complained some time ago, when the evil was less acute, this so-called literature is 'erotic, neurotic, and tommyrotic.' Few people realize how subtle, deadly, and fascinating it is to young people in the most formative period of their lives. Declamation is of no value. Mere warning in general terms is little better. The only cure is to get in the good; or better still, to prevent the need of cure, to get the very best literature into the hands of those who will read.

It is for this purpose our Connexional Press exists, and in general it may be said that this principle of propaganda is well served in our Church papers. They provide journals which in no case that I have ever heard of ever pander to vitiated taste. I have never seen even in their commercial

columns an advertisement of alcoholic drinks, and very rarely even a tobacco advertisement. That is a wonderful achievement and a great tribute to them.

Another great principle we strive to bear in mind is that there is a Connexional upbuilding that can be best accomplished through our Methodist Press. We are a family, and we need to know more of each other; and it is essential that family intelligence should be given to the members. Sometimes 'high-brows' grow irritated because we give so much space to little local news items. 'Mrs. So-and-So played the harmonium'; 'Miss —— presided at the tea-table'; 'The collections were twenty-five per cent. above those of last year.' We are urged to 'cut the cackle' and give great, solid, substantial articles. I venture to stand up for the local items, and to assert their abiding value in the cementing of Connexional spirit among our peoples.

As a counteractive to this principle, and therefore to be placed alongside of it, there ought to be a progressive principle too often absent at present. Propaganda and Connexionalism are not enough. There must be the inculcation of new ideas. Many Methodist papers are lamentably stodgy. They know nothing or say nothing of new movements of thought. This is most notable in papers which are owned and paid for by Conferences.

Recently an absent-minded bishop was travelling on a branch-line in Devonshire, and, when the train stopped at a place where tickets are inspected, he searched his pockets in vain. 'It does not matter in the least, my lord,' said the railway official. 'It matters a great deal,' was the Bishop's reply, 'for how can I tell where I am going to if I cannot find my ticket?'

I know Methodist papers which always follow the reactionary ticket. The Conference pays the piper and they must play the right tune. Perhaps the worst thing that befalls a paper is when its Conference speaks well of it. A vote of censure by a Conference is often the highest praise a paper may have. Let a paper take a truly Christian line on economic or social questions, or on the need of moderate and sane Biblical criticism, and some one is sure to growl. The growls are better for a paper's welfare than one thinks. We want an independent Press in our Churches which shall fear no man, not even a bishop or a bishop's wife. Of course that means that a paper must pay its own way and stand on its own feet, and unless it does so (with the help of the business manager) it is not likely to fulfil its best functions. It needs brains, blood, and Bradburys.

These three principles I think lie before us—a Press that shall propagate the faith, that shall encourage Connexionalism, and that shall be open to new impulses of truth. Beyond and through all these lies the last and chief function if a Methodist journal is to be a preacher of the gospel to a dead world. It is to be a manifesto of the King, an ambassador of the Kingdom, a proclamation of divine sovereignty, and whatever it fails in it succeeds if without respect of persons it uplifts, week in and week out, the Risen Lord and Master of men.

The second address was delivered by the Rev. ERNEST C. WAREING, D.D., Litt. D. (Methodist Episcopal Church). He said :

No discerning Christian can be indifferent to the influences of the Press. From the days of the apostles Christianity has gone down two highways in its efforts to reach the present day, with all its enlightenment. It never took form and began to root itself in the life of the nations until it produced a literature, until men began to write and men began to read. The first forms of journalism known to the Church are found in the New Testament. The first editor and religious journalist is St. Paul, whose Epistles were known and read of all men. What was the Epistle to the Colossians but a letter of news and instruction to the people who had come to believe in Christ in the regions of western Asia Minor? The most reliable line of apostolic succession is that of the editor who follows in the train of Saul of Tarsus, the author of the letter to Philemon and to the Philippians and to the Ephesians.

Certainly a man cannot be an informed Methodist without holding the functions of the Press in the highest regard. This great movement has gone forward, not alone by the spoken word, though that has been the most eloquent ever inspired by the Holy Spirit. The genius of the Wesleyan movement has not been found in the ministrations of the pulpit. There was a long period when it had only an improvised pulpit. But it went forward by the printed page and the spoken word going together. John Wesley was a great preacher, and has left a record in that field that should make all young men envy him his success. But he was more than a voice. He was a writer. He was a poet, an historian, a theologian, a controversialist, and a scholar with a ready pen. He wrote over one hundred volumes and edited two hundred and thirty books and pamphlets. He has kept men busy for over a hundred years deciphering his diary written in a shorthand the key to which had been lost. No man can be a Methodist without learning to love books and without becoming one of the most enthusiastic lovers of good literature, for Methodism goes forward by the inspiration of the spoken word and the information of the written word.

Then, again, it should be said that a man cannot be a Methodist Episcopalian without feeling daily the influence of the Press of his Church. This branch of the Wesleyan movement has one of the largest publishing houses in the world. With an investment of almost six millions it has produced annually for years for distribution as dividends three hundred thousand dollars. It consumes over three hundred and sixteen thousand tons of paper annually. That amount would make a band round the waist of Mother Earth three feet wide, and leave enough to make a large bow in the back and streamers long enough to fly in the face of the sun and rub the cheek of the moon. The annual output of the Methodist Book Concern makes the city of Cincinnati, where most of the Sunday-school literature is published, the largest centre for the publication of

religious literature in the world. The products of that house go to every country where the evangelical gospel is preached. A Methodist Episcopalian is early made to feel the value of the Press as a means of promoting the interests of the Church and extending the kingdom of our Lord. This may be said of every Methodist body in America. They all depend on the printed page to support the pulpit. For there can be no preaching without the reading of a book which we know as the Bible. There can be no worship without the singing from a book we know as the hymnal, and reading from a ritual which we know as a form given down from generation to generation through the utilizing of the printed page. Indeed, there is one fundamental fact that rests certain and remains indestructible, namely, that the Church cannot go forward without an ever-growing literature. It has two centres that release power: *first*, that of the thinker who writes and the man who reads; *second*, that of the man who sees and speaks and the man who listens. The writing man and the reader, the speaking man and the listener—these are the channels through which the power of the Church flows into the life of the generations that await the coming of the gospel and the hope it brings the human spirit.

If, then, the religious journalist is of such fundamental importance, it behoves the Church to properly value him. In days past she has not given him the proper encouragement. As he has passed down the long line of the progress of the gospel she has side-tracked him at some cave of Adullum and bidden him watch the procession go by. He was made to feel that he was not a part of it, that he was not expected to count himself in, that he was not to rejoice with those who went forth to the harvest, that he was not to hasten forward with others to the New Jerusalem, but rather that he was to sit by the wayside looking on, smiling all the while, reporting what others were doing, while the glories of achievement he was not permitted to share. He dwelt in his Adullum cave watching in the shadows, with the opportunity to growl if things did not go the way he wanted them. Yes, he has been looked upon as a sort of an Elijah, who, driven into the hot sands of time, refuses to suffer farther, and settles down at some spring called Cherith to spend his days, content to serve the best he can while the ravens bring him food from other fertile fields.

There are three kinds of religious journalism: *first*, the religious journal for the home; *second*, the religious journal for the dissemination of some doctrine; *third*, the religious journal for the promotion of the interests of the Church or organized Christianity. This latter, in order to get the attention of the home, is compelled to carry elements of the other two in the interests of the personal religious life.

What, then, should be expected of the editor of a Church paper? It should be required of him that he keep as interested and as active as the pastor in the pulpit. Three things should be expected of him: *first*, that he should be a man of conviction; *second*, that he should be a man of keen Christian conscience; *third*, that he should be a man of profound moral

courage. There will be little question as to his relation to the problem of world evangelization if he possess these three elements of a serious editor.

The Rev. Dr. D. W. JOHNSON (Methodist Church of Canada) gave the third address, on 'Christianity and the Press; their Divergence and Re-approachment.' He said :

These are the two most potent forces in the world's civilization. They should be yoke-fellows, working together, but too often they pull apart. They belong to the same family of propaganda, but Ephraim envies Judah and Judah vexes Ephraim. Ostensibly they stand for the same things—the physical, mental, moral, social, economic, patriotic, and philanthropic betterment of mankind.

The beginning of their divergence was a matter of emphasis. Had there been a daily illustrated paper in the days of Jesus it would have featured Him largely. The morning after Bethany's miracle it would have carried photo-cuts of Him and Lazarus and all the incidental surroundings. After the stirring of Bethesda's healing waters display pictures of the porch and the cured paralytic carrying his bed would have been prominently featured.

Christianity, as represented by the apostles and early evangelists, received much public notice. As time went on, Christianity, as represented by the Church, became weak on miracles and strong on metaphysics. The cleric crept into the cloister or climbed up the steeple to turn his telescope on the Milky Way of metaphysical theology, and as the invisible and intangible, the mystical, cannot readily be described or illustrated, it received less public notice and advertisement.

Meanwhile, as the ages went by, and publications developed, the Press became more spectacular, and pandered to the people's natural demand for wonders, even if it had to fake miracles to satisfy their craving.

As Christianity became more mystical the Press became more material and mammonized. As publishers could not run their presses on prayer they pandered to the publican and the politician. The publican paid more in a week to support the Press than the pulpit paid in a year, and the temptation to cultivate his patronage became irresistible. The Press, also, catering to the morbid curiosity of the crowd, especially since the wonderful development of illustrative displays, has become long on crime and short on sin. Perhaps this was natural. Crime can be measured, weighed, policed, and pictured, whilst sin, like metaphysics, is invisible; so it comes to pass that crime is described in scare headlines, display type, and lurid picture, whilst the sin behind it finds reference in an obscure six-point paragraph.

Robert Collyer, that wonderful gift of English Methodism to American Unitarianism, once preached a remarkable sermon on the newspaper. He took for his text, 'This image's head was of fine gold, his breast and his arms of silver, his middle of brass, his legs of iron, his feet part iron and part clay.' No better description of the modern newspaper was ever

given. This vivid picture of the progressive degeneration of the image from head to feet is an exact picture of the history of a very influential class of journals during the last quarter of a century. For illustration, about twenty years ago an American millionaire organized a series of journals in the chief cities between New York and San Francisco, founded on sensationalism, class prejudice, national bitterness, hatred between the nations, and especially hatred of Great Britain, edited with remarkable brilliancy and ability, a head of gold so far as brain power is concerned, but feet of clay in its subtle and uncannily clever appeal to the ignorance and baser passions of his readers. I suspect the crimes in Ireland in the last half-dozen years are due in part to the devilish propaganda of that amazing series of newspapers.

On the other hand, much of the best writing and thinking of our day is found in the leading newspapers. Dr. Chalmers said, 'It was a perfect wonder to him how such essays could be written up on the spur of the moment, in the clash and clang of the intensest life in the world, and when each question had been sprung then and there on the writer.' It is, if possible, a greater wonder to-day. The head is truly of gold, but, alas, too often, in many of our most pretentious journals, the feet are of clay and standing in the mire of the most offensively vulgar illustration and story.

But half of my time is gone, and what about the re-approachment between Christianity and the Press? The Great War has taught many lessons, both to the Church and the Press. It has led the Church back to miracles, to the repetition of the scenes of Bethany and Bethesda, and the re-incarnation of the good Samaritan, to the healing of the wounded and the feeding of the multitude. The reporter has gone back to the publisher to record the things which he has seen and heard, and he declares, 'The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them.' The Press has learned much from the war. In the failure of man's wisdom, in the collapse of the structure of a civilization based on materialism and secularism, the Press has discovered that spiritual things are pre-eminent; that heaven is more potent than lyddite, that *morale* is more important than munitions; that when the hitherto invincible Italian armies fled before the Austrian hosts, it was not because of the greater might of Austria, but because of a demoralizing propaganda which had been carried on amongst the Italian troops, and that the leaven of Bolshevism rather than the guns of Germany wrought the ruin of Russia.

The Press has made a new discovery of Jesus Christ. It has learned that His golden rule diplomacy applies to nations as well as to individuals. It has discovered that the grand old Scripture, 'Neither is there salvation in any other, for there is none other name under heaven given among men whereby one must be saved,' extends to nations as well as to individuals.

The *Wall Street Journal*, the great American financial authority, does not hesitate to say that if the world is to be saved, even commercially

and economically, it must be by the accepted precepts of Jesus Christ. The *Financial Post* makes the unqualified statement that prosperity is based on the ten commandments, and contends that any permanent civilization must be founded on religion. It says that the future of American business depends on the development of the soul. Sir Philip Gibbs, the great English correspondent, says : ' After all, the eight beatitudes of the Sermon on the Mount are more convincing still than Wilson's fourteen points, and would heal the wounds of the world if nations as well as individuals vowed allegiance to them,' and G. Bernard Shaw said : ' I am ready to admit that after contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if He had undertaken the work of a modern, practical statesman.'

Christianity and the Press ; they are re-approaching. Some of the finest Christian deliverances of our acquaintance have recently come from the editorial columns of the so-called secular Press in Canada and the United States. We cannot be too thankful that the Press, generally speaking, is as noble and idealistic as it is. It is an ally of Christianity of inestimable worth. Let the alliance be cultivated. Let the Church continue her miracles. If she gets a Lazarus to-day his picture will be in the papers to-morrow. Everybody wants to see ' twice-born men.' Let the Church make more use of the Press, and let her pay for the space she uses. Let the Church see that she is not misrepresented by the Press, and let her not give occasion for misrepresentation. So long as the divisive ' other side ' found room in the *Methodist Times* we could not expect the *London Times* to say ' See how those Christians love one another.' Sixty years ago the United States buried slavery fathoms deep, beyond any possible resurrection, and the *New York Times* wonders that the great Methodist Episcopal Churches cannot find a grave deep enough to bury the prejudices, engendered by slavery, which have separated them for eighty years. In my own happy Canada we once had Wesleyans, Primitives, New Connexionists, Bible Christians, and Methodist Episcopal, but they have long since been fused into one, and the most powerful sectarian microscope would fail to find the edges of the welding.

Better than all that fine achievement is the fact that the great Methodist, Presbyterian, and Congregational Churches of Canada, Newfoundland, and the Bermudas, including all their foreign missionary organizations, have entered into a solemn and formal compact to enter into organic Union, to be consummated at the earliest practicable date, and we are glad to say that every journal of any national importance throughout the Dominion has acclaimed the venture as a triumph of Christianity.

Dr. J. B. HINGELEY (Methodist Episcopal Church), who opened the discussion, gave an interesting account of the way in which great Church campaigns in America made use of the Press. He told how a distinguished editor asked him why Methodist preachers did not go to see him as other people did. He suggested that at that Conference better arrangements should have been made for supplying matter to the secular Press.

Dr. S. K. ARBUTHNOT (Methodist Episcopal Church) thought they should make more of their religious Press. He suggested that the officials of a circuit should go over the list of members and find out if they took a paper. If they could not afford to subscribe for one, then the Church ought to subscribe for them, in order that no home should be without this form of instruction.

The Rev. G. EAYRS (United Methodist Church) pointed out that papers could not live unless they were purchased and unless they were supported by advertisers. He told of a man who wanted a preacher to publish his sermon at a penny, and said, 'I will buy a copy.' But many did not even buy their denominational paper. How many of their Churches ever advertised their services in the local paper? They wondered why a paper did not pay more attention to them. How much attention did they pay to the paper?

The Rev. SAMUEL CHADWICK remarked that there was nothing in which America and England were so unlike as in their newspapers. The daily Press in America was more sympathetic to religious work, publishing a great number of sermons and long reports of religious events. Churches ran publicity departments, a feature we had not yet taken up in this country. Our evangelists did not have publicity agents. We were a little shy in this matter. He did not think, however, that the publicity given to the Welsh revival did that revival any good. Nor did he think that the advertising of subjects of sermons did anything for preaching. He doubted whether there should be a resort to any agency for the purpose of 'booming' evangelistic campaigns.

Dr. GEORGE ELLIOTT (Methodist Episcopal Church) described how after forty-five years in the pastorate he became an editor. He had always believed in the value of religious publicity. It had been said that when a duck laid an egg it went away and said nothing. When a hen laid an egg it let all the universe know. The result was there was a demand for hen's eggs. If they wanted to sell their goods they must advertise them. It was absolutely true that they could make a market for the gospel. Whatever might be said about the Press and the pulpit, he was certain no man could get as much good by staying at home and reading a sermon as he could by going to hear a good preacher. Yet never was there a time when the prophets of God needed more to use the printed page.

The Revs. Dr. LYMAN DAVIS and Bishop G. E. CLEMENT also spoke.

The session concluded with the Doxology.

TENTH DAY

THURSDAY, SEPTEMBER 15

FIRST SESSION

TOPIC :

CHRIST AND THE SOCIAL ORDER

The Rev. WILLIAM BRADFIELD, B.A. (Wesleyan Methodist Church), presided over the assembly on Thursday morning, and conducted the devotional service.

Dr. WORKMAN reported that in regard to the memorial concerning pensions for veteran ministers, the Business Committee was wholly sympathetic, but considered this was a matter that concerned the separate Churches.

Dr. GEORGE ELLIOTT (Methodist Episcopal Church), in a few well-chosen sentences, expressed the thanks of many delegates for the generous hospitality of private hosts and hostesses, this expression being endorsed with hearty applause.

The Rev. Dr. H. MALDWYN HUGHES (Wesleyan Methodist Church) read an essay on 'The Practicability of the Christian Ideal.' He said :

For the purpose of this paper the Christian ideal needs no definition. It is enough to remind ourselves that our Lord summed it up in the commandment of love to God and man. Love is the fountain-head of Christian morality. The Christian ideal of life is realized in so far as love is triumphant in every sphere.

It is not necessary to enter at length into the criticisms which have been adduced against the Christian ethic. Nietzsche has recently been refuted by a drama which was enacted before our eyes on the field of history. But there is one criticism with which we are bound to concern ourselves. It has been said that Christian morality may be good for individuals, but it cannot govern society or international affairs. That is a criticism which we Christians make haste to repudiate, but too often our repudiation is verbal rather than practical. In 1888 Dr. Edwin Hatch said in his Hibbert Lectures, 'The modern question is not so much whether the ethics of the

Sermon on the Mount are practicable, as whether, if practicable, they would be desirable. . . . The conversion of the Church to Christian theory must precede the conversion of the world to Christian practice.' After the lapse of over thirty years these words stand in little need of modification.

Our subject might be dealt with under two aspects. First, can the individual conform his life to Christian standards? Second, can society conduct its life according to the principles of the Sermon on the Mount? With the shining examples before us of Christian sainthood, which have enriched the Church Catholic, there can be no hesitation as to the answer to the first question. And yet the affirmative needs to be qualified. The individual cannot be isolated from society. The two aspects of our subject cannot be separated. The extent to which the Christian ideal can be realized by the individual depends, in part at least, on the extent to which it is being realized by the society in which he lives. The early Christian, who was convinced of the unchristian character of slavery, might emancipate his own slaves, but slavery was bound up inextricably with the social system of his country, and, despite himself, he found himself in many positions in which he was compelled to accept the ministrations of slaves. During the Great War many Christian men who were profoundly convinced that there is no room for war in the Christian scheme of life were nevertheless constrained to take up arms. To quote Dean Inge, 'It is useless for the sheep to pass resolutions in favour of vegetarianism while the wolf remains of a different opinion.' Every member of this Conference hates sweating, but few of us can be certain, whatever precautions we may have taken, that we do not wear some article that is the product of sweated labour. Again, some of those who have been charged with profiteering in recent years have replied that they could not help themselves. They say that they were involved in the meshes of a system from which they could not extricate themselves. It must be admitted that the individual and society act and react on one another, and each helps or hinders the other in the pursuit of the ideal. But this point must not be pressed so far as to involve the individual in a vicious circle. The man who emancipated his slaves made a striking and ultimately effective protest against the institution of slavery. If we believe that there are circumstances in which a Christian man may with a clear conscience take up arms in defence of his country or of truth and right, we must also hold that he ought to fight with might and main against the spirit which puts its trust in brute force, that he ought to strive to spread the spirit of brotherly love among the nations of the earth, and to help to foster in our own land the righteousness which alone exalteth the nation. A man may buy sweated goods unknowingly, but at any rate he can exert himself to avoid it, and so make his protest and bear his witness. It may be difficult to avoid profiteering when one's whole trade is engaged in it, but there have been at any rate some honourable men who have not lacked opportunity, but have triumphed over the temptation. And even those who plead that they could not help themselves

can find an ample choice of methods of disburdening themselves of their ill-gotten wealth, and thus can convince the world of the sincerity of their desire for clean hands.

It will be generally agreed that it is useless to speak of the practicability of *any* ideals unless they have the force of a passionate conviction behind them. Is that the case with the Christian ideal? To a large extent the answer must be in the negative. It cannot be said that as a rule the Christian ethic has been given its proper place in the proclamation and exposition of the Christian gospel. The great majority of Christian men have as yet given little thought to the social and commercial implications of the teaching of Jesus. They have practised benevolence and have cultivated straight dealing, but they have barely given a thought to the reconstruction of society on the basis of Christian principles.

Modern society is founded on rights rather than on duties, and in the main the rights which are recognized are those which are grounded in custom or superior force, not in duties fulfilled. The type of society which prevails in the Western world, and which is spreading to other countries, has been described as 'acquisitive,' because 'its whole tendency and interest and preoccupation is to promote the acquisition of wealth.' The standard of values is predominantly material, and selfishness is so enthroned that it is hardly too much to say that manifestations of its opposite in international and industrial life are viewed with suspicion, lest there be some ulterior and sinister motive behind. Unbridled competition is hailed as the chief instrument of human progress, and comparatively few seem to realize the fact that the blessed word includes in its content not only honourable emulation, but selfishness, naked and unashamed. It is true that great combines of capital are being formed for the elimination of competition, but their motive, so far from being ethical, is the exploitation of the community. With some qualification, 'Might is right' is the law of commercial and industrial as well as of international life. To-day it is not charity but success that covers a multitude of sins. In the past Capital has used its power ruthlessly for its own aggrandisement, and now there are manifold signs that Labour has learnt the lesson only too well from its masters. And the sad fact is that most people regard this method of procedure as a matter of course. In Great Britain, during the war and after, we have suffered from outrageous profiteering. There has been a good deal of annoyance, but no storm of indignation such as would have swept the profiteer out of existence. The reason, I believe, is that most men have an uneasy consciousness that if they had had the same opportunity as the profiteer they would have done exactly the same thing.

We have to recognize the fact that some of the most strenuous defenders of the existing social order, or rather of the principles on which it is based, are sincere and earnest Christian men. They admit, of course, that all is not well, but their remedy is pointing and plastering, not reconstruction. Many of them are men of unblemished integrity, whose personal characters are a rebuke to everything unchristian and anti-social, but the truth has

not flashed in on them that there must be something wrong with a system whose fundamental appeal is to the selfish instincts of the human heart, and which so far involves the negation of Christian principle.

The Church needs a new definition and a new consciousness of sin. We have condemned adultery, theft, dishonesty, lying, drunkenness, and Sabbath-breaking. So far, so good; but it is time that we condemned with equal vehemence covetousness, greed, selfishness, callousness, leanness of the soul, and the misuse of power. To take advantage of our neighbour's necessities to drive a hard bargain; to exploit the needs and sufferings of the community for our own profit; to force wages down or up unjustly; to appeal to class-consciousness; to subordinate the moral and spiritual interests of the community to considerations of material gain; to acquiesce in commercial methods which are soulless and which kill tenderness and consideration and human sympathy; to substitute charity for justice,—these things are *sin*—sin against God as well as man—and they must be called by that name.

We are often told that even Christian ethics must yield to the inexorable force of economic laws. But some of the so-called laws of economics are only laws of unregenerate human nature, and they are immutable so long as human nature is unregenerate and no longer. The supreme heresy of our age is the belief that human nature cannot be changed, which is only another way of saying that it cannot be redeemed. Some months ago a member of the British House of Commons rose in his place and said that he had decided to give up the hope of great wealth and to run his business for the benefit of his workpeople and of the community. On all sides members cried out that such action was not in harmony with human nature. Next morning a writer in one of the newspapers said, whether jeeringly or with a gleam of insight I do not know, that this Member of Parliament had met with an accident on the road to Damascus. It was a striking, if unconscious, tribute to the transforming power of an all-permeating Christian experience.

The subject of this paper, then, brings us face to face with the question, Can human nature be changed? Can love and sacrifice displace selfishness as the dominating motive of human life in all its many-sided relationships? If we can answer 'Yes' with the force of a deep conviction, we have a message for our day and generation—the message of which it stands in such dire need. For the problem of morality is twofold. It is, first, to discover the moral ideal, and then (and this is equally important) to find and lay hold of the power by which it can be attained. Christianity alone among the religions of the world is worthy to be called a gospel, because it both causes the ideal to shine clearly before us and gives us the power whereby we are more than conquerors. 'It is no weak Christ with whom we have to do, but a Christ of power.'

Some of the exponents of the new psychology seem to conceive of man as necessarily dominated by his instincts, but one of the most recent of them has written: 'The instinct of human tenderness is the hope of the world, that and the herd instinct in its most universal form. In their

service can be yoked the instincts which, in their untamed activity, have wrought much harm and destruction—partial herd instinct or the particularism of nationality or of class, acquisitiveness or the desire of possession, of wealth and power, combativeness or the instinct to fight whatever opposes desire—all these as well as the constructive instincts, can be made to work for and not against the highest ideals.'

But where does 'the instinct of human tenderness' come to its finest flower save in the spirit of Jesus Christ, and what is the 'herd instinct in its most universal form' save that spirit of brotherhood which breaks down barriers of class and race and colour, and which is born in the hearts of those who are redeemed into newness of thought and life by Jesus Christ?

Mr. Benjamin Kidd, in his *Science of Power*, says: 'So far from civilization being unchangeable, or only changeable through influences operating slowly over long periods of time, the world can be changed in a brief space of time. Within the life of a single generation it can be made to undergo changes so profound, so revolutionary, so permanent, that it would almost appear as though human nature itself had been completely altered in the interval.' In support of his statement he points out that in the period preceding the war the German nation 'was entirely altered in character and outlook and motive in a single generation,' and that the suddenness of the change was as striking as its completeness. He also draws the attention to the case of Japan, where 'an Eastern nation, within the space of two generations, passed through the whole interval which separates feudalism from modern conditions.' How were these revolutionary changes achieved? By the kindling of the emotion of the ideal in the young. 'The idealism of mind and spirit,' says Mr. Kidd, 'conveyed to the young of each generation under the influence of the social passion, are absolutely limitless in their effect. The power which is represented thereby is capable of creating a new world in the lifetime of a generation.'

It may be objected that Mr. Kidd draws his illustrations from too limited a field, and that neither of them is an instance of moral progress. In Germany the emotion of the ideal was brought into the service of militarism. The Westernization of Japan has perhaps involved at least as much moral loss as moral gain. *Facilis descensus Averni*, but the way of righteousness leads uphill. If, however, Mr. Kidd is prone to underestimate the difficulties, he is surely right in his main contention that by passionate devotion to great ideals the nations can climb the steep ascent of heaven. If the emotion of the ideal becomes the passion for Christ and the kingdom of God, it is a restless power, whose relentless advance cannot be withstood. Mr. Kidd, too, is right when he says that a far-reaching transformation can be brought about in a brief space of time. Here he is in line with the Hebrew prophets and with Jesus Christ, who looked for the coming of the ideal society, not merely by slow and gradual advance, but by mighty incursions of the power of God, which lift the race to higher levels. For them the secret of progress is not to be found merely in slow evolutionary processes, but in the transformation of humanity by the redeeming power of God.

The Christian ideal of life wins its way but slowly, because our lives are so full of contradictions. We have not yet given ourselves with full surrender of mind and heart and will to its understanding and service, and we have not appreciated as we ought the 'wealth of moral energy that is available to us in Jesus Christ. But we are called to be 'the first-fruits of God's creatures,' i.e. we must lead the way in the application of Christian truth to life.

Christianity is not committed to any particular economic theory or social system, but *it is committed to its own principles*. The practicability of the Christian ideal, for society as well as for the individual, is as much part of the gospel as 'the joyful news of sins forgiven.'

The failure to realize this in any living way is, perhaps, the main cause of the paralysis of the Church in face of the perplexing problems of modern civilization. It is not easy to live out the Christian ideal in a world that is so largely organized without God, and with which all our interests are so closely bound. None the less, we must embark on the great adventure of faith. Browning said, 'I find it hard to be a Christian,' but that is not the experience of multitudes within the Church to-day, not because discipleship is easy, but because their standards are low. The Cross, which is the sign and symbol of redeeming love, is also a divine summons to self-sacrifice. Properly understood, the Christian way is the way of the Cross in the twentieth century no less than in the first. We shall never convince the world of the practicability of the Christian ideal until we make sacrifices for those great moral truths in which we profess to believe. History proves that society advances as individuals lead the way, usually at the cost of suffering to themselves. There is room for martyrs—that is, for men and women who will witness to the truth at the cost of suffering and sacrifice—in every walk of life to-day. There is room for the martyr spirit in the ministry, in literature, and journalism, in law and medicine, in commerce and industry, in politics and public life. We need men who will 'account the reproach of Christ greater riches than the treasure of Egypt,' men who are prepared to let the world reckon their life a failure so long as it is a success, judged by the standard of the Christian ideal. If, instead of trying to make the best of both worlds, Christian men, in increasing numbers, would try to grasp the implications of the teaching of Jesus, and would challenge the world by living them out and applying them in their own sphere, according to the grace given them by the Spirit of Christ, then the Church would in very truth be the pioneer of a new way of life.

It is of no use waiting for a legislative millennium. We have no right to tarry even until it pleases God to give us a great spiritual revival. Individuals must lead the way, and 'now is the accepted time.' Slowly, it may be, but inevitably, the multitudes will follow a sacrificial lead. 'The tidal wave of deeper souls' will roll into their inmost being in the future as so often in the past. Then our social system will shape itself anew, not by external compulsion, but by the inner constraint of new laws written on the heart.

The first address, on 'The Practicability of the Christian Ideals,' was delivered by Dr. CLARENCE TRUE WILSON (Methodist Episcopal Church), Secretary of the Board of Temperance, Prohibition, and Public Morals for the United States of America. He said :

The most destructive heresy of our times is the mistrust of the practicability of Christian ideals. There is a tendency to keep religion and morality in separate apartments ; to think of the ideal and the actual in public morals as totally distinct. Men assign the ideal to the realm of religion and the actual to the arena of politics and commerce. They think that the one must not interfere with the other.

John Wesley did nothing more startling than to believe and show that the humblest sinner who became saved could attain in this world the highest New Testament standard of experience and life. He did not scruple to name this attainment 'Christian perfection, or perfect love.' He taught that what was harmful to society could and should be righted, and what was right should be enthroned in the nation's life. He set himself to eradicate the personal vices of his converts, and no less strenuously threw himself into the arena to stamp out human slavery and the licensed gin-shops of the United Kingdom. The greatest evangelist of two thousand years was the most far-seeing social reformer. Religion and ethics are not separate nor two parts of the same thing. They are one. Religion is morality as related to God. Morality is religion as related to man.

Wesley pronounced his conviction that the African slave trade was the sum of all villainies, and that the liquor traffic was eternally wrong. Methodism, true to the principles of her founder, has taught by precept and example the necessity as a Christian requirement of total abstinence from all intoxicants. We have made war on the public traffic as well as upon the private habit, for Wesley declared that 'The rum traffic slaughters mankind by the wholesale, and drives them to hell like sheep. No man can gain by the business of swallowing up his neighbour's substance without gaining with it the damnation of hell. I see no way to end this great evil but by making a full end of the baleful custom of distilling.'

I am quoting our founder, who was a prohibitionist a hundred and fifty years ahead of his time. Everything that we stand for as a Church is opposed by and would be destroyed by the liquor traffic. It is an organized temptation licensed in our midst, which makes it easy for the young, the unwary, the weak, the habit-bound, to go wrong, and difficult to go right. It sacrifices public morals and the souls of men for tainted revenue. It enthrones to power and political influence men engaged in the debauching of the public conscience, corrupting the public morals, defiling the sources of information, and breeding lawlessness in the land.

The liquor traffic is so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the home, to the Church, and to the body politic, and so

utterly antagonistic to everything that is precious in life, that the only proper attitude for a Christian toward it is that of relentless hostility. It can never be legalized without sin. Licence, high or low, is vicious in principle and powerless as a remedy. We protest that the vices, the weakness, the degradation of the people should not be the basis of revenue. Taxes should be paid on the basis of the public prosperity, and not extracted on the basis of increasing drunkenness or other vices. The revenue that supports Christian Government should be clean money.

Even though, under restrictive legislation, some old drinkers will find liquor if they hunt it, it is glorious to have the State stop hunting down men who are glad to quit, and are released from excessive temptation to intemperance. The million new saving accounts and the new attitude of the former drinking men toward the home and the Church is eloquent with promise for the people of the world that in the not distant future there shall not be another licensed drink-shop in the whole world.

The United States and Canada are working out on a continent-wide scale this experiment for all nations. We rejoice in the enactment of total prohibition by the consent of the people in various lands. The world must be redeemed from alcohol, and these nations point out the only way. Every wrong way had been tried out before the right was discovered. The victory belongs to the people themselves. There has been nothing put over their heads that was against their will. In the United States they freely voted liquor out of their towns, then out of their states, until thirty-one of our forty-eight states had been voted dry by the free ballots of the average men and women. They next moved to make it national, and no amendment ever made to the American Constitution was made so overwhelmingly. It is there to stay 'till the sun grows cold, and the stars are old, and the leaves of the judgement-book unfold.' It would require a two-thirds vote of the national Congress even to submit to the several states a change, and the wets could never secure a twentieth of such votes. It would require both houses of forty-eight state legislatures to ratify the change, and they could not secure three even now, much less when it has become thoroughly entrenched by time. It has convinced most of its enemies, even the drinkers, makers, and sellers, that it was just what they needed. They have gone into other business, and are doing better than before. It has removed organized temptation from the pathway of the overborne; they and their families would rejoice to sustain the law. It has put the influence of the State and the educational effect of the law on the side of sobriety. It has broken the power of the liquor traffic in politics. Politicians now openly speak of the liquor traffic as an outlaw, and do not have to kneel before it for political patronage.

The Church and the home find themselves in triumph, with their greatest competitor gone, and it thrills my heart and yours to think of a hundred thousand preachers over there preaching the gospel of the Son of God to men and women who are all sober. With no saloon door in their town, swinging inward to engulf their men, or side-door to entrap their women and girls, not a distillery doing business, and not a brewery belching its

black smoke of insult into the face of the God of heaven, we have cleared the deck for action by the Church of God. We do not expect that you in England will have as sweeping a triumph at once, but we do expect every son and daughter of John Wesley to rejoice with us that prohibition, the vision of Wesley and the dream of Lincoln, has triumphed in America, and from that vantage-ground starts on its world march. And we do not want any of you to be deceived by the well-financed propaganda of our outlawed traffic that has full access to your newspapers, for our whole land, we assure you, has been marvellously transformed.

Some months ago I was coming into a town called Dwight, Ill., to speak at a Methodist Conference. As I approached the station I said to myself, 'What is there about this town that I have heard? Oh, this is the home of the Keely Cure, the greatest asylum for inebriates in the world; I have always wanted to see it. This is my chance.' When I stepped off the train I was informed that there was no such institution there now. Within two months of prohibition going into effect the institution closed for lack of patrons. Then the Government rented it for the wounded soldiers returned from France. We know of more than five thousand eleemosynary institutions that have been closed or transformed into something else, because prohibition has removed the cause necessitating their work.

These and a thousand other matters have made prohibitionists of those who always opposed the movement. The Church wants it. The schools favour it. The home life pleads for it. The young life of America, raised in our Sunday schools, with their quarterly temperance lessons, the educated Americans, taught in our public schools the nature of alcoholic liquors, narcotics, and opiates, are all natural prohibitionists. Who opposes it? No one but the old soaks too far gone to want to quit drunkenness, and that worst class who still wish that they could make money out of debauching their fellow men, and those writers of newspapers who are subsidized with blood money. Recently one of your so-called lords came over to America, lolled around with our sports, violated our laws, and came back to England bragging that he had bought liquor in various American cities. In our country, when men violate our laws, 'and teach men so,' we do not call them lords, but common criminals.

We are used to all such misrepresentations of local option and of prohibition through a subsidized Press that you are undergoing now, but our people learned to weigh the evidence, and we could carry the United States, in spite of liquor propaganda, by a four-fifths popular vote from ocean to ocean; and if there is any man discouraged about England and France, he should know that the necessities of commerce will compel the older countries ultimately to stop the economic waste and the moral ruin in order to keep abreast of the six nations that are now dry and of the eight that will complete the task within this decade. If every falsehood now being propagated in America about Britain's so-called oppression of Ireland and all the lies the liquor newspapers of England are publishing about the so-called failure of prohibition in America were rolled into one lie, Ananias and Sapphira would turn over in their graves with envy.

Then, my fellow Christian citizens, we will never forget that He who is for us in this battle is more than all the forces of greed and appetite and inertia that can be against us. Jesus Christ is leading the moral forces of this world. His Church is marching uphill. Christian civilization is following up the steep grade. Wherever its feet falls gigantic wrongs that were thought by the timid to be insurmountable are crushed, and civilization rises on their ruins to higher things. In the last century we met giants in the way, but they are all gone, or are going ; piracy on the high seas, African slave trade, cannibalism, duelling, polygamy, the lottery systems, public gambling, red light districts, outlawed and suppressed by red light abatement laws, and the legalized liquor traffic no longer buys the public conscience with money that it is unlawful to put into the public treasury, for it is the price of blood. In view of these battles and victories no soldier of the cross can doubt that where our leader goes we Methodists will follow Him, and ultimately destroy the traffic which bears upon its face the curse of God and blood of men, and is a standing threat of ruin to every soul for whom Jesus died.

The Church is accused of leading this reform. The ministers are called the trouble-makers for the workers of iniquity. We are going to be cursed for it, anyway. I pray that we may lead the world so aggressively that we shall get the corresponding blessings of heaven for our efficiency in coping with the powers of evil. When St. Paul was preaching the gospel the whole Roman Empire was matted and intertwined with human slavery. Paul's Christian heart revolted, but what could he do, a lone prisoner in Nero's dungeon ? Well, he would do what he could. He preached out of a grated window, and a runaway slave from Asia Minor heard it, was convicted, was regenerated, joined the Christian Church, and now Paul had a problem on his hands—a slave who was a Christian brother and a slave-holder, Philemon, who was a Christian also. The relationship was wrong, but Paul's hands were manacled and his position precarious. However, he went up against that most gigantic wrong of his age, sent that slave back to his master with the letter of his manumission in his hands, saying, ' Receive him no longer as a slave, but as a brother beloved.' In other words, he smashed into smithereens the accursed institution of slavery as far as his manacled hands could reach it, and ended it for ever in one concrete case, and proclaimed the principle of human freedom, and showed what Christianity would do in the premises when it got the swing of conquest.

Brethren, I know what you have to contend with on this side of the water, with your drinking men and drinking women, your public-house debauching the public thought, and piling difficulties in the path of your progress. But the sons and daughters of Wesley shall never haul down their flag, even though the enemy fire upon it, and, whether our pulpits be of rosewood in a temple or of pine boards in a forest, they shall be as high on this subject as the summit of Mont Blanc, and as pure as the snow on its crest ; no compromise with sin, no tampering with the standards of Paul and of Wesley, no dragging the ideals of Jesus into conformity with

the world ; but what is right shall have leaders and advocates and what is wrong shall have battle. The sale of rum gets its life from the worm of the still, and its hope of immortality from the still Church. When our principles prevail over all lands there shall not be another drink-shop to ruin mankind, and from millions of now desolated homes will go up to the Captain of our Salvation, who leads this fight, the glad thanksgiving song,

Praise God, from whom all blessings flow,
Praise Him who heals the drunkard's woe,
Praise Him who leads the temperance host,
Praise Father, Son, and Holy Ghost.

At this point the CHAIRMAN suggested that the Conference should engage for a minute in silent prayer, and this was done.

An essay on 'The Changing Moral Standards of the Age,' by Bishop F. J. McCONNELL, D.D. (Methodist Episcopal Church), was read, in the absence of the Bishop, by the Rev. W. H. LACY. He said :

There are various main directions in which moral standards may change for better or for worse. At the centre of the moral life stands the will to do right. This may grow more or less determined and intense. Next in order of importance comes the human ideal toward which moral effort aims. It seems to be pretty well agreed upon by present-day ethical thinkers that the true moral aim is not any abstract code of prescribed moral precepts, but richness and fullness of true human life. In setting such life before us we are not to calculate moral values in terms of merely material and outer consequences, but also in terms of inner spiritual result. This moral ideal may conceivably be changed for better or for worse. Again, the moral life calls for the utmost intensity of thinking to determine just how best to give effect to a moral impulse in our actual world of persons and things. The moral spirit and the moral ideal put before us the ultimate goal. They do not supply us with detailed directions as to how to proceed toward that goal. The moral life of any age may be marked by greater or less earnestness of thinking. Finally, the sphere of moral conduct may be expanded or contracted as we do, or do not, bring more and more of our actions within the play of moral purposes, and bring greater and greater numbers of persons within the reach of our moral intent.

At first glance at conditions in the United States it may seem that the age in which we now find ourselves—an age whose chief stamp has been put upon it by the Great War—shows signs of serious moral weakness. In the eyes of some the will-to-do-right in our day is feeble. The war so emphasized the doctrine that the end justifies the means that all differences between moral methods are declared to have become blurred. One course is about as good as another. In the thought of some the moral ideal is not what it was ten years ago. How could it be when men have been killed by the millions, by methods combining in themselves the worst

features of mechanicalism and animalism and diabolism? And of what consequence is thinking—moral reflection or any other kind? Is not relativity to-day the charmed word? Why exert ourselves to discover something which can be only relative at best? As for expanding the sphere of our deeds and trying to moralize our actions, why not let ourselves go in good Freudian fashion? And as for bringing more and more persons within the play of goodwill, the answer is, America first, my group first, myself first.

It would be folly to attempt to minimize the harmful effect of the Great War on the moral life of the United States. That effect has been, in the words of Matthew Arnold in his attack on Philistinism, materializing, vulgarizing, brutalizing. The writer of this paper was wholeheartedly eager to see the will of the Entente made to prevail in the Great War. I am not declaiming against the essential purpose of the war itself—a purpose very likely as just as that of any war in history—but the facts are what they are, the moral spirit of entire nations has been debauched to such an extent that hardly any nation on the Allied side can by the most violent strain of imagination trace any kinship whatever between the spirit with which it has come out of the war and the spirit with which it entered the war.

It is equal folly, however, to exaggerate the disastrous effect of the war on moral standards. Nothing is ever gained by painting a picture blacker than it is. Suppose we admit that the spirit of nations has been debauched by the war. 'Debauched' is an ugly word, but is not a hopeless word. It is possible to recover from debauchery. Nations and peoples are in a sense vital organisms and the power of moral recuperation in them is very great. Already there are numerous signs of returning health, and while few of us attending this Conference may live to see the full dawn of a new moral day, there are enough streaks of light now above the horizon to enable us to discern what that day will be.

Of course it is hard to estimate any increase of intensity in the moral purpose of an age. There are signs, however, of increasing emphasis on the will-to-do-right by a public opinion rapidly recovering itself. In all discussions, of public questions especially, the moral consideration is being more and more insistently raised. The cynic may easily say that this is part of the old game—that hypocritical leaders employ the speech of lofty moral intention simply to deceive. The cynic says that we have only to point to the shifts and twists in the courses of such leaders to discover how profoundly insincere they are. We have no desire to argue this point so far as the leaders themselves are concerned, though we reserve for ourselves the right to believe that possibly much of such leadership is the spontaneous reaction to the moods of a public opinion which is as yet gropingly finding its way along, rather than conscious or unconscious hypocrisy. But we do wish to say that, even if much leadership is morally unscrupulous, that leadership has to-day as never before to voice itself in the terms of moral appeal. Whole peoples have indeed been led astray, but they are sick of being led astray. I think that it is

not undue optimism to declare that the public spirit which means so much for moral progress is now creating a more and more intense demand for the statement of all the greater issues of the life of individuals and the group in moral terms. We must not allow statistics from police courts and divorce trials and from the fortunes of profiteers and their ilk to blind us to the main moral yearnings of our times.

When we come to the part played in moral thinking by the consideration of the human ideals the signs are even more promising. May we repeat that the ideal of a man's life which we hold is possibly the greatest single factor in shaping our thought of our duty to that man. What would the law of goodwill mean in a society of drunkards? It would mean—in the thought of the drunkards—more drinks all round. If I am to do unto others as I would have them do unto me in the New Testament sense, I must think of myself and the others in New Testament terms. One great contribution which Christianity makes to ethics is the ideal and value of human life—its value to a man himself, and to others, and to God. Now when the human ideal rises high enough, the simple question as to whether a man should be treated in such and such ways is at times itself decisive. The final test before which war will one day cease will not be merely political or economical, important as are politics and economics. The decisive query will be, Ought the best men of a generation to have their brains blown into the mud for any cause whatsoever? And similar questions will prove conclusive in the overthrow of many industrial and social evils.

A third sign of moral progress—or, rather, a third reason for moral hopefulness—is the extent to which careful thinking is to-day going forward under a moral aim. When we come to the more positive moral tasks the impulse to do right is not of itself morally sufficient. The impulse itself does not always or often tell what is best to do. I may conceive of a man in the highest New Testament fashion, and may feel toward him the utmost goodwill, but that does not always tell me how best to deal with him in a particular situation. Suppose he is sick, or poor, or that he has lost all faith in men and in himself. The only power that will adequately meet the problem of dealing with such a man is trained intelligence. It is, of course, apparent at a glance that we are helpless in the detailed constructive solution of the large social questions without highly sustained scientific thinking.

May I mention two instances in the United States, drawn from the days since the war, showing which way the moral wind is blowing in certain industrial quarters of vast significance for human welfare. It is often said—and said with much justice, I regret to add—that in the United States professional intellectual talent in business is at the call of him who will pay most for it, that great corporations or huge aggregations of rich men can command engineering and legal talent for any purposes which seem good to them. It is worthy of note, therefore, that recently a foremost society of engineers undertook on its own account an investigation into the superiority of the eight-hour day as over against the twelve-hour

day in the steel industry in America, and came out flatly for the eight-hour day. More remarkable still, an association comprising hundreds of the most skilled engineers in the United States has just published an analysis of the causes of waste in American industry, and has distributed the blame between the employing classes and the labouring classes as about seventy-five per cent. for the employers and twenty-five per cent. for the labourers. Only one living in the United States and realizing the control which selfish capitalism has had over high-grade professional talent can understand what a prophecy of a new moral day for American society is wrapped up in these two items. Moreover, in the realm of legal instruction it can be justly said that the foremost law school in the United States—by common consent one of the foremost law schools in the world—is to-day teaching that the function of the lawyer is to put in the first place the welfare of the whole community rather than that of any class in the community. An indication of the effectiveness of this teaching is the outcry which it is causing in some financial and industrial circles. In the protests against alleged unconstitutional extremes of which officials of the United States Government were guilty in their zeal to win the war prominent lawyers and judges took a leading part.

We repeat that all this is significant for moral progress. It is of common knowledge that the social and industrial system under which we are now living is in sad need of repairs. The repairs cannot be made by ignorance, no matter how well intentioned. Ignorance does not become other than ignorance when the ignorance is the ignorance of a majority. The system cannot be made good by invective alone. If we are to have a new system it must needs come from those who know how to build. Of high promise is it, then, that we see tokens of thorough consecration of intellect to the shaping of a newer world. Already, we repeat, the doctrine of unselfish service in the use of professional training is being accorded place—not great place as yet, but place enough to give a foothold. After long experience with successive generations of college students I am convinced that there is more ground for hope of the moral rebuilding of society in the type of our more recent college graduates than in almost any other single factor.

Once more, advance in moral standards shows itself as we bring more and more of our acts under the sway of moral principles. We have all felt that at the centre of our lives should stand the moral purpose, but too many of us have felt that around certain clearly defined zones of right and wrong have been other zones of neutral moral quality where we could do as we pleased without raising the question of right or wrong. Or, like Charles Lamb, we have occasionally 'taken an airing beyond the strict precincts of conscience.' We are now raising the question as to whether there are any such non-moral realms, and wherever the moral principle can be carried we must carry it. Only, this progressive moralization is not to be conceived of under the form of repression. The present-day aim is to lay hold of all parts of man's nature and use them for right. We are not expected to allow ourselves to sink down into helplessness even

before the mysteries of that subconsciousness which bulks so largely in modern psychology. Every impulse is to be caught and harnessed to the good. Human energies are not to be allowed riotous free play on the one hand or for ever dammed back on the other. In the happy phrase of Professor Ross, they are to be 'canalized' for a moral purpose. If we Methodists can forget for the moment a type of noisy spiritual specialist, we can make much of the doctrine of entire sanctification as the aim of the moral life. Only we must always remember that the tests of sanctification are not so much any inner states of mind in the sanctified as the kind of life the sanctified live. Jesus said that by their fruits we are to know the holy. He who has to eat the fruit of the life of the holy man—that is to say, he who has to live with the holy man and work with him—is fully as good a judge of the quality of the moral fruit as is the man who professedly produces that fruit.

Finally, moral progress consists in bringing larger and larger numbers of persons within the reach of our goodwill. Here is indeed a searching test even for Christian morality.

The great extensions of the moral field before the next Ecumenical Conference meets will be three. First, an improved moral attitude toward the labouring classes. Very likely most employers who lay any claim to Christian spirit now feel kindly toward their workers. Their attitude, however, is apt to be paternal. But paternalism beyond a certain rudimentary stage of industry is not moral. Morality calls for the treatment of men as responsible beings, with choices and preferences of their own, to be dealt with on a plane of approximate equality between employers and employed. Hence, by the way, the moral justification for the demand for collective bargaining by workers.

Second, the inclusion of more persons within the realm of goodwill must manifestly bear upon international contacts if war is to be prevented. This is so much a dictate of plain good sense that there is hardly any reason for discussing it in its moral aspects. One more war, twenty-five years from now or two hundred and fifty years from now, on a scale at all like the scale of the last war, will not leave anything of civilization worth picking up.

Third, the inclusion of more persons within the sweep of goodwill bears directly on the problem of the relation of the so-called more favoured nation to the so-called less favoured nation. Especially is this problem acute in the dealings of so-called Christian nations with so-called non-Christian nations. It is the fashion these days to refer to non-Christian nations as 'non-adult peoples.' For the sake of the argument we grant the pertinency of the phrase. What is the moral way of dealing with non-adults? Shooting them, or robbing them, or depriving them of opportunities to live humanly, or forcing them to adopt a civilization not fitted to them? Is it not rather the duty of the so-called superior nation to take its advantages in a sense of trusteeship, the trusteeship expressing itself in patient attempt to set the non-adult nation in the path of finding full human life and of making the most of that life when found? We are

all agreed that Jesus Christ is the complete revelation of human possibilities. Phillips Brooks once declared it to be the business of Christianity to take the Lord Jesus Christ to the heathen and to leave Him there. Excellent advice, provided at the same time we leave to the heathen enough of the heathen's own coal and oil and rubber and gold to give him the material basis for developing human life.

I recognize, of course, that all that I have said is empty if there cannot be back of moral movement an adequate driving power. That power I, of course, believe can come only from the Spirit of Christ. A treatment of spiritual dynamic, however, does not seem properly to belong within the scope of the theme assigned me.

Mr. A. VICTOR MURRAY, M.A. (Primitive Methodist Church), gave the first address. He said :

Spinoza says that in estimating any situation our aim should be neither to love nor to hate, but to understand. It is in that spirit that I wish to touch on one aspect of the subject before us—the change in the attitude of the younger to the older generation. We see everywhere the revolt of youth. It is useless to meet it with denunciation. I hope to show that it is in any case inevitable, is a recurring feature in every age, and is in the main good, for it is the protest of life against system.

Now this change in the outlook of young people upon ways and conventions familiar to their elders happens constantly. It is a necessary part of our growth. This age is not more wicked or more abandoned than any other age. It is more honest. The moral conventions have usually been strong enough to keep the revolt against moral standard underground, but in this age they are not strong enough, and people do and say things openly and without apology which cause a great deal of distress to their elders, but which their elders themselves may at one time or other have felt inclined to say or do in their youth. Human nature is always in revolt against mere authority. 'It is of the nature of authority,' said Roger Bacon, 'not to give reasons, but to demand assent.' In these days men are insisting on reasons.

I should like to take three illustrations of what I mean. The first is the attitude to government; secondly, matters of the relations between men and women; and thirdly, the observance of Sunday.

1. There was a time when we were all taught that it was right to obey the powers that be, as constituted by God. There might be difference of opinion as to politics, but it was mainly difference on policy and not on fundamentals. But in these days the very foundations of society are being questioned. Long established institutions, such as the State itself, are having to give ethical and moral reasons for their existence. The right of governments to coerce individuals, the right of the State to care more for property than for human life, the right of some men to have more possessions than others, no matter how honestly gained, these things are being questioned. The old awe surrounding the State, and the almost

religious sense of patriotism, have gone or are going. It is held that human life is of more account than any law or any institution. It is therefore a matter of concern among many people who care much for the human standards of Jesus that a young girl of twenty and two boys of nineteen should be given a long period of imprisonment for circulating in the streets of Boston a socialistic pamphlet which Judge Holmes declared they had as much right to circulate as had the Government to circulate a copy of the United States Constitution. But it is not only in the United States that these questions arise; we have our own problems this side of the water. The State, it is said, was made for man, and not man for the State.

2. A second point concerns the relations of men and women. It is a difficult and thorny subject, but it cannot be avoided. To many people the chief instance of the changing moral standard of the age is in this very matter. Here more than anywhere, rightly or wrongly, in the name of life, younger people are in revolt against mid-Victorian convention. The nervous rules of conduct believed in by our fathers in matters of friendship, love, and marriage are often disregarded, and it is a common complaint that the sanctity of the home is being endangered. That is no doubt true, but what is needed is a larger sympathy and a real understanding before a moral ideal can be built up and spiritual sanctions of conduct prevail. In the first place it is a cause for rejoicing that the conspiracy of silence on matters of sex has broken down. Under its influence almost the most powerful instinct in human nature was made a thing to be ashamed of, and this resulted in binding it round with associations of evil rather than of good and of ignorance rather than of knowledge. Untold suffering was surely caused to multitudes of girls who were allowed to get married without any knowledge at all of what was awaiting them. In these days there is much more publicity and understanding. Men and women discuss questions of sex and marriage with a freedom and knowledge which often shock their elders. But there is great need of proper and sensible sex-education to be taken in hand by the Churches, for if young people do not learn the facts about themselves from good and wise sources, they are apt only too surely to learn them from the gutter.

It cannot be too strongly emphasized that men and women are made for companionship. The full meaning of life cannot fully be understood, nor the redemption of the world accomplished, by one sex alone. Therefore there is need of freedom and naturalness and equality. At the moment there is confusion and transition, a craving after excitement on the one hand, and much heart-burning on the other. The old barriers between men and women have been broken down, without any discipline taking its place. But the only discipline of value is self-discipline, and the only standards that are worth while setting up are those which are educative, and teach self-discipline, rather than those which are mere taboos.

3. The third illustration is that of Sunday observance and amusements generally. Men of ordinary flesh and blood have always had a warm place in their hearts for the gospel remark that the Sabbath was made for

man and not man for the Sabbath, and in these days there is abundant opportunity to exercise freedom in the way of pleasure, either consciously or unconsciously, on the strength of that maxim. But surely we have come to see that if men do not hold the Puritan idea of God it is meaningless to require of them a conformity to an observance which follows from the idea of God which they do not hold. That is surely a contentment with outside form and ceremony which is fundamentally unchristian in its attitude to human life, however pleasing it may be to the orthodox. In these days of competition and unemployment and strain men are living at doubly high pressure, and a little human sympathy with their need for relief and real refreshment is a better beginning from which we can teach them to love God than is denunciation and wailing. And the same with amusements generally. It is surely better that if people like dancing, and see no harm in it, that they should be honest and dance rather than take up an attitude of conformity to other people's standards which is only another name for hypocrisy. Nothing was ever lost by honesty, and nothing was ever gained by insincerity. Some people feel that in England we are in danger of having the continental Sunday. I do not believe it. The people who will stop it are not the Churches but the trade unions, who protest against it on the lines on which the Church's protest ought to be made, namely, that it is bad for men and women to go on working seven days in the week without any interval.

The fact is therefore that all round we have revolt from the standards of the last generation, and that revolt is made in the name of fullness of life. We are driven to recognize the fact that life is the only safeguard of life, and that all our material sanctions are the short cuts to an end which is not material. To show forth the love of God for men is not an easy thing, but to close the parks on Sundays is, and we too often fall back on closing the parks.

Periods of great political activity of the Church in national or municipal affairs are too often periods of spiritual deadness and hardness of heart. What is surely required of us is that we should love men rather than moral codes, and become the friends of publicans and sinners rather than washers of the outside of the cup. It is of more avail to constrain men to do right because they love it than to prevent them sinning because they fear the consequences. Life is a spiritual thing, and the apostle told us that spiritual things are spiritually discerned. If God is a God of love, men are only won to Him by showing that He is worthy of their love. If the Christian life is the ideal, then it is worthy of being lived for its own sake rather than because it leads to success in business or reward in heaven.

In these days, however, there is much confusion, and much that is grievous and tragic. The new wine cannot burst the old skins without loss and sorrow. Naturally the wine is spilled, but the fault is not with the wine, but with the old wineskins. But new wineskins will have to be made. And therein lies the work and privilege of the Church. Life without discipline or principle is a mere succession of sensations which leave the heart sick and the spirit dissatisfied. But discipline is a spiritual

and ethical thing. It cannot be forced from without. Here, therefore, in this generation is the bounding spirit of life, escaped out of the old entanglements, seeking pleasure in the thing that is wonderfully, pathetically, dangerously human. Cannot the Church give it channels in which to flow, canalize it for the good of the community, or, to change the metaphor, give it new wineskins which will stand the strain of its fermentation? Otherwise there is merely tragic waste.

The lesson that all men have to learn is that of the Nemesis of education, which is the right of the person educated to think differently from his teacher. It is a painful lesson, but in the spirit of Christ it should be learned gladly. We should be glad if, having fought for the right of private judgement, the younger generation use their right even against ourselves. It is good that men stand on their own feet. When Simon de Montfort, at the fatal battle of Evesham, saw the young Prince Edward advancing against him irresistibly in a massed formation which Simon himself had invented he cried, 'Nevertheless, it was from me that they learnt it!' That is the cry of the wise educated always, 'It was from me that they learnt it.' Conventions are not wholly bad; they represent in the main the results of generations of experience. If they are valuable men will come back to them for themselves. Meanwhile there is need of faith, and patience, and a great love. But the greatest of these is love.

The Rev. Dr. E. R. ZARING (Methodist Episcopal Church) gave the second address on 'The Changing Moral Standards of the Age.' He said the moral skyline is lifting, and there must be no lowering of the standard. We were in danger of imitating the man who requested the authorities to lower the grade of the street opposite his front door *because his gate had sunk*. The Christian attitude to money is symptomatic of the change in moral principle. We ask now, not how much has a man made, but how has he made it? In fact, the moral principle enters into everything, and industry teems with moral implication, such as hours of labour, sanitation, wages, &c. A temporary indisposition had detained the speaker in Oxford, and the doctor who attended him there, in discussing prohibition, said, 'It will never come here.' He heard the same thing in trains and restaurants from all sorts of people. But when the American workman, after ten or twenty years of clear brains and deft fingers, turned out to be a better worker than his competitor, the English nation would begin to listen. And when the economic argument had had time to make its impress, the moral argument would be listened to.

In the discussion which followed,

The CHAIRMAN interposed with some suggestive words on the capitalist system, which, in spite of the mighty and beneficent things it has done in the past, has about it elements concerning which, he said, Christian men are bound to be unhappy. Mr. BRADFIELD developed his argument on the evils of the competitive system, instancing the production of luxury cars when the need was for motor lorries. He emphasized the 'economics of the home' as the norm and example of the greater home, the nation.

The Rev. EDWARD D. KOHLSTEDT, D.D. (Methodist Episcopal Church), a director of numerous Christian activities in Chicago, maintained that at heart humanity, individually and socially, was hungering for God.

Dr. GEORGE ELLIOTT (Methodist Episcopal Church), in the course of a brief speech, said they had heard the cry '*Deutschland über alles.*' They heard the cry of Sinn Fein—'Ourselves alone.' In America they heard the cry, 'America first.' That was only right if it meant America was to be first in the service of humanity. He considered that the Methodist Church of Canada had made a noble pronouncement concerning the relations of Labour and Capital.

The Rev. GEORGE ADAMS, D.D. (Methodist Episcopal Church), New York City, who was present at the inauguration of the Anti-Saloon League, spoke as a worker from the field of service, and gave illustrations of the change he had seen in the homes of the people as a consequence of prohibition.

The Rev. W. F. LOFTHOUSE, M.A. (Wesleyan Methodist Church), thought it was one of our most important duties to-day to translate love, brotherhood, and justice into the language of plain, everyday life. He mentioned that in three or four years' time it was hoped to hold a great Conference, similar to the Edinburgh Conference, which should have as its basis of inquiry the attempt to thresh out the problem of discovering how to act the love of Christ.

Bishop A. J. CAREY (African Methodist Episcopal Church) desired the Conference to have some practical result, and recalled with pride some of the achievements of coloured peoples in the fights for freedom and liberty. He considered it was a great opportunity that was presented to the Anglo-Saxon people to-day to go forth re-christianized and rebaptized with power from on high.

The Rev. Dr. FLETCHER HOMAN (Methodist Episcopal Church) propounded the question, 'Why is Christianity practicable?' The application of scientific principles to industry had resulted in astonishing progress. Jesus Christ embodies all the scientific processes of the infinite God, and we must teach our young people and college graduates that human life under the influence of religion becomes more productive and effective in the moral realm.

The Rev. W. J. WALLS (African Methodist Episcopal Zion Church) emphasized, by reference to M. Slattery's book, *Take it upon Yourself*, the individual aspect of responsibility in the social order.

The Rev. W. H. GUITON (French Methodist Church) said: I would like to emphasize what has been said about the message of love in relation to social life. If the Church wants to make the social order of our times Christian it must preach and live the message of love, of overwhelming love, of perfect love, as John Wesley used to say. This message is more needed in our days than in the days of John Wesley. We can better understand it; we can, at least, understand better than in the past how vital it is. It will be the message of the future. One of the reasons why our influence on social order in our countries is not powerful enough is that we have too often preached and lived the doctrine of imperfect love. The people expect that every man who calls himself Christian should be entirely Christian, entirely loving. They are amazed and irritated when they find in some churchmen a spirit which is not the spirit of Christ. A newly converted French workman gave this very fine description of what the

Christian is. He said : ' A Christian is a man who says every morning, " To-day I must be like Jesus Christ." ' We shall win the people, we shall be social reformers, in the measure we are like Jesus Christ. Let us study the message of perfect love in the light of modern needs. Let us understand that perfect love means love towards all men and towards all in man ; that it is the solution of all problems, not only individual but social, national, and international. Let us study this message, not as a matter for controversial discussions, but as a matter for everyday practice. Moreover, let us live this life of love which is possible by contact with the God of love. The best way of catching the people is to give them a vision of Christ's love in our own love. But let us remember that perfect love is not to be found in man ; it is found in God. You will never have true love without full faith in Christ, the eternal source of love.

The Rev. HENRY HOWARD (Methodist Church of Australia) closed the session with prayer.

SECOND SESSION

TOPIC :

THE CHURCH AND SOCIAL MORALITY

The Rev. J. H. STRAUGHN, D.D. (Methodist Protestant Church), presided.

The devotional service was conducted by the Rev. F. H. COMAN, D.D. (Methodist Episcopal Church).

Dr. WORKMAN said it had been suggested that in some way or other they might be able to arrange for some interchange of pulpits between England and America for longer periods than had been possible in the past.

It was agreed that the matter should be referred to the Continuation Committee, to work out details if considered advisable.

Bishop JAMES CANNON (Methodist Episcopal Church, South) moved the following resolution, which was adopted unanimously :

That this Ecumenical Conference instructs its Secretary to send fraternal greetings to the Assembly of the German Evangelical Churches now in session at Stuttgart, Germany, celebrating the noble epoch-making stand taken by Luther before the Council of Worms.

On behalf of the Business Committee the Rev. J. ALFRED SHARP (Wesleyan Methodist Church) moved :

This Ecumenical Conference, representing nearly forty million Methodists throughout the world, desires to record its profound thanks to God for many recent manifestations of the spirit of love and life, of which the Lambeth Appeal is one expression. The Conference recognizes the access of power which the Church of Christ would gain through greater co-operation when face to face with the united forces of evil. The Conference therefore records its readiness to welcome practical suggestions for united fellowship alike in thought and word, in work and worship.

Mr. SHARP remarked that details were not touched in that resolution, and he thought they would see that was wise, as they met as a federation of autonomous Churches, and no one

Church could speak on matters of detail for another. But they felt that the spirit of love and tenderness manifested in the Lambeth Appeal necessitated a similar expression on their part. He explained to the delegates from overseas that the Methodist Churches in the Eastern section were already dealing with this matter from their own standpoint.

Bishop LEETE (Methodist Episcopal Church) remarked that the Business Committee had recognized that it would be very easy to say that which would impede the movement in either country. The matter was also referred to in the address to be sent out by the Conference, so he thought this resolution would be adequate.

The resolution was then carried.

The Rev. W. BARDSLEY BRASH (Wesleyan Methodist Church) then read the address of the Ecumenical Conference to the Churches, which had been drafted in accordance with the resolution of the Conference. [For this address see p. xxxix.]

The address was unanimously adopted.

The Rev. J. ALFRED SHARP moved the following resolution :

Whereas the Methodism of the United States of America, the largest unit of Ecumenical Methodism, owes its breadth and strength in large measure to the apostolic labours of Francis Asbury, its first Bishop, the leader and inspirer of its ministry for a third of a century ; and whereas the Francis Asbury Memorial Association, representing American Methodism, has inaugurated a movement for the erection of a worthy memorial to the Prophet of the Long Road, and has secured an artistic design for an equestrian statue, and has been granted by the President and Congress a commanding site in the city of Washington ; be it resolved : That this Ecumenical Conference hereby expresses its enthusiastic approval of this project to place in the American capital a memorial to one of the religious founders of the American Republic and one of the greatest Methodists of all time. We commend the steps thus far taken, and urge upon our people generally the necessity of providing the funds for the early completion of the work so happily begun.

Mr. SHARP observed that they all thanked God for the life of Francis Asbury, who came from this little island and was born in one of his (Mr. Sharp's) own circuits. Surely the time would come when they would do in regard to John Wesley what their American brothers were doing in regard to Asbury.

Dr. S. J. CARROLL (Methodist Episcopal Church) explained the circumstances under which Congress readily supported the memorial scheme. This would be the first statue of a civilian

to stand on public ground in Washington. There was, however, a sum of thirty thousand dollars yet to be raised.

The motion was carried unanimously.

Bishop JAMES CANNON, Junr. (Methodist Episcopal Church, South), read an essay on 'Temperance Reform in the United States of America.' He said :

The outstanding fact in the history of world-wide temperance reform to-day is that the people of the United States of America have adopted an amendment to the Constitution of the United States, which amendment provides that 'the manufacture, sale, or transportation of intoxicating liquors within, the importations thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.' The results already following from this action, and the possible results in the future, are so great that the consideration of that action and the results will alone demand much more time than is allowed for this paper.

This action was not the result of a sudden wave of hysteria or of uncontrollable enthusiasm, as has been asserted by reputable newspapers in Great Britain, but it was the natural, and, one might almost say, the necessary result of agitation and of training in the schools and in the churches for over forty years. This action was not a sudden reckless experiment, as has also been asserted, but it was taken after most careful observation of the effects of prohibition in local country districts, in towns, in small and large cities, and in the states. This action was not rushed through the Congress of the United States and the legislatures of forty-five states at the demand of a vociferous bigoted minority led by shrewd unscrupulous manipulators or relentless fanatics. This action was taken in the only way in which it could have been taken, namely, through the method prescribed for amending the Constitution of the United States. It was the orderly culmination of a movement publicly inaugurated in 1913, voted upon in the House of Representatives in December, 1914, and receiving at that time a small majority of the vote of the House, but not the necessary two-thirds; and that vote, taken three years before the United States entered the war, clearly proves that a majority of the representatives of the people then in Congress believed that a majority of the voters in their respective districts at that time—1914—favoured nation-wide prohibition.

From 1914 on the battle continued. Nothing was done in a corner; the fight was in the open. The Congressional election of 1916 was held before the United States entered the war, with prohibition as a distinct clear-cut issue, and with every candidate required to declare his attitude on national constitutional prohibition. That Congress, elected before the United States had entered the war and before any of the boys had sailed for Europe, passed the Bill providing for prohibition for the territory of Alaska; the Bill providing for prohibition for the district of Columbia,

including Washington City ; for absolute prohibition of the sale of intoxicating liquors to the soldiers and sailors of the United States Army and Navy ; and it was that Congress, elected before America entered the war, which passed the resolution submitting the Federal Prohibition Amendment for action by the legislatures of the forty-eight states by the overwhelming vote of 65 to 29 in the Senate, and by the vote of 282 to 128 in the House of Representatives. The opponents of prohibition have made, and continue to make, all kinds of explanation of this action of the Congress of the United States, but the real and only explanation of the action of Congress is that the great majority of the people of the United States desired prohibition, and the members of the Congress correctly represented the views of that majority by their votes. And the same thing is true of the vote of the legislatures of the forty-five states, which so speedily ratified the Prohibition Amendment. According to the reports of the liquor Press, the members of Congress and of the legislatures of these forty-five states were cowardly puppets, coerced against their will by a domineering, fanatical, bigoted minority to vote for the ratification of the Prohibition Amendment. The absurdity and the falsity of such statements are evident in view of the fact that since the adoption of the Federal Amendment several additional states have adopted state-wide prohibition laws, so that to-day there are thirty-seven out of the forty-eight states of the United States which are dry by state laws, altogether apart from the Federal Prohibition Amendment.

It is somewhat amazing, in view of the above facts, that newspapers which are supposed to be edited by intelligent, well-posted men should continue to assert that the Prohibition Amendment was adopted by a minority vote, and does not represent the real sentiment of the American people, and the actual facts as stated should be an assurance to friends of prohibition in countries other than the United States that there is no probability of the repeal of the Prohibition Amendment, notwithstanding the clamour and groans and uproar of that element in the United States which has been fighting the prohibition movement from its inception by the same methods of abuse, vilification, misrepresentation, and lawlessness. but which has, during the past twenty years, lost every great battle, in Congress, in the courts, and before the people. The inescapable fact remains that the liquor traffic has been for ever branded as an outlaw by the Government of the United States, and that while it is a defiant, desperate, dangerous, murderous outlaw, and while it hesitates to commit no crime, however horrible, which appetite and covetousness may dictate, it can no longer go on its work of the destruction of human souls in open daylight, in gilded palaces, under the protection of the United States Constitution, but, like all other criminals and enemies of the social order, it must work behind closed doors and in dark alleys and cellars, shorn of those external attractions which made it so alluring, dangerous, so damning to the young life of the nation.

In an address delivered in March, 1921, at the annual banquet of the Allied Brewery Traders Association in London, Baron Birkenhead, the

Lord Chancellor of England, is reported to have criticized the action of the American people in adopting the Federal Prohibition Amendment as an '*attack against the principles upon which is based the right of one individual to regulate his own private life,*' and the apostles of individualism very generally raise a great outcry against any law which shall determine what a man shall drink. The best which can be said for the criticism of the Lord Chancellor and his supporters is that it seems to be an echo from an age long past in its utter failure to recognize the development of the new social consciousness which is testing, in the glaring sunlight of the doctrine of human rights, just what is included in the term 'one's own private life' which the individual citizen can claim the right to regulate. The new social consciousness brushes aside without hesitation any claim of an individual to perform any action, or to enjoy any privilege, which act or privilege is a menace to the comfort, safety, or life of other members of the community to which he belongs. If a man can find a spot on a mountain peak, or in a desert, or on an island in the ocean, where his conduct cannot affect the life of any other human being, then it might be possible to claim the right of an individual to regulate his own private life, but a man's '*private life*' ceases the moment any act of his life affects the lives of others, or of the social order of which, whether he likes it or not, he is an integral part. The more highly developed our civilization has become, the more necessary it has become to carefully define and to protect rights of every member of society. For the protection of other people on the public highway the law regulates the speed at which a man can drive his own automobile; in order to protect adjacent property from fire or collapse the law determines the quality of the material and the plans to be used in the construction of a house in a city by an individual on his own land and with his own money; in order to protect the property and lives of others, the law forbids any man under the influence of intoxicants to drive an automobile or a locomotive; it puts a man in quarantine and under medical inspection who has been exposed to cholera or smallpox, no matter how prominent he may be or how willing to take all risks, and no matter what important interests may be jeopardized by his detention. If an outlaw is shooting up the town and terrorizing the community, it gives the right to the sheriff to swear in any man as a deputy to assist in protecting the community, no matter at what danger to limb or life. Literally hundreds of illustrations can be given of the obliteration of the right of the individual to regulate 'his own private life' as that term was understood a hundred years ago. The democratic spirit of the age absolutely refuses to recognize anything as 'private' conduct which affects the welfare of others. The criticism of the Lord Chancellor is not in any sense a new criticism, but, on the contrary, it was on this very issue that the American battle for American prohibition was fought and won. The key-word in the Prohibition Amendment is the word '*Intoxicating.*' Intoxication is that state in which a man has lost control of himself, of his physical, of his intellectual, of his moral powers. The Prohibition Amendment does not prohibit any kind of liquors but *intoxicating* liquors,

and that Prohibition Amendment is an agreement written in the Constitution of the United States by the great majority of the people of the United States that there shall be no legalized manufacture or sale of that which sad experience has demonstrated causes, or is likely to cause, millions of men and women to lose control of themselves, and, therefore, to become less fit to be members of society, less fit for every form of economic, intellectual, social, and moral life. The Prohibition Amendment does not declare that a man cannot drink intoxicating liquors, but it does declare that no man can manufacture or sell intoxicating liquors, because a great majority of the people of the United States believe that it has been practically and scientifically demonstrated that the liquor traffic is the enemy of the economic, social, and moral life of the nation, that it ministers fundamentally only to appetite and covetousness; and the Amendment declares that for the sake of removing this menace from the life of the people as a whole the great majority have agreed to surrender whatever personal right they might have claimed to traffic in intoxicating liquors for beverages purposes. The great world war furnished an example of self-sacrifice for the accomplishment of an ideal result. I was in London in March, 1918, when the 'Great Drive' of the German Army began. I saw the British people with their backs against the wall, counting no form of self-denial too great, giving without stint of their dearest possessions—their money, their comfort, their own flesh and blood, that freedom, and justice, and righteousness might be maintained among the peoples of the earth. In the United States Congress declared war and passed the Selective Draft Act, which called for four million American boys from home associations and from home comforts, and sent them to camp to drill, and into the trenches to fight, with the possibility of loss of life itself, not for the sordid, cowardly reason given by Ambassador Harvey, 'solely to save the United States of America, and most reluctantly and laggardly,' and because 'we were afraid not to fight,' but because the American people believed in justice and righteousness, and because they wanted to destroy the possibility of future wars and to help make a peaceful and a better world. What became of the Lord Chancellor's principle of the right of one individual to regulate his own private life? It was swept aside by the demand of the social order that all private rights must be surrendered for the public welfare.

Just so it has been in the warfare of the people of the United States against the liquor traffic, that age-long enemy of justice, freedom, righteousness, and peace. What stirred the people of America to put the brand of the outlaw upon the manufacturer and the seller of intoxicants? Not hysterical women, not maudlin sentiment, not fanatical Puritanism, but the awful, inescapable facts. A balance sheet showing the effects of the drink traffic can be struck in any town or city or state at any time, and the balance will always be on the same side of the ledger. Not one single item of profit can, after fair analysis, be placed on the credit side, while on the debit side are increased taxes, paupers, lunatics, idiots, widows and orphans, harlots and criminals, murderers and damned

souls. The claim so often made that the taxes paid into the State Treasury in various forms must be placed as a credit to the liquor traffic is shown to be, not only baseless, but absurd when the question is asked, 'Who pays these liquor taxes?' Not the trade. These liquor taxes are paid by the people of the State; not by all the people of the State, but by that portion of the population which is least able to bear it—by the dram-drinkers, and their wives, and their helpless children. The liquor trade pays not one dollar out of its own pocket. The trade simply acts as a collector of the taxes, and charges an enormous bonus for their collection, from which huge dividends and large salaries are paid to stockholders and officials. Is it not preferable to raise a billion of dollars by direct taxation upon the people of the nation rather than by calling upon the same people to drink four billion dollars' worth of liquor in order to collect the billion dollars through the public-house or the saloon?

No, there is not one single item which can fairly be placed on the credit side of the ledger.

The Supreme Court of the United States, forty years ago, in an ever-memorable epoch-making decision, written by that eminent Christian jurist, Justice Stephen J. Field, declared that the liquor traffic was the most prolific source of insanity, misery, vice, and crime, and no man has ever yet had the audacity to rise up and question the awful accuracy of that decision.

In the face of this awful record the people of the United States decided that the right of the people to protect society from the always resulting evils of the liquor traffic, wherever tolerated, transcended the right claimed by the Lord Chancellor, and those who agree with him, that one individual has the right to regulate his own private life to the extent of demanding that intoxicating liquors shall still be manufactured and sold in order that the said individual may be able to drink the same. And this great decision of the majority of the people of the United States is based upon the awful fact that the pathetic, dehumanized, brutalized, hopeless army of incompetents, paupers, idiots, and criminals which yearly marches down into the jaws of death and hell flies banners upon which are emblazoned the motto of personal liberty so strongly proclaimed by the Lord Chancellor of England, and others high in social and public life in many countries, of 'the right of the individual to regulate his own private life.'

In a word, the people of the United States have decided that the liquor traffic is a public nuisance—a menace to the prosperity, comfort, peace, happiness, and safety of society—that as a public nuisance it must be abated, and, despite all efforts to defend it and to protect it, it has been abated, and, despite all efforts to resurrect it and give it a legal status, the people of the United States have decided that the injunction abating this, the greatest of all public nuisances, shall not be a temporary injunction, but shall be permanent.

But has prohibition been justified by its results? Lord Northcliffe, the owner of influential papers in Great Britain, during his recent visi

to New York, is reported to have said, 'Take me to a place where there is prohibition and I will tell you what I think about it. When does prohibition begin?' It may be that this statement by this prominent journalist, made while sojourning for a few days in the United States, was intended to be entirely humorous, but it represents so exactly the position taken by a certain class of critics of American prohibition that it is proper to consider it, although it is to be regretted that there is not sufficient time to show, as one would like, how misleading such criticisms are, and how utterly they ignore great factors, such as the extent of the territory of the United States, the greatness of its population, the heterogeneous elements making up the great cities of the north and middle west, the sweep and intensely personal nature of the prohibition law, and the historic and inherent lawlessness of the liquor traffic. The reading of the Northcliffe Press for months at a time during the past four years has indicated that there were hoarding of food and profiteering during the war, that there are daily arrests for assaults, including rape, theft, abortions, disorderly conduct, robberies, hold-ups, and murders, and, to cite especially appropriate facts, the official statistics show that in England and Wales there were during the year 1920 95,763 arrests for drunkenness, for which number 15,248, or about sixteen per cent., were women, and these figures show an increase of 37,815 over 1919, or sixty-five per cent., and an increase of 4,065 drunken women, over twenty-five per cent. The sight of the public-houses in London, crowded with men and women mixed indiscriminately together, with young girls handing out intoxicants over the bar, prepares one who has witnessed these things during the last four years to receive without surprise the official statistics. These statistics show that in view of Lord Northcliffe's question in America it would be entirely appropriate to ask, When do the laws prohibiting theft, assault, and murder begin to operate in Great Britain? and especially to say, 'Take me to a place in England where the law against drunkenness is effective and I will tell you what I think of the law.' In connexion with the great increase in drunkenness in England during the past year, it will be interesting to compare the figures for the city of Boston for the years 1919 and 1920: total arrests in Boston in 1919, before prohibition, 88,593; total arrests in 1920, 47,682; arrests for drunkenness and disorderly conduct, 1919, 52,682; in 1920, 16,487; a decrease in total arrests of nearly one half and in drunkenness of over two-thirds! In New York City, where the enforcement of the law has been confessedly imperfect, for well-known reasons, the total number of deaths from alcoholism in 1916, before there were any restrictions, was 680; in 1920, under national prohibition, the number of deaths was 69, a cutting down of deaths to about one-tenth. The report of the Prison Commission of New York State shows a prison population of 85,175 for 1919, and of 59,033 in 1920, a reduction of 26,142, or over thirty per cent.; in fifty-nine cities of the United States, including New York, Chicago, and Philadelphia, with a population of over 20,000,000, the official figures show a decrease in arrests for drunkenness from 316,842 in 1916 to 109,768 in 1920. In Louisville,

Kentucky, the former seat of the distillation of fine brands of whisky, the total arrests for drunkenness in 1919 were 3,624 and in 1920 only 412. In Peoria, the seat of the distillation of the cheaper brands of whisky, the arrests for drunkenness in 1919 were 1,780 ; in 1920 only 295.

The Northcliffe papers reported recently that intoxicants which cost only £3 per case were shipped to the Bahamas, where, after the liquor was diluted fifty per cent., they were smuggled into the United States at £35 or £40 per case for the diluted liquor, showing a profit of 2,500 per cent. on the liquor. If prohibition has not yet begun in the United States, the smugglers are great fools to pay such prices for diluted liquor, which they could easily purchase from the illegal distillers in their own country. But the entire time allotted to this paper could be taken up in the quotation of statistics showing the effects of prohibition. The above must suffice as a sample of statistics, and the attention of those who want to know whether prohibition has begun in America is called to some great outstanding facts. All the great distilleries and breweries in the United States have not only been closed, but have nearly all been converted into other uses, such as ice and cold storage plants, soft drinks, ice cream, vinegar, yeast, and syrup factories, these factories employing more men and handling more raw material and capital than did the breweries and distilleries. Tens of thousands of open saloons have been closed as saloons and opened up again for other business, and at a better rental than for saloons. There doubtless is still some illicit brewing and distilling and selling, but it is indeed a trifle compared with the amount openly manufactured and sold day in and day out two years ago. It is worthy of comment here that the great distilleries at Peoria, which were converted into food products factories, formerly used 42,000 bushels of corn daily in distillation. How many multiplied thousands hidden moonshine or parlour stills must be operated to equal the amount of liquor formerly distilled in that one city ? The closing of the distilleries, breweries, and saloons has destroyed the blighting, insolent influence of the liquor traffic over the public life of the United States ; it has practically abolished public drinking ; it has greatly increased the efficiency of labour, both of hand and head, and consequently the power to purchase necessities and comforts for the home. It has rescued thousands of men from the power of appetite, and given them back to their wives and children. I will not assert that the fact that both the Methodist Episcopal Church and the Methodist Episcopal Church, South, have had, since national prohibition came into force, the largest increases in their membership in many years, if not in their entire history, but certainly no one will be so daring as to deny that the closing of hundreds of thousands of saloons might result, not only in increased attendance upon Church services, but in greater access to the thoughts and the hearts of many men and women, no longer attracted or dominated by the saloon. The distinguished editor was doubtless influenced in his views by those with whom he associated while in the United States, and was led astray by their attitude to the law, for some of the newspapers and some of the citizens of New York have no

clear conception of the views of the great mass of the American people on the question of prohibition. Dr. J. J. Kindred, one of the Congressmen from New York City, in a lengthy speech on June 27 on the floor of the House of Representatives, urged the House to refuse to pass the Anti-Beer Bill because the people were opposed to prohibition, and he prophesied, quoting exactly, 'The citizens of the great city of New York will July 4 next (seven days later) have the greatest parade in her history of magnificent parades of approximately 1,000,000 citizens, as a solemn protest against the further encroachment of their personal liberty.' The House of Representatives refused to be stampeded by this prophecy of the approaching storm, smiled indulgently at his ignorance of conditions in his own city, and passed the Anti-Beer Bill by 92 to 251, the largest dry majority ever recorded. Seven days later, on July 4, instead of Dr. Kindred's million marching in solemn protest there were 14,992 perspiring, thirsty slaves of appetite in line. In Jersey City, where it was declared 30,000 soldiers and 25,000 civilians would be in line, there were 2,000; and in Baltimore, instead of the 50,000 claimed in advance, there were actually present and marching, including the band, 375. There were over five million persons in New York City that fourth day of July who did not march, and a corresponding proportion in what had been denominated as a 'wet' city. We wish to assure Lord Northcliffe and all those who hold his views of American prohibition that we believe that any man who goes with an unbiased mind to discover the real facts as to prohibition will find that if the country is taken as a whole the law is wonderfully well enforced as compared with other legislation dealing with subjects offering special opportunities for evasion or positive violation. One of the recent amendments to the Federal Constitution adopted just before the war is the Income Tax Amendment. The writer will hazard the assertion that there is more violation of the Income Tax Law than of the Federal Prohibition Law. In both cases covetousness plays a large part, and evasions and downright perjury are practised by those who are opposed to that law. But although the Internal Revenue Department has great difficulty in enforcing the provision of that law, and although the records prove that there has been a multitude of violations, yet no one has asked the question, 'When will the Income Tax Law go into effect?' or the other question, 'When will the Income Tax Law be repealed in view of the evasion, deception, and perjury of which it has been the acknowledged cause?'

Mr. Frank S. Vanderlip, one of the best known and highly regarded financiers in the United States, expressed the judgement of the substantial, progressive, business leadership of the nation when he said at a great banquet: 'With a true combination of moral insight and plain common sense we have amended our Constitution and have provided the greatest single economic factor toward material prosperity ever created by legislative enactment. I believe that the economic value of prohibition will eventually be an influence for the prosperity of society the like of which will amaze ourselves and the world.' We warn our friends in Great Britain

and elsewhere that they need not be surprised at any statements made by a sensational and generally unfriendly press. They can simply remember that, despite all such reports, prohibition is the law of the United States, and will continue to be the law as long as those present are living in the world. But the time will not permit for the discussion of this phase of the subject, for something must be said of the part which Methodism and the Church generally has had in this great conflict and victory. It was not an accident that the praying bands of women in the United States in the seventies were composed largely of Methodists, nor was it an accident that Frances E. Willard, the founder of the Women's Christian Temperance Union, was a Methodist, and that the president and the legislative superintendent of that great organization to-day are Methodists; nor is it an accident that the president, the secretary of publications, the general superintendent, the assistant general superintendent, the chairman, and four of the six members of the National Legislative Committee, and a majority of the state superintendents of the Anti-Saloon League of America are Methodists. For John Wesley, the founder of Methodism, and the spiritual father of the millions represented in this great Conference, was not silent on temperance. With his wonderful combination of spiritual insight and practical methods he is probably the greatest ecclesiastical statesman since St. Paul. He recognized very clearly the inherent antagonism between strong drink and his purpose to spread scriptural holiness through these lands, and in the general rules which he made for the United Societies in 1743, now nearly two hundred years ago, is the following: 'By doing no harm, by avoiding evil of every kind, especially that which is most generally practised, such as drunkenness, buying or selling spirituous liquor or drinking them, except in cases of extreme necessity.' Here, in what might be denominated the moral code of Methodism, there is not only a warning, but there is in essence a declaration of war against strong drink. Methodism stands squarely on the Master's sweeping law of responsibility for personal influence: 'Whoso shall cause one of these little ones which believe on Me to stumble, it were better for him that a millstone should be hanged about his neck and that he should be sunk in the depths of the sea'; and Methodism accepts St. Paul's application of the Master's doctrine to indulgence of appetite in the Epistle to the Romans, where he makes his appeal: 'Destroy not him with thy meat for whom Christ died,' 'It is good neither to eat flesh nor drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak. We then that are strong ought to bear the infirmities of the weak and not to please ourselves.' For one hundred and fifty years John Wesley's declaration against strong drink has been read in American Methodist Churches, and it has naturally come to pass that the leaders of the Methodist hosts in America, the preachers, the lay officials, and the elect women, have become total abstainers and leaders in the battle against the liquor traffic. In pulpits, Sunday schools, and young people's societies the evils of strong drink have been taught with ever-increasing emphasis, and in district, annual, and general conferences resolutions of ever-increasing strength

have been passed calling for the abolition of the traffic. Whenever a Methodist preacher came into a community there was at once the reopening of an irrepressible conflict. It is not possible to emphasize too strongly that the prohibition movement in the United States has been Christian in its inspiration, and has been dependent for its persistent vitality and victorious leadership upon the active, and finally upon the practically undivided, support of the Protestant Churches. While it is true that the Church cannot legislate for the nation, yet it is equally true that the members of the Churches are citizens of the nation, and are responsible for the social and moral conditions, and for the law upon the statute books, so far as those conditions and laws can be affected by their voice and vote. Slowly but irresistibly this educative process was carried on, until practically all the leading Church bodies united in one great swelling protest against the traffic in intoxicating liquors, demanded the repeal of the licence laws, the passage of local option, and of state-wide prohibiting laws, and finally of a nation-wide law. No stronger evidence can be offered of the power of Christian sentiment in America than the passage of the law prohibiting the sale of intoxicants to soldiers and sailors of the Army and Navy and establishing a protective zone against the operations of prostitutes. Christian fathers and mothers agreed that their sons should enter the war to fight the Central Powers, they refused to give them up to fight the saloon and the harlot, and as long as our boys were on our own soil or on our own ships they were free from those temptations, but when they landed in England and France they faced these temptations on every hand, and, as the writer knows from personal observation, many of them fell. Some persons refused to recognize the ultimate solidarity of the world on moral questions, and deny that one nation has any right to speak concerning the habits and methods of life of the people of other nations. But if another war should come and the demand be made for sons to come from prohibition homes in America to fight in England or France or any other country, there will be no factor more important in the decision of that question than whether the United States Government and the English and French or other Governments will co-operate to afford the same protection for young life under heavy strain which that young life has as long as it is under the jurisdiction of the American flag.

In conclusion, the writer repeats that prohibition would never have been obtained in the United States but for the persistent educative process and the splendid leadership of the ministry and laity of the Protestant Churches of America. Furthermore, the writer believes that the prohibition policy is not likely ever to be adopted and successfully maintained in any country until the ministry and the laity, including the young life of the Protestant Churches of that country, has been taught to the point of conviction that the traffic in intoxicants is a crime against humanity, and that Christian men and women must bear their share of the responsibility for that crime and the results which flow from it, until they have placed themselves in the attitude of positive, persistent opponents in every

practical way against the continuance of the traffic. The Church of God must lead the way, or be false to humanity and to her Lord. When she moves forward with united front the doom of the drink traffic is sealed.

The Rev. HENRY CARTER (Wesleyan Methodist Church) gave an address on 'Alcoholism and Citizenship.' He said :

It is a profound mistake to measure the drink evil of this or any country solely or chiefly by the number of recorded convictions for drunkenness. Modern science has taught us that the real malady is alcoholism, of which drunkenness is but one manifestation. Public opinion nowadays brands drunkenness as dangerous to society. Churchmen and scientists, from their differing points of appeal, must now convince the nations that alcoholism is the enemy of character and civilization, and that no public act of renunciation can be too great or costly which eliminates this evil from a nation's life.

I. ALCOHOLISM DEFINED.—What, then, is alcoholism? Here, in Britain, we have recently had the guidance of an impartial body of scientific experts on this fundamental point. In 1916 the British Liquor Control Board appointed a Medical Advisory Committee, to which they referred questions affecting the action of alcohol on man. In their report, *Alcohol : its Action on the Human Organism*, it is laid down categorically that the most important action of alcohol is on the brain, and the action of alcohol on the brain is that of a poison. The alcohol in a glass of beer, wine, or spirits is quickly absorbed into the blood and carried by the blood to the brain. There its poison action immediately begins. To quote the Advisory Committee :

Alcohol successively weakens and suspends the hierarchy of functions of the brain, and therefore of the mind, in the order from above downwards ; that is to say, in the inverse order of their development in the individual and in the race.¹

The functions of the brain latest in development are the highest faculties of man, which determine the quality of thought and action. The immediate effect of alcohol is to weaken or suspend their authority.

This effect is manifest in two ways. First, a man's faculty of self-criticism is blunted. He ceases to be a competent judge of himself. He speaks and acts on a lower level of intelligence. Secondly, a man's power of self-control is impaired. Just to the degree in which he is under the influence of alcohol he is at the mercy of impulse and fleshly desire. In the stupidity or violence of the drunkard we see the completion of this mischievous process of brain-poisoning. Its outworkings in society are disease, crime, destitution, cruelty to children, and the arrest of idealistic endeavour. But science demonstrates beyond dispute that the mischief begins much earlier than the exhibition of drunkenness. A man under the influence of alcohol may stagger in mind long before he staggers in

¹ *Alcohol : its Action on the Human Organism*, p. 32.

limb. I would call especial attention to the following words from the report of the Medical Advisory Committee :

Without signs of intoxication in the full legal sense of the term, the bearing and individual attitude of mind suffer temporary change as an effect of the drug ; and those in contact with the person so affected have for the time being to deal with *an altered individual*, whose mind lacks temporarily its normal factor of judgement and conspicuous elements of its self-control.¹

Alcohol 'alters' the individual, depresses his thought and action below their true and normal level, and habituates the man to thought and action on that lower level. Consider this in terms of the nation and of the race, and it is obvious that a widespread consumption of alcoholic liquors is the cause of a vast impairment of mental health and vigour among the peoples.

II. THE MENTAL TASKS OF CITIZENSHIP.—I pass to the second of the terms in the title of this address, 'citizenship,' and call attention to two immense and significant movements.

First, the replacement of force by reason as the decisive agent in public affairs. This is illustrated internationally by the erection of the League of Nations and by the American call to a Conference on Disarmament. It is illustrated industrially by the weariness of strikes and lock-outs, and the growing desire to substitute methods of conference and of industrial reorganization for industrial war. But what does this great movement imply ? Its continuance and its dominance depend upon the existence of great and growing resources of reason in the public mind. Peace or war, internationally and industrially, hinges on the quality and energy of public thought.

The second vast movement to which attention is directed is the rapid enlargement of the area of public decision. This is a result of the extension of the franchise ; to-day in most English-speaking lands the franchise is practically co-extensive with adult life. It is recognized at every turn that, in the future, decisions in the great matters of international and industrial wellbeing must be made at the bidding, or with the consent, of millions. The quality of the thought and action of the British people will decide for Britain and her Dominions, the quality of the thought and action of American people will decide for America, whether the future shall see peace or war, progress or reaction, civilization or chaos.

III. ALCOHOLISM AND CITIZENSHIP.—It remains to bring these two facts together.

1. The new age is marked by an unprecedented call on the resources of reason. The wisdom or folly of the answers to tremendous questions, affecting life internationally and industrially, answers on which turn the hopes of civilization, depends on the mental and moral resources of the average citizen.

2. The common consumption of alcoholic beverages leads to impairment of the powers of reason, to the blunting of the critical faculty, to

¹ pp. 39-40.

the weakening of conscience and moral restraint. Strong drink is, in a word, a racial poison, retarding the recovery of this broken world, holding in leash its powers of thought, without the free exercise of which civilization cannot be firmly re-established.

What, then, is the duty of the nations and of the Church universal regarding alcoholism?

The Nations. In all lands it is the duty of the State to see that its future citizens are instructed concerning the nature of alcohol—the manifold mischiefs of alcoholism and its menace to the moral life of the community. The teaching of these facts in the schools of each country, whether as a part of the subject of hygienics or civics, is a public duty. Moreover, since this is fundamentally a question of citizenship, the vote of the citizens must settle it. In lands where Local Option has not yet been won it must be insisted upon as the citizens' right. In lands where the struggle against alcoholism is in its final stage the vote of the people must complete and sustain the conquest of this racial enemy.

The Church Universal. To the Church this is a spiritual challenge. The mind of men is destined to be the temple of the Holy Spirit. We know now—for science has taught us—how strong drink defiles this habitation. It stands between the peoples and the perception of the kingdom of God. Seeley long ago described the Church as 'The Moral University of the World.' That would in itself make clear the duty of the Church as a teacher in this grave matter. But there is a loftier view of the Church. The will of God is the perfecting of human life, and loyalty to her Lord requires of the Church that she should bear witness, clear, convincing, and consistent, against alcoholism and its causes.

This, then, is the conclusion of the whole matter; the present generation can witness the final overthrow of the evils with which alcoholism smites the race if the living watchword of a new campaign can be 'The Church against the Drink.'

Judge CHAS. A. POLLOCK, LL.D., gave an address on 'The New Freedom Act.' He said:

That person who fails to analyse the word prohibition as applied to the eighteenth amendment of the constitution of the United States will be doing violence to his own thinking.

I wish to adopt as the basis of what I have to say the deliverance of the General Conference of the Methodist Episcopal Church at its session in Des Moines a year ago. It is as follows: 'The eighteenth amendment to the constitution of the United States is not a mere remedial statute or a bit of police regulation. It is a concrete statement, in terms of advancing civilization, of an enduring principle of human government. It voices a universal law that only a sober people can make a growing Christian nation. There can be no successful challenge of the propriety of incorporating into the basic law of a nation the abiding, underlying moral convictions of its people.'

A large body of people in our country affirm that the eighteenth amendment is simply a remedy for dealing with the liquor traffic and therefore should not be found in the constitution. If their assumption be true, their conclusion follows as night the day. But is it a remedy? My answer is, No.

May we suggest that by means of this word there has been developed and brought to the surface a great and fundamental principle of human government.

We who believe in the virtues of Anglo-Saxon liberty, insist that there can never be secured to our people all those inalienable rights of life, liberty, and the enjoyment of property unless we have a sober citizenship. That is what we have said in our constitutions of both state and nation. Our constitutions upon this subject are not self-enforcing.

The remedies for enforcement are, in the state, found in the several so-called prohibitory Acts, while in the nation it is by a law of Congress called the Volstead Act. May I illustrate the statement just made?

It is a principle of government with you in England as with us in America that no citizen can be incarcerated without having the right to be brought immediately before the court to have ascertained the correctness of the arrest. You have only to read the history of the English people to find out what it cost in treasure and blood to establish that principle and fix it permanently in your unwritten constitution under the name *Habeas Corpus*. Our forefathers in going to America took those rights with them, and when forming our constitution wrote in very large letters the words *Habeas Corpus*.

Read the Declaration of Independence and you will not find any great criticism upon the English people as a whole, but it does declare, among other things, that the king was quartering soldiers upon the people in time of peace, and thus violating a fundamental principle of government, namely, 'The civil shall always be superior to the military.' When our forefathers framed our Federal Constitution they saw to it that the principle should be fixed, and then wrote it into the constitution by the use of the language 'no quartering of soldiers.'

So we might go through the entire Bill of Rights as especially found in the first ten amendments and there discover many principles announced by language which became historic in the development of the principle.

And so we find with reference to the great temperance movement of the present time. Study, research, the experience of business and professional men, all join in asserting that to develop the highest form of Christian citizenship we must have sober people.

The only method of accomplishing this object is to prevent the manufacture and sale of intoxicating liquor for beverage purposes. The principle being announced, the legislative power of the government, whether of state or nation, can supply the remedy for enforcement by passing appropriate legislation.

The Rev. WILFRED R. WILKINSON (Primitive Methodist Church) read an essay on 'Gambling, Amusements in General, and Sunday Recreations.' He said :

We live in a lively age. The old steady-going quiet has gone. The speeding up of life, which is largely due to Americans, has had its reactions on everything. The strain of business and work has become so great that relaxation and amusements have become necessities. The dictum of some of our fathers that change of occupation was sufficient relaxation, and even rest, is not true at this time of day. Those who have had experience of the hateful monotony of factory work and mass production are never surprised that the workers seek a quick escape to something that will be revolutionarily different. Young people are brought up in a freer, less disciplined way than used to be true, and they have not the hesitations about some things that their elders always counted to be at least questionable.

To look at these things with the eyes of the early Methodists would be fatal to a really Christian understanding. Some Methodist Churches have given great prominence to the provision of what they deem healthy relaxations. There are some wealthy Methodists present who have counted it to be a real contribution to the life of the Church to provide playing fields, in which all outdoor games—bowls for the elderly, football for the young men, hockey for the girls, and tennis for all—might be indulged in under favouring conditions. In institutes on Methodist premises not only gymnastics, but billiards, cards, and even dancing I have seen taking place, to the apparent delight of all who shared in them. The old horror of the theatre has gone. Our boys and girls are taken from school to the theatre as a part of their education, and drama, tragedy, and opera are known to them and enjoyed ere they grow up.

Wholesale condemnation of these things is impossible. None of them can be wrong in themselves. They may be wrongly used, and some of them have been the easy introduction to a looseness of life that has been deplorable. But a taboo cannot be placed on them, and our aim should be to guide rather than to suppress. While one could say that some church-goers would need fewer of them if they did more church work, yet it remains the truth that recreation and amusement have a legitimate place in the life of the best. Certain principles to guide we must insist on, unless these things are to become too prominent to be right.

(1) Amusements must be an occasional and not a regular indulgence. That is the rightful demand of manhood. To some people amusements are not an indulgence, they are an occupation. They always ought to be a treat and not a habit.

(2) They must be health-giving and not exhausting. That is the demand of industry. To see some people at work after a long evening's dance or a crowded whist drive is to be made to wonder which is the harder, work or play.

(3) They must not unfit for worship and service. That is the demand of religion. There are hundreds of Methodists who never refuse a theatre party or a dance, but who are never at church more than once on a Sunday. They are never absent from a whist drive, and never at a fellowship meeting, while they find prayer-meetings utterly distasteful and sermons tame. Amusements whose aftermath is a bored religion are not fit for Methodists. But let these principles be ruling, and then amusements will be a relief to the overstrained, and a pleasant interlude in a busy life that is yet devoted to the best and to God.

But the growing definiteness of the claim for amusements and recreation of an organized sort has given opportunity to a tendency to seek Sunday recreation. Sunday in England is not the day it was. In London it is more unobserved than in any town in the land.

During the war Sunday work was encouraged, and by High Church dignitaries. Those in the war had little chance of noting the difference in the days. That was bound to mean the desire for Sunday play when the war was over. If you adopt temporary rules in a special period, they have a nasty habit of passing on their implications when the special period has passed. Then there is a remnant of the old idea abroad that some people have no proper chance for healthful recreations on other days. It is, generally speaking, not true, but it is believed. And more than that, there is a curious attitude on the part of some of the clergy that if people attend morning worship they may play their games on the rest of the Sunday. And so it comes about that golfers, most of whom can play any day of the week, throng the golf courses, tennis is played quite blatantly in some districts by the same sort of people, and unofficial cricket and football are not uncommon, while cinemas in London make Sunday one of their best days. We may be glad that high authorities of sport quite discourage the idea of Sunday play. The Football Association definitely decides against it. When, a short time since, a leading actor-manager advocated the opening of theatres on Sundays, declaring, of course, that only Shakespeare and high-class plays should be presented—as though that would continue long—the actors and theatre employees, with a unanimity that did them credit, voted against any such thing, and George Bernard Shaw spoke some cold common sense which revealed that at bottom it was a desire to make more money that prompted the call for Sunday theatres. While it is probable that the motive behind the opposition was not regard for the Lord's day, but fear of a seven days' working week, yet even that is a revelation of what is involved in Sunday recreation. It means a working day for some. Without being Sabbatarians we ought to be humanitarians enough to try to prevent that. We ought at least to claim that those who call themselves Methodists should make Sunday a day for worship, service, and rest.

But what can be said to those who make no profession of Christianity? It seems to me that we are within our simple rights when we claim that Sunday shall be so observed as to guarantee two things.

1. A reasonable chance for Christian activities. Sunday as a day of rest was won by Christianity. That men have cessation from work at all, then, is due to Christianity. As a tribute to its work a fair chance for Christian worship, service, and propaganda should be given. Municipalities at least should not organize golf, tennis, and other recreation for Sundays. That they have a law-abiding citizenship is largely the effect of Christian activity, and the public authorities should not provide opposition to its work. What individuals do is beyond our control. They must decide for themselves. But town and city authorities, in mere acknowledgment of the work and worth of the Church, ought not to be purveyors of Sunday recreation.

2. A quiet, orderly Sunday is our right. A regular trading Sunday would be an abomination. A regular recreation Sunday would be as bad. But unless we bestir ourselves, men of the world, after money, will attempt to make Sunday the great amusement day. Methodists stand for Sunday as a happy day of religious but joyous service. In the beginning Sunday was won as a day of freedom from toil because it was needed as a day for worship. Let Methodists use it as such, and insist in their private and public capacity on the Christian claim for Sunday as a quiet day, with opportunity for the Churches to do their work, and the Sunday which has meant so much to our civilization will be retained.

Along with the extra devotion to recreation and sport, which is so characteristic of these later days, there has been an ever-enlarging growth of the gambling spirit. Where sport is, there is gambling. In England racing is an organized opportunity for betting and gambling. Cycle racing and wrestling in this country have both been killed as sports by gambling. The war left this legacy behind. Scores of our lads who never dreamed of it before learned to gamble at cards. Football, in spite of the efforts of the Football Association, is a regular opportunity for gambling. Some papers, whose contents are of such poor quality in themselves, offer week by week large sums of money for lucky guesses of football winners. A new sports paper, issued last week, announces as its chief attraction £300 for four away winning teams. And when the London *Daily News* offers great prizes for guesses of census results—one of which at least has been won by a Methodist local preacher—it is not greatly different. The St. Leger was of more concern to thousands of citizens than the meeting of the Cabinet on the Sinn Fein reply. The workshops and foundries of the large towns and cities are honeycombed with betting and gambling. Sweepstakes are everywhere. Opportunities to bet and gamble are prolific. With overlapping race meetings there are at least five hundred days' racing a year. Organizations for betting and gambling are large, widespread, and common.

If we suppose that this is missing the youth and young men connected with Methodist churches and Sunday schools we are the victims of a great illusion. Those who really know understand how frequently many of our young people are allured, tempted, and fall.

What is to be done? That gambling is wrong needs no arguing here.

Preaching against it which makes its wrong clear is infrequent. Denunciations are sometimes stronger than they are understanding. Besides, there is no point in the denunciation which fires Jove's thunder-bolts at a shilling on a horse, and says nothing about a lucky speculation in lard, or an unlucky speculation in timber.

Of course gambling is wrong. It is a breach of the law of equivalents. As Herbert Spencer said finally, 'It is gain without merit and gain through another's loss.' It is demoralizing. The gambler grows callous. There is more hope for any sinner than for the real gambler. What a creature is the one who cannot play a game or watch it played unless he has the chance of winning money! The most lean-minded, shark-hearted men are the gamblers. But if I am to confess my own experience, in dealing with young men whom one desires to keep from this vice, to urge the wrong of it is not easy. The law of equivalents can be applied to more things than a horse-race or a football match. The Stock Exchange flutters and their near relations are an equal breach of that law, and equally wrong, and they are the stock-in-trade of some mighty people. The young men know too much when you urge this law. And gambling has not demoralized them yet. Therefore I think what needs to be done is to show them the folly of gambling. Its absurdity as a means of making money can be made clear. That it is what sporting men call 'a mug's game' may be quickly demonstrated.

Think of the futility of tips. I made an investigation some time ago (July to November, 1919) which gave exactly similar results to one made a few years earlier.

	Paper	Tips	Winners	Losers
(1)	<i>Daily News</i>	985	252	733
(2)	<i>Leeds Mercury</i> 'White Knight'	831	183	648
	" 'Falconet'	610	138	472
(3)	<i>Sportsman</i> 'Vigilant'	512	143	369
(4)	<i>Racing Outlook</i> Front Page	552	142	410
	" " 'Aborigine'	328	53	275
(5)	<i>Daily Mirror</i>	796	169	627
(6)	<i>Daily Sketch</i>	773	157	616
(7)	<i>Morning Advertiser</i>	691	202	489
(8)	<i>Daily Graphic</i>	684	183	501
(9)	<i>Daily Chronicle</i>	785	205	580
(10)	<i>Morning Post</i>	472	136	336
(11)	<i>Daily Express</i>	790	188	602
(12)	<i>John Bull</i>	220	30	190

It may be taken as an axiom that favourites do not win. That is why bookmakers grow rich, and gamblers and backers grow poor. Are football tips any more to be relied on? The *Racing and Football Outlook* all through the football season gives a list of home team 'certs.' Usually at least half of them are wrong. Take a few typical weeks. For the week of September 6, eighteen tips were given, four were right and fourteen were wrong. For November 8, sixteen were given; six were right, ten wrong. For November 22 the prophet had rather a good week, as things

go. He named nine home team 'certs.' It is to be remembered that to name 'home' winners is the easiest task of all, for if a professional football team cannot win at home it cannot win anywhere. Of the nine named, five won and four lost. Five matches were declared to be likely draws, but three of them were won and two lost. The difficult thing, of course, is to name away winners. On this day six teams were confidently named to win, and four of them failed to do it. In a good week, therefore, eighteen tips were given and nine of them were wrong. This is after a full discussion of the form of the teams by one who is named an 'ex-manager.'

The weekly papers which offer big money prizes for football result guesses do it, of course, merely for advertisement purposes. As a matter of fact, the offer of an extra large amount sends up the circulation of these papers for that week enormously. Evidently the sort of folk it attracts are gamblers. It is the purest guess-work, a mere gambler's chance. Yet that is the stock-in-trade of papers without quality and strength. Those who buy them waste their money, and those who guess are gamblers.

Betting is the supreme folly. Gambling is silliness. Even if it is difficult to prove that gambling is any breach of a moral code, yet its effects on men themselves should be sufficient to brand it. Where there is gambling there is personal deterioration. Think of the people who cannot find any pleasure in a game unless there is something at stake. A game at cards is no good unless there is money to be won. It has even reached this point now that in institutes and clubs men will only play billiards for 'who pays.' On some municipal bowling greens, on which, of course, it is forbidden, the man who will not play for the price of the game cannot get a game at all. Billiards and bowls, which surely ought to have entertainment in them sufficient for a player, are becoming the prey of those on the prowl for sixpence. The most miserable skinflints are surely those who will only play when they think they can get it for nothing.

When men cannot play a game for its own sake, or have become so blasé and pleasure worn, or so keen on getting something for nothing, that they need the stimulant of a bet to make a game attractive, then they have suffered personal deterioration.

A man is a poor, puny thing of whom such things are true. The man who gambles is a less worthy, a smaller, meaner man than he ought to be. If only we can make our youths and young men feel that gambling is a fool's method of seeking to make money we shall at least make them hate to be absurd; if, in addition, we can make them feel that it inevitably means personal deterioration, spoiling the man in them; and if, above all, we can convince them that there is something better than making money quickly and without toil, and that is clean hands, we shall have done our part towards growing a business man who will be straight, a citizen who will be industrious, and a Methodist who will be worthy.

The first address, on 'The Church and Social Morality,' was given by the Rev. R. R. WRIGHT, Junr., Ph.D., LL.D. (African Methodist Episcopal Church). He said :

I regard the elimination of race prejudice as the gravest problem of social morality which the Church has to face in America, and the supremest test of the practicability of the ethics of Jesus. I confess that I see no hope for solution of the problem of race in America except by the forces of Christianity.

I shall approach the subject not with passion, not with hate, but in the spirit of science and the spirit of a Christian seeking the truth only—the truth that can make us free. I shall therefore attempt very briefly : (1) A statement of the problem ; (2) Some of its results in social morality ; and (3) A constructive suggestion or two.

I have great faith in the Church when it shall earnestly attack the subject of racial prejudice with a determination to wipe it out, for we are indebted to a large extent to the influence of the Christian Church for the great improvement in our social morals in the wiping out of slavery, the extension of public education, the enfranchisement of women, the curtailment of prostitution, the abolition of liquor traffic, and the promotion of peace.

I. What is the 'negro problem,' as we call it in America? In the popular mind it is confused with the problem of ignorance, the problem of poverty, the problem of crime, &c. It is none of these, though all of these problems are exaggerated by it, and made more complex. As to ignorance, the last published United States census of illiteracy shows there are far more white illiterates in America than blacks. As to poverty, the same authority shows there are many more whites in almshouses than negroes. As to crimes, we have no satisfactory statistics, but such as we have do not show the negro a criminal race. It would take an hour for me to make careful analysis, but here is my conclusion : the negro problem is a maladjustment in our social system, common and peculiar to negroes, and that maladjustment is psychological. It is principally in the attitude of whites toward negroes, epitomized by the popular summary of Judge Taney's decision in the United States Supreme Court in the famous Dred Scott decision seventy-five years ago, that a 'negro has no rights that a white man is *bound* to respect.' This is to a large extent the point of departure in the social attitude of the majority of white people toward the black people, and it is the greatest problem in social morality our Church and our nation has to face.

II. Some of the results of this psychological attitude of white America are as follows : (1) The establishment of a dual standard of social morality, and (2) The retardation of national solidarity. Let me illustrate No. 1 as follows.

The sacredness of life is recognized as fundamental in social morality. No man has a right to take it. Only the State can do so, after a full and fair trial. (Some of us deny the State's right.) Certainly all of us believe

that no group of men, outside the law, has a right to take the life of a human being, to riddle him with bullets, burn him at the stake, and sell his bones on the streets as souvenirs of white supremacy. This has happened in America to negroes, and I am sorry to say that the Church has made but feeble effort to suppress it. I am saying by this that the orderly procedure of justice threatens to be broken down in America because of the dual standards of meting out justice to black and white.

Again, we claim the jury system as the bulwark of our judicial system—the right of a man to be tried by a jury of his peers. This right is given ungrudgingly to whites. But in the South tens of thousands of negroes are tried and not one single negro is permitted to sit on the jury. When you hear talk about crime of negroes remember that negroes are tried and condemned chiefly by those whose social attitude is antagonistic.

Again, you have heard America lauded for giving the right to vote to women, and I may say that that right is nowhere denied except when it comes to coloured women, and not on the grounds of anything like character but solely colour. A white harlot may vote, but a black school-teacher dare not in some sections.

Bishop Cannon, in his able address, alluded to the efforts to evade the eighteenth amendment to our constitution abolishing the liquor traffic, and has, as well as others in this assembly, called those who would help to evade this constitutional amendment criminals, and such they are. This is an apt illustration of our dual morality, for the Church, which has been so insistent, and justly so, in relation to the eighteenth amendment, hardly lifts its voice to the greater violations of the fourteenth and fifteenth amendments to the U.S. Constitution. Why? Because these latter amendments give the right of suffrage to negroes, and the white man's psychology of 'no respect for negroes' will not permit him to speak out for the constitution of his country if it gives human rights to negroes which are not popular with the mob.

Again, our social morality breaks down when it comes to education. We do not look upon a child as one in God's image unless it be a white child. We do not lead it to the light if it be black. In Georgia, where I was born, and in Mississippi, Louisiana, Alabama, and South Carolina, there are many well-equipped high schools, but not a single one to which black boys and girls can go. And although in these States the mass of negroes are farm-workers, not one cent for each person in these States is paid out of the taxes for the scientific training of negroes in agriculture, while whites have excellent schools. We are condemned for the slowness of our progress, but the means by which our progress might be made more speedy is taken from us.

Now, we pay our part of the taxes. May I use Bishop Cannon's logic? He said the saloon-keepers do not pay taxes. They produce nothing of value to the Government. They merely collect from the poor people who work and spend their money for drink, and they keep that which makes them rich and pay the taxes; they are merely collectors. Apply that to the negro who produces the cotton and corn, who mines the coal,

who builds the railroads, who pays the rents. Can we not say that the man who pays the rent pays the taxes? When taxes go up, does the landlord lose? Do not rents go up? Still the white girl may get ten dollars for education to every one dollar the black girl gets. And here is where our social morality falls down, and here is where we need the Church.

But the most serious breakdown in our social morality is the treatment of women. America is, I say with pardonable patriotic pride, if you permit me, foremost among the nations of the earth in her treatment of women, and the southern part of the United States, where I was born, is the home of chivalry. But that chivalry does not include the black women. For—I say it with shame—the very State itself encourages prostitution. While it professes on the one hand to want no ‘social equality,’ its very laws and practice condone the blackest sort of sexual crime known to a so-called enlightened Christian nation. I refer to the difference in legal protection given to a black woman seduced by a white man and that given a white woman. Has the Church raised its voice? If it has not in the past, will it in the future?

Lastly, the psychology of which I speak makes personal character of very doubtful quality among even the best people we have. There are thousands of white people who have never done a wrong personal act to negroes. They will tell you that they are kind, considerate; they contribute to negro Churches, negro schools, and have helped many a poor negro. They think they are Christians. They deplore conditions, but profess they cannot change them. They would be all right if man lived to himself. But, as Bishop Cannon said, we cannot hide behind individualism. This is a social age, and we are all responsible for our own acts and co-responsible for society’s. You may recall that there were kind and generous slave-holders. I believe they thought they were Christians. They did not see the enormity of slavery. They really thought their negroes were best off in slavery. They furnish a splendid analogy for the kind-hearted, so-called individualistic Christians of this day, who content themselves with personal relations and have not awakened to their social responsibility in suppressing lynching, peonage, and other things I have named, and some I have not named, merely because they personally do not engage in them. Their specious reasoning will not stand either the test of God or history. Let me say again that personally I have not had very harsh treatment by whites. I have had no personal persecution of a purely individual sort. Society merely shut the door in my face and went about its business.

Let me illustrate how society robs, but no individual feels responsible. I rode from Ostend to Brussels on a third-class ticket, and I got inferior accommodation to those who rode first and second class. I rode from Southampton to London first class, and got better accommodation than those who came second class. In every case, however, I got what I paid for. But had I been in the southern part of America I would have had to pay first class fare and been denied the privilege of a first-class passenger.

I call that robbery by society, and lowered social morality. But as yet but feeble voice has been raised by the Church.

III. Now, what are you going to do about it? I turn to a CONSTRUCTIVE SUGGESTION. I do not advocate invective and violence, though often these are resorted to.

1. There must be understanding of the problem and FREE SPEECH about it. I will take back Hyde Park and its free speech as a precious memory of England. If we could talk out this thing in America we would solve some problems by mere exhaustion of verbal ammunition. We would have to revise many of our ideas, because they would be combated. Now that we do not have free speech we capitalize the demagogue, both white and black. Many negroes have two speeches, one for white and one for coloured, neither of which is honest. Many white politicians, if they could be questioned by negroes, and vice versa, would be exposed as the rankest of frauds, but since the white people will not let a negro tell his side except at the risk of violence, society suffers and suspicion and race-hatred grow.

2. We must have a co-operative investigation of facts, frank and free, by Christians of both races, in which the desire for the truth that sets us free may be the goal. We should learn from our contact with the labour problem that we cannot handle by repression any human problem, but frank expression must be encouraged. Now there have been various commissions and committees, but the criticism I have is that they do not give enough freedom for expression.

3. Each pulpit should give instruction in social morality as the result of individual regeneration and sanctification, and as the real test of the value of our religion. I may add that there is growing disrespect among negro intellectuals for Christianity, due chiefly to the low standard of social morality of white Christians in regard to negroes. Let us combine to fight lynching as we did liquor, to fight social injustice for black as well as white.

In conclusion, let me say that my hope is in the Christian Church, and in the Methodist Church in particular. I know its history, and I believe in it because it has already done much. The M.E. Church stood like Gibraltar on the slavery question. All American Methodism has done fine educational and home mission work among negroes. Recently the M.E. Church elected two negro bishops, giving a falsehood to the rumours that they were trying to get rid of their coloured members in order to unite with the Methodist Church, South. Some of the strongest figures on the moral horizon of the South have been great Methodist preachers, and the people, black and white alike, loved them. The task before us is not simple, it is not easy. It will challenge our greatest intelligence, our deepest consecration, and our strongest courage. As a patriotic American, as a man born and reared in the South, where my people chiefly live, as a minister consecrated to Methodism, to righteousness, and God, I believe we will not be unequal to this task, and that ere another Ecumenical Conference meets we will have developed the machinery and

the courage to deal with this problem as it should be dealt with—in the spirit of Jesus, who knew no racial distinctions, and who has decreed that all should be one—brethren.

The Rev. JOHN DAWSON (Methodist Church of New Zealand) gave the second address, on 'The Temperance Movement in New Zealand.' He said :

I bring you hearty greetings from the Methodists of New Zealand, which is under the Southern Cross and next door to the South Pole. The Dominion is only small comparatively, but it is lovely and loyal. It covers only 104,000 square miles, and its population is barely 1,250,000. Our people are ninety-eight per cent. British, fifty per cent. prohibition, and ten per cent. Methodist. Not only the Methodists but the prohibitionists are your comrades, and salute you of every land and colour. We are one with you in all your struggle for right and true liberty ; we rejoice with you in all your success and progress ; we sorrow with you in your temporary defeats and failures. We raise our hats to the states of good old Maine and Kansas. We congratulate Iceland, Finland, the United States, the Provinces of Alberta, Manitoba, Ontario, Saskatchewan, Prince Edward Island, New Brunswick, and Newfoundland, and all others whose land is dry. At the same time we raise our earnest cry as Britishers to Britain to close your ranks and determine on a definite, strong, straight policy of abstinence for the individual and prohibition for State. We ask you to cease parleying about State or any other kind of control, for men are being degraded and destroyed while you are thus wasting your efforts and throwing away your opportunities. We beg of you to get into line, both in policy and in effort, with the united and conquering forces of other lands. Your policy and conduct mean so much of weal or woe to us that we offer no apology, but urge that need is reason enough to justify our plea.

We heartily congratulate the Wesleyan Methodist President, the Rev. J. A. Sharp, and the Conference on taking a united stand for prohibition. We hope that all the people called Methodists will to a man join in this one issue campaign for the abolition of the liquor traffic, and that all who name the name of Christ, of whatever sect or creed, will become active allies, and secure the speedy and permanent emancipation so much needed by the race of men in all lands. We implore you to cease your numerous little fights for various kinds of regulations and control and go straight for prohibition, which means blessing for man and progress for the kingdom of God. We beg of you to do this for yourselves. We pray of you to do it for our sakes. I believe we should have had prohibition throughout the Dominion of New Zealand three years ago if you had not divided your forces on State purchase and control. You thereby turned our politicians aside from giving us a free and unfettered vote on prohibition, which we could have carried.

When the war broke out we had 160,000 men between the ages of twenty and forty ; 100,000 of these prepared for the war ; 90,000 of them came

across the seas and took their part in Egypt, Gallipoli, and France. You surely cannot forget Anzac. Our boys hauled down the first German flag in Samoa, and we have it in Wellington as a trophy. Sixteen thousand of our boys were killed or died during the war. These we honour as heroes. Many thousand more we mourn, for Britain taught them to drink and to vote for drink. We trained them in dry camps and we sent them to you in dry ships, but Britain degraded some of them. Therefore we plead, for our sakes as well as your own, for a prohibition Britain.

New Zealand has had its hand on the liquor traffic from its foundation as a Crown Colony in 1840 until to-day, when it is a Dominion of the British Empire. No. 5 of its statutes is one dealing with the regulation of the manufacture and sale of intoxicants, and during the eighty years since then all forms of regulation have been tried from time to time. We have regulated the kind of house in which the business shall be conducted, the kind of man who shall receive a licence to conduct the business, the days of the week and the hours of the day in which liquor may be sold, the age at which persons may be served with liquor, and the degree of drunkenness which shall call for a magisterial order that such persons shall be prohibited from purchasing liquor, or allowed to be on licensed premises for any business whatever. While each of these regulations have accomplished something in minimizing the evils attendant upon the liquor business, yet, seeing the traffic has continued, none of them nor all of them combined have saved the people from waste, drunkenness, crime, poverty, disease, and untimely death.

In 1881 the then Premier, Sir William Fox, who in 1887 became the founder of the New Zealand Alliance for the abolition of the liquor traffic, introduced the first Local Option Bill, which became law that year. This gave the people certain powers to restrict and regulate, indeed, gave power to licensing committees to refuse any or all applications for licences in their particular district, which usually was a restricted area. This has served a good purpose as the basis of our Local Option laws, and has served many good and practical ends during the last forty years, although we have had many amending Acts in the meantime.

During the twenty-five years that we lived under this undemocratic law, however, we worked hard and accomplished much. Since our campaign of education started we have seen public opinion formed and assert itself. We have seen 1,800 licences to a population of 500,000 reduced to 1,150 to a population of 1,250,000, or from one to every 280 persons to one for every 1,100. We have secured Sunday closing throughout the Dominion; the hours of sale have been reduced by eight hours per day, whereas they were 6 a.m. to 11 p.m., and now they are 9 a.m. to 6 p.m., and the age at which a person may be legally served is twenty-one years.

Since Western Samoa has become part of New Zealand by mandate prohibition has been proclaimed for white people and natives alike, under a penalty of £250 or two years' imprisonment with hard labour for violation, together with confiscation of all liquor. It is expected that the same will apply shortly to Rarotonga and the whole Cook Island group.

Notwithstanding the handicap on our vote of fifty per cent. we have abolished licences in twelve electorates out of seventy-six, and never one we have thus secured has gone back to licence. Indeed, we have grown a thirteenth. We have seen that drinking, drunkenness, and general crime has decreased by eighty per cent. We have at last secured legislation which recognizes one vote one value. We have now passed from Local Option, or the issue of Electorate No-Licence, to that of Dominion Prohibition by simple majority.

We still have a three-issue ballot paper, namely, continuance, State control, and Dominion prohibition. We are working for and expecting to have the middle issue of State control removed from the ballot paper before the election of next year, inasmuch as that issue did not secure six per cent. of the votes cast in the last poll, the votes being : for continuance, 241,251 ; State control, 32,261 ; prohibition, 270,250 ; which meant that the combined vote against prohibition was a majority of 3,262. It is as true, however, that 28,999 more votes were cast for prohibition than for continuance, and 237,989 more than were cast for State control. And it is equally true that the combined votes of prohibition and State control were a majority of 61,260 over the continuance vote. We do not claim that all the votes that were cast for State control would have been cast for prohibition, although they were cast against continuance in the present form. We believe, however, that but for the inclusion of that dead issue on the ballot paper we should have had a majority at the last poll, for if we had received 1,700 of the 32,000 that were cast for State control we should have carried Dominion prohibition. Since the last poll we have secured that the science of alcohol shall be taught in all our national and private schools. The up-to-date scientific facts are included in the most advanced syllabus on scientific temperance teaching that we have yet seen, and this is now authorized by our Government. We look forward, with hope in the electors and the blessing of God, to winning Dominion prohibition at the December poll of 1922, which, if carried, will come into force on June 30, 1923. Our vote has grown at the respective polls from 49,000 to 98,000 ; 121,000, 150,000, 198,000, 221,000, 253,000, 270,000.

The process of education and organization is more vigorous than ever before in our history. Most of the Churches are combined in closer unity ; the business men are more active, and the prospect generally is hopeful. We are assured of a new roll of electors, which means much to us, for there were many thousands more names on the last roll than there were adults in the Dominion. With a new roll and a square poll we believe that New Zealand next year will enter into the list of dry countries, never to go back any more.

There are difficulties, real and great, but none that cannot be overcome. The cause is right, the foundation is broad and strong, the best people are building on it. It is humanity's cause ; it is God's cause. Our motto is, ' We will see this thing through.'

The Conference then adjourned.

ELEVENTH DAY

FRIDAY, SEPTEMBER 16.

FIRST SESSION

TOPIC :

THE CHURCH AND MODERN INDUSTRIAL PROBLEMS

At this session the Rev. MARSHALL HARTLEY presided. In introducing him, Dr. WORKMAN spoke of the valued service he had rendered to the Wesleyan Methodist Church in England, of which Mr. Hartley was the oldest minister in active work.

The devotional service was conducted by the Rev. W. H. SMYTH, M.A. (Methodist Church in Ireland).

The first essay was by Mr. J. LONGSTAFF, J.P. (Primitive Methodist Church), on 'The Responsibilities of Capital and Labour,' and it was read by the Rev. GEORGE ARMITAGE. He said :

The present economic system, involving capital and labour, employer and employed, superseded the feudal system, and that again displaced the slave system. Whether the present system, so deeply rooted, is itself a passing phase is beyond the scope of our inquiry. We have to consider the responsibilities of capital and labour under the economic system now existing, and the question arises 'What is the attitude of the Church to the industrial situation, with its complex activities, acute problems, and delicate interactions?' Whatever a versatile Prime Minister may say, that question cannot be evaded. No sphere of life is alien to the influence of the Christian religion; no department of activity is outside the scope of Christian teaching and practice. It is thus the duty of the Church to apply the teaching of Jesus Christ to all conditions of our many-sided life. Our subject will therefore be examined in the light of two vital, fundamental principles—the Christian standard of values and the Christian law of service.

The Christian standard of values. The old political economy simply regarded man as a wealth-producer—a thoroughly unchristian standard. John Ruskin, with his humane spirit and his treatment of economics

from the standpoint of Christian ethics, did much to shatter it. Ruskin expressed the Jesus standard in insisting that real wealth is in life, in character not cash, personality not property, manhood not money. The cash nexus is subservient to the human tie. Human personality, of profound value, the essence of wealth, and the most potent factor in well-being and progress, is of supreme importance. Christianity does not demand that men shall grow rich ; it does demand that they shall be just and humane. Social equity must therefore prevail in all human realms ; justice, mercy, and brotherhood must reign in all human spheres.

The Christian law of service. Jesus said, 'I am among you as He that serveth.' In the same spirit Ruskin declares, 'It is the function of the pastor to teach, the physician to heal, the soldier to fight, the merchant to provide. And under a sense of duty the market may have its martyrdoms as well as the pulpit, and trade its heroisms as well as war.'

Capital and labour serve the community by providing the materials required by the community, and that service is effective when the materials required are good in quality and reasonable in price. Too often the conception of service is sunk in the motive of personal gain, capital looking for a return on money invested and labour demanding wages for work done. But the idea of service should at least run parallel with that of personal gain. In rendering this service the employer and the employed must needs co-operate, the employer providing the capital and the organization, and the employed furnishing the labour which is as essential as the capital and organization. Capital, labour, community, are all interested in industry, and in a real sense their interests are identical. The law of service applied to industry may be idealistic, but as the ideal is kept in view and there is movement towards it, evils will be mitigated, disputes minimized, and the relations between capital and labour vastly improved.

The responsibilities of capital. Capital is an elastic term. It is a far cry from the small employer to the ramifications of the joint stock principle, with deputed management. But whether industry is conducted on the principle of limited liability or by personal enterprise it must be insisted that the wellbeing of the workers should be a first charge on industry. The creation of wealth for the few should not take precedence of good social life for the many. If capital starves and stunts individuality it stands condemned. The worker is not a cog in the wheels of industry, a mere instrument of production, but a human being and a member of a common human brotherhood. Business may be business, but moral considerations and human sentiments cannot be excluded, and human labour is not a commodity to be bought and sold in the open market. A living wage—not an artificially high wage, but of real purchasing power—and reasonable intervals of leisure are the moral rights of every worker, and if they are forthcoming the industrial consequences will not be baneful but beneficial. What is a living wage cannot be argued here, nor whether an industry ought to survive which cannot provide equitable human conditions. Excessive hours of toil and underpaid labour are injurious alike to the worker, the industry, and the community. There is an

American maxim that the best employer is he who contrives to pay the highest wages. That may be an Americanism, but good wages for good work and adequate leisure are sound economics and healthy morals.

The evils of casual labour and unemployment call for wise and sympathetic treatment from capital. Unemployment is a difficult problem not easy of solution, but a society cannot be called Christian unless honest men who want to work are saved from want and degradation. Processions of unemployed are tragic sights in a Christian country. You cannot expect working men to be content with a system in which unemployment and all its attendant miseries is an ever-recurring experience. Neither can a worker contribute his best unless he is assured of security. If he is indispensable to industry when it is thriving he deserves sympathetic treatment when trade is bad. The system of State Insurance in operation is good in its way, but, broadly speaking, workers ought to be maintained out of the product of industry. This is perhaps the key-problem, and the only equitable solution will be one which assures every man associated with industry, and who brings to it honest work, that he is safe against the miseries of unemployment.

Capital will do well to improve the status of the worker, treating him, not as a 'hand,' a material factor in industrial processes, but as a co-worker, sharing to some extent in the formulation of policy and the conduct of affairs. He makes an enormous contribution to industry, a contribution which cannot be dispensed with, and through chosen representatives he can bring intelligence and judgement to the consideration of policy. Whatever the method adopted, whether by an extension of the Whitley Councils, Works' Committees, or other means, the association of labour with capital in management will do much to promote harmony and goodwill in the working of industrial concerns.

Responsibilities of labour. Labour demands rights, and must recognize duties. A democracy which insists only on rights stultifies itself. Rights involve duties; the claim for equitable treatment carries with it the sense of obligation. Efficient work is implied in the law of service and is indispensable to the success of industry. No community can prosper if work is poor in quantity and bad in quality; and if the community suffers labour shares in the suffering. So are we all interlocked and interdependent. Bad workmanship is a slur on the name of labour, and should never be countenanced by bodies of workmen. The idea that a man is under no obligation to do his best is demoralizing. There is no equity in maximum wages and minimum work. Slacking is immoral, just as immoral as plundering or profiteering. The slacker is an economic discord, a jarring note in industry, creating confusion in society. Duty done is harmonic, a unifying process, binding man to man. Duty faithfully discharged is an expression of the law of service, and is essentially a religious process.

There should be no attempt to limit production. Such a policy is unsound and unsocial, as bad in principle as protective tariffs and as injurious. Economically, the restriction of output is a blunder. The

cost of production is thereby increased, followed by increase in prices, and followed again by increase in the cost of living. It is equally wrong ethically. The law of service is thereby violated. Full and efficient production is always a reasonable demand, but especially so in these abnormal times, and is one of the essential means by which industry will recover health and stability.

Labour is making large demands, which can only be justified by correspondingly large contributions. If the best is claimed from industry the best cannot be withheld. Labour has its own distinctive obligations as regards industrial efficiency and wellbeing, and those obligations should be recognized and discharged to the full.

Joint responsibilities. Mutually dependent, and equally concerned in the prosperity of industry, the relations of capital and labour should be those of co-operation, not conflict. They should not be separated in hostile camps, nor should an atmosphere of suspicion envelop them. Mutual confidence and harmonious relations need to be promoted. The system of collective bargaining has effected great improvements in the conditions of industry, but it is lamentable when bargaining is carried on under the threat of forcible action. Strikes and lock-outs will never settle industrial problems. Direct action was a fatuous policy, and its failure is writ large. Strikes and lock-outs are equally futile. There is behind them the principle of violent revolution, whereas evolution is the true method of progress. Moscow does not point the way to industrial peace. The upheaval and dislocation caused by the recent coal stoppage have brought home to us the great fact of the solidarity of society and the interdependence of all classes. The whole nation has suffered grievously. Let it also be said to the credit of labour that perhaps no nation would have come out of the struggle with less disorder and lawlessness. Signs are not wanting of a general desire for peace. Let class war give place to free interchange of thought, mutual confidence, and reciprocal goodwill. Industry needs the human touch and the spirit of co-operation. Ruskin says that 'Government and co-operation are in all things the laws of life; anarchy and competition the laws of death.' When that principle animates capital and labour a new spirit will motive all industrial relations; the Christian standard of values will be recognized, and the Christian law of service will be practised.

The Rev. JOHN WILLIAM SMITH, D.D. (Methodist Episcopal Church, South), gave the first address. He said :

It is unquestionably true that one of the gravest problems with which the nations have to deal is that concerning capital and labour. And it is so very vital because it affects the entire body politic. Capital and labour do not live unto themselves. History records that from the earliest times this problem has been more or less in evidence. Some of us believe that the future does not have to be as the past, otherwise human freedom would be a delusion, and the gospel of Christ a mere theory. No matter

what the past, the time has come in the history of mankind when this problem can and must be solved. While there are many different phases of the question, I desire to consume the time allotted me in simply stating four fundamental truths absolutely necessary for both classes involved.

1. There should be, as far as possible, a thorough knowledge of each by the other. People do perish because of ignorance. There are certain facts capital should know about labour, and there are also certain facts labour should know about capital. More, there should be the frankest and sincerest welcoming of such information. 'Put yourself in the other man's position' is always a good rule. Much contention and strife in all spheres of life arise from lack of knowledge. It has been told of one of our Americans that he professed dislike for a certain individual. 'Do you know him?' he was asked. 'No,' he replied, 'if I did I should not dislike him.' A reciprocal knowledge would mean much in the working out of certain intricacies involved. Not long ago an anonymous article appeared in one of our American magazines, afterwards published in book form, with the caption, 'Finding God in Millersville.' It is a true story of a president of a large manufacturing industry. For a time he was thinking only of dividends. He cared little about the condition of labour. But one day an urgent request came to him to visit a little boy, now dying, who had been in his employ. At first he hesitated. Then he consented to go. Imagine his amazement to discover at first hand the miserable condition of the men and women and children who were making his wealth for him. The result was a complete transformation of his plant, and he himself entering into vital fellowship with God.

2. Closely following, there should exist between capital and labour the fullest spirit of co-operation. There has existed, certainly so far as an observer could discern, seemingly a greater desire to maintain the chasm than to bridge it. In one of the great railroad systems of our southland a few years ago a bishop of my own denomination was elected a member of the board of directors. I take it that it was done, not merely to increase public favour, but also to obtain a new viewpoint. At any rate that railroad has not suffered from doing so, and in the government settlement at the close of the war it was able to decline with thanks the amount offered. After all, is not labour tremendously interested in capital, and is not capital vitally connected with labour? Would there be anything so alarming if capitalists were invited to labour gatherings and went, and if labour representatives had a seat at the table of the board of directors? I can conceive how much in every way would flow from this.

3. Capital and labour need to think and act in terms of a worthy ideal. The whole problem is vastly more than a return of dividends, and vastly more than securing food and clothing. I know these have their places, but it is also very decidedly a moral and spiritual problem. You cannot separate these things from their ethical significance. Capital, it is true, has had its ends or ideals, and so has labour, but what have they often been? For the most part of the earth earthy. Man cannot live by bread alone. Character far transcends houses and lands, stocks and bonds,

food and raiment. A man's capital, a man's labour, is representative. By means of these the heights may be climbed and the vision splendid obtained. Is it not true that the main question is not so much what a man makes out of a thing as it is what the thing makes out of the man? A beast of the field can toil ten hours a day for six days in the week, and there are animals in the forest able to store up for the long months of the winter, but to man alone has it been given to transmute the powers of mind and body and the possession of wealth into that which shall shine as the stars of the firmament. Nay, more; the ideal sweeps beyond the finer enrichment of the self and considers humanity. Men must in this day think and act in terms of the common good. We have grown somewhat tired of hearing men always crying out for their rights; let us hear a little more about duties and the privileges and glory of service. I wish both capital and labour might have burnt into their souls the glowing words of Paul, 'Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.'

4. Once more, capital and labour need to respect and reverence personality. In other words, in whatever sphere men move they must not cease to be human, nor must they cease to acknowledge and regard the human in the rest of mankind. That has been at the seat of most of our difficulties. You can trace it all the way from the time of Moses until the present. Jesus told two stories which are still very pertinent. One we call 'The rich man and Lazarus.' I do not believe we have here an indictment against wealth or capitalism as such. It is a flaming picture of inhumanity. I know there are certain scholars who declare to us that the parable has nothing to do with the life beyond. Perhaps not, but I am sure of this, that the man who has ceased to be human, and has no regard for the human in others, has but one place, and that is hell. The other story we call that of the rich fool, but do not overlook this, that the message was spoken to the man who had not. When men remain human and have regard for the human these problems will be adjusted.

I realize how easy it is to outline a scheme for the solution of difficulties, but I believe it is possible for capital and labour to come to know each other, to enter into fullest co-operation, to be allured by a worthy ideal, and to remain human. But how? Well, in some way we must get men to share the mind of Christ. It all depends upon the glass through which men look. And here is the task of the Church. It has been stated over and over again during this gathering that the Church can no longer hold herself aloof from these pressing problems. That is true. Whatever concerns humanity, physically, socially, mentally, spiritually, concerns the Church of the living God. But the method is not unimportant. Whether the Church become a kind of political machine; whether the Church shall become a mere legislative enacting assembly; or whether the

Church with men like Wesley, touched by the Spirit of God, shall proclaim a flaming evangel, crying out to men concerning God, man, and sin in all of its ramifications, until men shall tremble and a new social conscience is born, is not a little thing. Except men be born from above, what is the guarantee? The day has gone for superficialities; the deeps must be broken up. Years ago a young man might have been seen secretly leaving his own city and making his way to the chief city of the world. Perhaps for a time he gave himself up to all the frivolities of the day. And then he heard a man speak, and speak about Christ. He caught a new vision, and a new life flooded his soul. But he is a runaway slave. The great apostle sends him home, believing that through Christ Philemon and Onesimus will live in perfect harmony. The gospel is the power of God unto salvation, individual and social.

The Rt. Hon. ARTHUR HENDERSON, M.P. (Wesleyan Methodist Church), gave the second address, on 'The Human Needs of Modern Industry.' He said:

In bringing to your notice the human needs of modern industry, may I remind you that the present industrial system is a new creation. When Mr. Wesley died in 1791 there were no steamships, railways, telegraphs, no great trading or banking corporations. The application of capital on a mass scale in industry, or the use of scientific methods, had not yet begun. The introduction of steam power changed the process of manufacture, opened the way to hitherto undreamed stores of wealth, and ushered in the industrial revolution of the nineteenth century.

The coming of the power machine might have been made the means of raising the standard of life and increasing the security of all concerned with the instruments of production. But we find that when the nation was creating wealth on an unprecedented scale many of the people were underpaid and ill-nourished, while some were degraded and destitute. The workers were exposed to an exhausting strain of overwork, often for very low wages in most unhealthy and injurious surroundings. So intolerable were the working conditions, especially of the women and children, that the workers were led to combine in self-defence. A more humane feeling was gradually evolved, and the less selfish employers were led to protest against the grasping of their more oppressive competitors.

Thus, almost from the inception of the industrial era, a movement has existed for securing the recognition of the human factor in industry. At first the movement was feeble, tentative, slow, regarded only as a philanthropic impulse, an awakening of a social compunction, a feeling of pity and sympathy for grievously harassed and exploited women and children. At the beginning of last century protective legislation was practically non-existent, trade unions were illegal, there were no sanitary or factory inspectors, and trade could be carried on without restraint or hindrance under the stress of competition. It is not surprising that employers found their wealth increasing more rapidly than they learned to distribute it justly.

Right through the period of machine power there has been a revolt amongst the workers against the conditions of industrial life. This, surely, is significant, and supplies a striking commentary on the principles and motives upon which the economic system was organized. It should assist those who are constantly inquiring what is wrong with industry to realize that all the blame cannot be ascribed to the workers.

Industry as a system, notwithstanding the improvements made, has subordinated higher interests to material ends. It has often retarded the development of personality, imposed conditions injurious to physical and social wellbeing, and caused many of the workers to feel that they were being overworked, over-driven, exploited, leaving them with a sense of injustice.

In considering the industrial position to-day we must have regard to the experiences of the people since 1914. A new vision of social possibilities and new ideas of economic reconstruction have taken possession of men's minds. During the war the effort and sacrifices of the nation were sustained by the conviction that out of the struggle and the agony a new world would be born. Amongst the many changes which the workers were led to expect was a more humane form of economic organization. While admittedly the general standard of life of the mass of the people has been raised during the last century, there is high authority for the statement that, relatively, the position of the poor remains unchanged. The gap between the poorer members of the community and the rich is as wide, if not wider, than in the early days of the nineteenth century. The problem of just distribution, therefore, remains unsolved. If this is to be accomplished, the Churches must diligently apply themselves to the task of securing the application of Christian principles in industry. They must seek to influence the recognition of the fact that industry, organized on a competitive basis, often makes an excessive demand on human life, and gives a denial of human brotherhood.

The Churches should also endeavour to secure the recognition of the claims of the workers actually engaged in industry for a definite elevation of their status as workers, and the humanizing of all the conditions of their employment.

The interim report of the Government Committee on Adult Education says :

Adequate pay, reasonable hours of labour, the suppression of heavy, degrading, and monotonous forms of manual labour by machinery and improved processes, the provision of holidays, the introduction of human relations and the social motive into industry, healthy homes, and a cheerful environment—these are the indispensable conditions of economic efficiency ; they are almost amongst the elementary rights to which the citizen, as such, and in virtue of his responsibilities, is entitled.

If we are told that these things are not possible within the present system, the Churches must demand a reorganization of industry—a form of reorganization which will permit of the application of the principle of democratic control, give the workers engaged in industry a real share in

its direction, with an effective voice in determining the conditions of their employment, and provide some guarantee of security of livelihood for all.

The time has gone when it was possible to treat men as part of the factory equipment, as cogs in the machinery of wealth production. The Churches must assert the fact that the worker is first of all a man—a living soul—with a human claim to a full life, entitled to an adequate minimum of leisure, of health, of education, of subsistence, and an opportunity to develop all the faculties he possesses. Herein lies the possibility of the many having their right to the enjoyment of those finer things of the mind and spirit which have hitherto been the monopoly of the few. When industry is so organized we may be freed from the spectacle of piled-up riches on the one hand and utter destitution and wretchedness on the other. We might then hope that the curse of the strong man idle would be swept away, because there was honest work and an honest reward for all.

Finally, it may be said that the Churches have nothing to do with the principles, motives, and forms of organization of industry, which can only be governed by economic law. We reply that the test of any system must be, not merely the amount of material wealth produced, but whether the wealth is fairly and equitably distributed so as to contribute to a healthy, wholesome life for all concerned. The Churches cannot be content to regard men as brethren when concerned with their souls and leave them to be treated as a commodity or machine to be selfishly exploited in connexion with their industrial and economic interests. The heart of the Christian should burn with righteous indignation at everything in industrial life that is dehumanizing and unjust. It is no longer sufficient to find here and there a good employer doing his best within a complex and difficult set of conditions. We must satisfy ourselves that the motives, principles, forms, and methods of modern industry are ethically as well as economically sound.

What is needed is an economic system, free from artificial barriers to a full and complete life, a system in which the value of every human life is recognized, and under which an unrestricted opportunity is given for developing personality that it may be brought into harmony with the great social, moral, and spiritual responsibilities devolving upon it. This is the path to industrial peace. Nothing is more essential to-day than that we should find that path in order that we may assist in finding the way to increased production. Under such a system the workers would be encouraged to give of their best, not only because they were assured of the best in return, but because of the knowledge that by their efforts they were assisting to enrich the country.

At this point Bishop CANNON (Methodist Episcopal Church, South) and other American delegates raised the question of an editorial in that morning's *Daily Mail* in regard to prohibition, and moved that the Business Committee should at once draw up a reply.

Other delegates asked what was the 'lie' complained of, as they did not read the paper.

The Rev. MARSHALL HARTLEY : ' I dare say very few members of the Conference have read it.'

The Rev. W. R. MALTBY did not think that a Conference representing so many million Methodists should go out of its way to take any notice of what Lord Northcliffe might say.

Other delegates, however, dissented from that view, urging that the Press generally should be asked to note the protest of the Conference.

Bishop CANNON then moved the following resolution, which was adopted :

In view of the publication in the *Daily Mail* of a letter by Lord Northcliffe concerning the operation of prohibition in America, and a leading editorial in the *Daily Mail* based on Lord Northcliffe's article, the American delegates request that a Committee be appointed to prepare a statement concerning the aforesaid publication in the *Daily Mail*, and the Conference hereby requests the *Daily Mail* to publish such statement.

Nominations for this Committee were made, consisting of Bishop CANNON, Dr. C. T. WILSON, Dr. DAVIS, Dr. MOORE, and Professor HAWKINS.¹

Mr. JAMES W. KINNEAR (Methodist Episcopal Church) read an essay on ' The Responsibilities of Capital and Labour.' He said :

Ever since it was said to man, ' In the sweat of thy face shalt thou eat bread,' labour has been the chief factor, and for the most part the only factor, in production. Later another great factor in production appeared in capital. The relations of these two great producing agencies, labour and capital, have not always been pleasant ; in fact, they seldom dwell together in peace and harmony. Each as a rule charges the other with greed, robbery, and lack of co-operation.

The history of their dealings together, while interesting, would be altogether too lengthy for the purposes of this paper. Labour and Capital are now at sword's point to such an extent that they have seemingly forgotten the real purpose of their existence—production for human consumption. When service, the primary intention of business, is lost sight of, the real objective is perverted. At the present time production

¹ The Business Committee on receipt of the above resolution were unable to adopt the view that such report should form part of the Conference proceedings, the more so as there would be no further meeting of the Business Committee before the conclusion of the Conference. The statement, however, prepared by the Sub-Committee in question is printed in the Appendix, p. 436, but it must not be regarded as an official part of the Conference proceedings.

is largely suspended, and the consumer is paying the penalty. Capital and labour are the consumers, so they are imposing their own penalty and paying it.

There is no question but that capital has largely dealt with labour as it would with any necessary commodity—buying it in the market for as little as possible, taking advantage of the over-supply of labour, and assigning as a reason the necessity of meeting competition.

The conditions under which labour had to carry on its work a few years ago, as we review them, are shocking to us now; no safety appliances, no arrangements for first aid in case of accident, no decent toilet provisions. The homes in which the labouring man lived and reared his family were frequently nothing more than hovels. Many companies had far better provisions for their live stock than they had for their men.

From time to time before the world war labour saw many lean years, and sold its services to capital for what it could. Then came the war. Men were drafted into the service of the Government, taken from their accustomed trades and occupations, and placed in the Army, Navy, or at essential occupations. The demand for labour was greater than the supply, and labour took every advantage of that condition and made the best of it, as capital had done many times before. This only proves that the selfishness of human nature is the same where it has the power, whether it be functioning through the labour unions or the employers' organizations.

No one can seriously question the fact that labour unions have been of great benefit financially and in other ways to the labouring fraternity. They have placed the working man in a position to secure terms and conditions in selling his services he could not otherwise have had. To-day the right of the working man to organize and secure every advantage he can legitimately by so doing is conceded; not only is organization conceded, but collective bargaining is conceded when it is confined to the workmen of any company.

It is now recognized that the working man has the right to expect, or rather demand, sufficient compensation to permit him to live decently, partake at least of some of the comforts and luxuries of life, and lay by something for the proverbial 'rainy day.' He has the further right to insist upon the employment of safeguards against accidents and for the protection of health. He has the unquestioned right to have something to say as to the number of hours that are to constitute a day's work, and whether a week's work shall be six or seven days.

To-day most companies employing large numbers of men would at any reasonable time welcome any committee of their employees for the purpose of discussing any phase of their work, including wages, hours of service, Sabbath day work, safeguards, &c., and give their recommendations and requests most careful consideration. This statement could not truthfully have been made a few years ago.

Labour unions have played no small part in bringing about this change in sentiment, and are entitled to full credit. But unionism is not satisfied

to operate within its own organization ; it not only rules its members with an iron hand, but seeks generally to control labour comprising many times the membership of the unions ; to dictate what men shall be hired, and what men discharged, and it would fix arbitrarily the wages of men, regardless of their ability.

In order to accomplish this, unionism would control the supply and demand of labour by limiting immigration, limiting the number of apprentices and skilled workmen, fixing the amount of work a man shall do a day, &c. This, in brief, is the working of the 'closed shop,' which is based upon centralized, autocratic power. The war has just completed the task of tearing down national institutions of that kind, and the world is not ready to tolerate another machine of the same type.

All power, even exercised for the benefit of the masses, and with the best motives, needs the wholesome check of moderation and justice, or it becomes autocratic, unreasonable, and unjust. Human experience has taught us that power is a dangerous weapon. There is a constant temptation to use it to gratify one's own intolerance ; to use it just to show it can be used. Employers are not any better or wiser than labour unions when power is assumed to be autocratic and unrestrained.

The issue between capital and labour is confined to no one country to-day. It is practically a world problem. In addition to America, England, Canada, France, Italy, Japan and India and other countries are wrestling with the question. Of course, racial differences and customs change somewhat the aspects of the question, but fundamentally it is the same.

The labour unions demanded that certain principles of their unions should be recognized in the Treaty of Versailles. There is nothing in these principles that is very startling. The thing that is surprising is that they are embodied in a Treaty of Peace which is attempting to set up a new order of things in the world. It shows plainly that this question has come to stay until it is solved correctly and stamps it as an international question.

Briefly, these principles of labour as set forth in the Treaty are as follows :

First, labour shall not be regarded as a commodity or an article of commerce.

Second, the right of association for all lawful purposes by the employed as well as the employers.

Third, the payment to the employed of a wage adequate to maintain a reasonable standard of life in their time and country.

Fourth, the adoption of an eight-hour day or forty-eight hours a week as a standard to be aimed at where not attained.

Fifth, the adoption of a weekly rest of not less than twenty-four hours, which includes Sunday where possible.

Sixth, the abolition of child labour, and the imposition of such limitations on the labour of young persons as shall permit the continuation of their education and assure their proper physical development.

Seventh, the principle that men and women should receive equal remuneration for work of equal value.

There is nothing in these principles but what we believe the majority of employers to-day are ready to accept, but it is doubtful whether unionism of the various nations which are parties to the Treaty are satisfied.

The contest between capital and labour at the present time is more widespread and critical than the world has heretofore seen, and seems to be growing more bitter and menacing to the peace and welfare of the people. If it were a machine we could adjust it, but, inasmuch as we are dealing with human nature, it cannot be handled that way. The question is all the more important because we are passing through a period when the supply of labour is greater than the demand.

What is the remedy? Is it Socialism? Russia is giving us a horrible example of radical Socialism. We cannot tear down social laws and conditions which have been in operation for centuries and instal a new system overnight. The only permanent and enduring improvements come by degrees, as the heart and mind of man are prepared for them. It is idle to talk of a redistribution of the wealth of the world. If it were equally distributed, it would not amount to a bagatelle to anyone, and would have no real bearing upon the question; besides, a certain amount of centralized wealth, like the reserved power in a flywheel, is necessary at times to carry over the load. No one has yet been able to suggest a plan of profit-sharing which is generally acceptable to capital and labour.

Arbitration of differences between capital and labour has been one means of maintaining harmony. Labour says that arbitration has been tried and found lacking. Capital is of the same opinion. There is a reason why arbitration has failed. The root of the whole economic struggle is selfishness, and both labour and capital are too distrustful of each other to submit the whole case to arbitration.

Labour unions make the rules that govern working conditions, and set forth that their rules and regulations may not be submitted to arbitration. Thus, if labour in one of its conventions fixes a rule that regulates the hours in a day that its members will be permitted to work, or restricts the output of its members, the question cannot be disputed by capital should it resent enforcement of the rule and resort to arbitration.

The rules and regulations of the union are thus made stronger than the laws of the country. These may be contested to determine their legality, or, if you please, their constitutionality, but you cannot arbitrate a rule of the union.

If arbitration has failed, what is to take its place? Arbitration has not failed. What it needs is expanding and perfecting in a spirit of mutual confidence. One possible solution, if labour and capital had sufficient confidence in each other to enter into the necessary agreement, would be the forming of separate industrial arbitration boards, one for each of the leading industries of the country, with men at its head who understand the intricacies of the business as well as either the employer or the employee.

A national arbitration board should be maintained by each of the

leading industries, to which appeal could be made from the decision of the local arbitration board in the event that either side is dissatisfied with the award. Provision should then be made for a supreme arbitration board, to which all of the industries could take an appeal if deemed advisable or necessary ; but before some such plan can become a reality it will be necessary for both capital and labour to revise their past methods, admit that each has its rights that must be respected, and pursue a policy of give and take.

If labour and capital could only keep before them the fact that the real object of their work together is *service*, and that anything that tends artificially to limit production reacts on both capital and labour, as does anything which tends to create an artificial demand for labour by limiting the amount of work a man shall do per day, &c., the question would be greatly simplified. The fact is, we are not producing enough for the world's needs, and cannot produce more than is needed. The trouble is in securing a proper distribution. With a proper distribution, the greater the production of all useful commodities the greater will be the consumption.

Both labour and capital in their contention are stressing unduly the 'material,' whereas the real thing in life is not the material, but the spiritual. If material values could only be seen in their true perspective there would be no industrial problem. The employer must get rid of the old idea that his business is absolutely his own, that he can hire and discharge whom he pleases, and when he pleases. The fact is, a large business using hundreds or thousands of employees becomes a 'quasi-public' institution, in some ways not unlike a public utility company, and faithful employees must be regarded as having some vested rights in the business.

There is very seldom any labour trouble in a company using a small number of men, where the owner knows his workmen, knows their families and children, visits their homes, especially when there is sickness, sympathizes with them in their sorrow and rejoices with them in their successes. Strikes are unknown to him ; the individual touch saves the day.

It is only when the company becomes so large that the workman is not known to the owners. He has a number, and he registers his number on the clock each day when he begins and stops work. At the end of the week he receives a pay envelope with his number on it. No one from the plant visits his home or seems to care how he lives. He is virtually only a part of the big machine, a cog in the great wheel of commercialism. Is it any wonder a man recoils from such a position ? Thousands of labouring men care more for a good status than a good wage. As a matter of fact, the 'problem of capital and labour is a matter of religion more than of economics.'

In large companies there must be more points of contact between the owners and their employees. It would undoubtedly help if every foreman or sub-foreman were charged with the additional duty of knowing well every man working under him, of visiting his home, knowing his children, his joys and sorrows, and reporting from time to time to the

president, one of the vice-presidents, or to some other high official. No matter how large the company, some one representing it should be charged with visiting every working man's home whenever there is sickness or sorrow in that home. Only by such method can the wage earner know that the company has some interest in him individually.

What the business world needs to-day is more faith and religion, and here lies the great opportunity of the Church. 'The Church cannot be neutral in the struggle between labour and capital. It dare not be neutral in any struggle involving moral principles or the welfare of man.' Neither can it be dogmatic. The hard and difficult problems of life are usually in the end turned over to the Church to solve.

The Great War left more unsettled questions than it settled. How are they to be adjusted? What institution is to quiet the hearts of men, dispel the fear, restore trust and confidence between man and man, between nation and nation, between race and race? This is not the province of the League of Nations. Instinctively we turn to the Christian Church as the one institution capable of doing it. And so, when the great industrial conflict is finally settled, it will be settled by the teaching of a spiritually awakened Church.

To a considerable extent both labour and capital are members of the Church, travellers to heaven by the same route, preached to and prayed for frequently by the same preacher, the one influential because of its numbers, the other because of worldly possessions, the one charging that the Church is favouring capital, the other that it is favouring labour. Surely the preacher who ministers to such a people has a rocky road to travel. Not necessarily so. But such preacher, with all the power and force at his command, like John the Baptist of old preaching to the Sadducees and Pharisees, should call upon his people to repent, 'for the kingdom of heaven is at hand.' When the spirit of that masterful teaching, 'As ye would that men should do unto you, even so do ye unto them,' lays hold upon the hearts and consciences of men, the difficulties between labour and capital 'will fold their tents like the Arabs and as silently steal away.'

A revival of true religion, a spirit of prayer, a faith which enables one to look beyond the material into the realms of the spiritual, will solve the problem. Other things may help, but this is the only specific cure for the strife between capital and labour. And this is what we pray for when we say, 'Thy Kingdom come, Thy will be done on earth as it is in heaven.' And it will come, little by little, chiselled out of society's adamant heart by the power of Christ's teachings. God grant that the coming may not be postponed too long.

The Rev. THOS. NIGHTINGALE (United Methodist Church) gave the first address, on 'A Neglected Factor in Industrial Relationships.' He said:

In dealing with great industrial problems it is not always a question merely of wages and conditions of labour, but also of a certain relationship

as between those who employ and those who are employed. Goodwill has an industrial value. To a great extent it is a neglected factor. One of the great demands of the moment is for disarmament. 'The mind,' as a great journalist said the other day, 'needs to become disarmed of ignorance, fear, and prejudice.' We need to demobilize illwill and the evil brood it breeds.

In former days there was no bond between capital and labour, but what has been described as the 'cash nexus'—so much money given on the one hand for so much labour on the other. Human nature clings to its profitable wrongs with great tenacity. The old business maxim was 'Buy in the cheapest, and sell in the dearest market.' Employers concerned themselves almost exclusively with trade—that is, the exchange of commodities—and took little interest in problems of production, and still less in the workers employed in production. The toiler was ground down to below the poverty line, and the uprising of the workers in recent days has its roots in old and evil conditions. 'Business is business' is a phrase fraught with much evil.

When Adam Smith and his successors expounded the principles of political economy we were at the beginning of the era of machinery. Democracy was a name rather than a reality in our own, the pioneer country of mechanical production. The working classes were submissive slaves, with no Trade Unions, no class consciousness; their one desire was to get any work at any pay that would keep body and soul together.

The French Revolution, and the waves of democracy it sent sweeping over the world, changed all that. The workers began to organize, not merely that they might barely live, but that they might live above starvation level as free men in a free land. The industrial worker holds that he is a partner in a contract; he lets his strength and skill to an employer who hires his strength and skill. The sacredness of life and personality and the spiritual solidarity of men reawoke with the rise of modern democracy. Kant declared, 'There is nothing good in itself but the goodwill.' I do no violence to his declaration in using it in this connexion.

In times past the Churches looked on and said little or nothing. They did not dare to speak. Even now the fetters are not entirely broken. There may have been individual cases when the ministry here and there broke away from the traditional attitude, but on the whole the Churches have not been faithful to this part of their spiritual trust. It is our business to widen the area of comradeship.

The industrial value of goodwill has been, and is still to a great extent, a neglected factor. We are good people; the trouble is we are not good enough. Until we can fit it into our complex industrial relationships there can be no peace.

This is true as applied to other matters. I venture to affirm that if goodwill had obtained between the Anglican and the Free Churches in 1902 and 1903 the Passive Resisters' Movement would never have come into being, nor would there have been any occasion for it. It is the old story of independent action based on suspicion, prejudice, and ignorance.

Most of our divisions have come down to us from a controversial age. Goodwill is being restored, and soon the day will declare it. As between nation and nation it is not enough to have trade returns and political relations ; there must be a moral bond, and that bond is goodwill.

It is the same in family life. The last person to whom many a son will go in trouble is to his own father, and this lies at the root of many a domestic tragedy.

Christianity enunciated this great truth. The song of the angels over Bethlehem's plain was to working men about the child Jesus, who later would Himself be a toiler with the rest. ' Glory to God in the highest, and on earth peace to men of goodwill '—goodwill, the only foundation of peace. It is as vital as wages ; indeed, it is part of the wages. Crooked places would become straight if goodwill had its way.

The whole of that book from which we derive our messages supports this claim. That man does his Bible scant justice who gets nothing out of it but doctrine and devotion. It is a book of families, and tribes, and nations, and governments, and industrial conditions, and says that all these relationships must be permeated with goodwill. The only way out of the industrial tangle is the path of goodwill.

Henry Drummond said that to grow up in the belief that God has no concern in the government of the world save to look after a few saved souls is the negation of all religion. Unless we can get industry established upon the foundation principles of righteousness, justice, and comradeship there will be no solution to the difficulties that beset all parties alike. The great industrial masses in the United Kingdom are outside organized Christianity—approximately 34,000,000 people. They have no confidence in the Churches because the Churches, so they say, have been untrue to their commission and neglectful of the implications of the message that sounded over Bethlehem's plain.

Goodwill must be real and not superficial. A working man recently wrote to *The Times* to the effect that a certain business house was recently in difficult circumstances, and the employers called a meeting of all the workpeople, when between them a scheme was evolved which worked satisfactorily, and the firm was restored to financial security and success. Immediately this was accomplished the employers began to grumble at the high wages, which, under the agreement they had come to, they now had to pay. The consequence was there was suspicion on the part of the workers as to the good intention of the employers, and output began to suffer, and it looked as though the business would soon be on the rocks again.

Let us now take the other side. One of the largest drapery houses in the West End of London established a welfare committee—and every large concern should have its welfare committee—consisting of representatives of employers and employed. As a result, one of the finest blocks of buildings in the Metropolis was specially erected for the women employees. Each employee has her own room simply yet tastefully furnished, meals are served in a magnificent dining-room, there are beautifully furnished sitting,

drawing, music, and recreation-rooms, and there is every convenience that the modern girl could wish for. If any girl so desires she can claim a subsistence allowance and live out. As a consequence, this drapery house is noted for the punctuality, good demeanour, and civility of its workers.

I know a business conducted on the principle of goodwill. The workers are consulted. Any new idea that would help the business is paid for in cash. They keep a dentist who looks after the workers' teeth, a doctor who cares for their health. The workers bathe during working hours ; children go to a school in the works. Playing-grounds are there. The meals are wholesome and cheap. In the mess-room is an organ, and at fixed times there are organ recitals. The people live in healthy houses. There are no strikes, no shirking. All this affects output.

Personal contact between employers and employed is of great importance. Links should be forged between the two to the benefit of both.

I know a large business in Leicester built up in twenty years on the personal contact principle, and the results have been wonderful. Output, good feeling, contentment, and general efficiency have all increased. The modern development of companies and huge syndicates has driven apart the two great forces of industry, which ought to be linked together by the bond of goodwill.

I was speaking on this line to a large employer of labour the other day, and he said, 'What I want to do is to get a home for the children of my workpeople when they are ill, and we can afford it.' To do that is to establish a bond of great value.

From a commercial point of view it is generally admitted now that the welfare of those employed is one of the greatest commercial assets you can name. It is of advantage to the worker, the employer, buyer, the whole industrial community. You cannot have goodwill in industry unless you can guarantee continuity of employment. How can you guarantee continuity? We subsidize enforced indolence instead of profitable industry. The working out of this may be beset with difficulties, but not of an insuperable character.

Industry, as a social service, must take the place of a selfish competitive system. Our business is to get the Christian law of goodwill operating throughout every phase of the world's activities. The world is suffering from a broken fellowship, internationally, politically, socially, industrially, and religiously. We must realize that the truth we are teaching has a place in industry, and that in talking about it we are not occupying alien territory. Man is not saved until the whole of him is saved ; his business, politics, social relationships, everything, and Christ claims the whole man. The Church must use its pulpits as Jesus used fishing-boats—for declaring the whole message, and not merely part of it.

Christ was the most worldly man who ever came to this earth—worldly in the full and true sense. Nothing was alien to Him that belonged to humanity. The great thing is to get this neglected factor working. It cannot be done by fixing rules and regulations, but it can be done by creating an atmosphere devoid of suspicion and selfishness on both sides.

It must begin with those who have the privilege of status, wealth, and influence.

If an employer of labour could make the labourer feel that he is on his side all the time, and the employee could persuade his employer that he is on his side as much as on his own, it would revolutionize the whole of our industrial system. Men have thought too much of their rights and not enough of their duties.

In the discussion which followed,

Mr. THOMAS ALLEN (Methodist Church of New Zealand) said that over sixty years ago it was mutually agreed that eight hours per day should be recognized as a day's work for those employed in manual labour. This received legal sanction by the Legislature at a later date, when the Bill was passed for a compulsory half-day holiday per week for all engaged in industrial work. Some thirty years ago an Arbitration and Conciliation Act was passed, and this solved one of the great problems of the industrial world. So that for many years all disputes between employer and employed were submitted to the Arbitration Court, in which both sides were represented. Licences for the sale of intoxicants were issued for six days' sale only, so that as the hotels were never licensed for Sunday sales, they were saved the trouble of agitating for Sunday closing. He thought the people in England were fifty years behind the times, for the simple reason that fifty years ago the people in New Zealand were just as helpless. But the Local Option Law made a complete change in the outlook. This law enabled the people to make their voices heard through the ballot box every three years. There were three issues before the electors—'Continuance,' 'Reduction,' and 'No Licence.' Continuance or Reduction could be carried by a bare majority, but No Licence required a three-fifths majority. Whenever the Reduction vote was carried in any electorate, ten per cent. of the licences had to be cancelled, and no question of compensation was raised, but in this way hundreds of licences have been cancelled and the premises turned to a better use. The Reduction vote had also an educational effect on the electors, so that gradually one district after another continued to carry Reduction, while others carried No Licence by the three-fifths majority vote. The result is that one-sixth of the electorates are now under No Licence in New Zealand. The speaker concluded by asking the members of the Conference to try to realize what such a result would mean for England. One-sixth of the electorates under No Licence, that is over one hundred members of the House of Commons representing No Licence districts. The outlook for the future would then be more hopeful. New Zealand hopes to carry National Prohibition next year.

Mr. J. CROWLESMITH (Wesleyan Methodist Church) said what was wanted in this world to-day was less preaching upon this subject from their pulpits. Idealism did not appeal to the workers on the one side or the capitalist on the other. What they wanted was a little more practice in the world at large on the part of Christian laymen associated with their Churches. If their businesses were Christianized on the principles of the Sermon on the Mount, this great problem would soon be settled. Speaking as a business man who had had some experience of trades unionism—for there were twenty-three different unions connected with his particular factories—he suggested that one way to a solution was to give the worker a financial interest in the business. Let him feel that he was not a mere machine, but a living part of the enterprise.

Dr. C. O. FORD (Methodist Episcopal Church), in the course of his speech, declared that an increasing number of men were demanding fewer hours of labour and more pay. Many men were worse off with the higher wages they had received. He had found that in England there were plenty of men who, if they could get enough pension to keep them, would never attempt to work. The only solution of the labour problem was unselfishness all round.

Mrs. W. E. SANFORD (Methodist Church of Canada) said that for twenty-two years, since her husband's death, she had been president of a large industrial business in Canada. In that business they tried to practise the principles of Jesus Christ. They had a manager who took everything to God in prayer, and the influence of that one man was felt from one end of Canada to the other. Mrs. Sanford described how old employees were pensioned, and how younger ones were entertained and helped socially at her own home. 'We must live Christ at every moment, everywhere,' said Mrs. Sanford. 'It is not derogatory to business to take Christ into its smallest details.'

Judge C. B. AMES (Methodist Episcopal Church, South) said ministers of the gospel could not possibly go into all the industrial questions which had to be most carefully worked out in detail by those concerned. What they had to do was to preach the gospel, and let the contesting parties work it out in their own lives.

Bishop D. W. JOHNSON (African Methodist Episcopal Church) said: I have listened with interest to the essays, addresses, and papers on the subject, and I find that in them reference has been made to the workers in the factories, in the shops, in the mills, and in the mines, but nothing has been said about the man on the farm. The chief need of man is food and raiment. Capitalist and labourer alike must be fed and clothed; and the contribution of the farmer to the needs of mankind is greater than that of any other contributor. The man on the farm is the most neglected, poorest paid, and hardest worked of any class of industrial workers in our world to-day. He has poorer schools for his children than any other class of workers. I am from Georgia, a southern state in the United States, and am fully acquainted with what the farmer has to suffer. Before coming to London I had the privilege of travelling quite extensively through Italy, and went into many of the great Roman Catholic churches, where I saw beautiful paintings, colossal and finely chiselled statues, and hoarded wealth. On coming out of those churches, I found them surrounded with men, women, and children, begging. I pray God that the great Methodist Churches of Britain and America may never allow such conditions to exist where churches of our denomination are found. I cannot agree with a preceding speaker who said, 'We need less preaching and more practice.' I urge that we continue to preach more and more until all men, everywhere, shall practise the golden rule. Then will all our confusing problems be solved. When the grace of our Lord Jesus Christ finds access to the hearts of men, both capitalist and labourer will have peace, and strife will end. I beg the members of this Ecumenical Conference, both in Britain and America, to go back to their homes determined to make better the conditions of the farmer, upon whom the man in the factory, the man in the shop, the man in the mill, the man in the mine, and capitalist and labourer must all depend for life.

The Rev. C. ENSOR WALTERS (Wesleyan Methodist Church) thought they should use very carefully measured language. One speaker had referred to the present Government at Moscow as Socialist. It was not Socialism, but anarchist tyranny that now ruled in Russia. In references

to the capitalists and to the workers, they must keep a sane balance. Mr. Crowlesmith, one of the best laymen in their Church, was surely not serious when he said they had too much idealism. What they wanted was Christian idealism. After all, industry was not a mere question of exchange of dividend. It was a question of the kingdom of God. The banner carried in a trades union procession in the north of England bearing the words 'He was one of us' was immensely significant. They must stand for the whole gospel, and for the uplift of all humanity.

Bishop CANNON (Methodist Episcopal Church, South) called attention to the fact that certain cotton and hosiery mills in his locality had organized their people in a government of industry which included a Cabinet, Senate, and House of Representatives, in which all questions pertaining to the operations of the mills could be freely and fully discussed.

Dr. WORKMAN, speaking of the Continuation Committee, said it desired to be called the Ecumenical Methodist Committee in future. There was a very keen desire that the two sections should be kept together as much as possible, so that they might know more of each other, and in the event of any crisis might speak with a united voice. 'We shall try in the next ten years,' said Dr. Workman, 'to be a very live body.'

Sir R. WALTER ESSEX (United Methodist Church) moved a vote of thanks to the Press for the great services they had rendered to the Conference, and commended the publicity given by the associated papers of America. This was carried.

Dr. C. T. WILSON (Methodist Episcopal Church) moved a vote of thanks to the Secretary of the Conference, Dr. Workman, and his associates, and the voluntary workers at Westminster College for their devoted labours, especially Mrs. Workman.

The Rev. SAMUEL HORTON (Primitive Methodist Church) seconded. This was carried.

In reply Dr. WORKMAN said how great a pleasure it had been to entertain eighty guests at the college and 350 to the daily lunch, and regarded his fellowship with the delegates as one of the greatest pleasures of his life.

The Rev. J. ALFRED SHARP (Wesleyan Methodist Church) moved the following resolution on behalf of the Business Committee:

That this Conference rejoices in the enactment of total prohibition by consent of the people in various countries. We have heard with thankfulness of all the beneficial results which have ensued. We congratulate our brethren in these countries on being pioneers in the destruction of a social evil which menaces civilized and uncivilized peoples alike, and which constitutes one of the chief hindrances to the realization of the Christian ideal of life. We earnestly urge Methodist people throughout

the world to wage a relentless warfare against this insidious foe of society, by personal abstinence, by education, and by securing the rights of Local Option, whereby the power will be placed in the hands of the people to save themselves from intemperance and all the evils which follow in its train.

In moving the resolution Mr. SHARP said he hoped their American brethren would not think that the British Press represented what the British people felt in regard to this matter. 'We thank God for what you have done,' he added. 'It has sent a new thrill of hope and courage into our hearts, and we hope by and by, though we are such an old-fashioned, conservative country, to follow your example.'

The resolution was carried with applause, and the Conference then adjourned.

SECOND SESSION

TOPIC :

THE LESSONS OF THE CONFERENCE

The Rev. Dr. J. B. HINGELEY (Methodist Episcopal Church) took the chair at this, the closing session.

The Rev. WILLIAM R. MALTBY (Wesleyan Methodist Church), who conducted the devotional service, said it had been impossible to sit through the sessions of the Conference without a good deal of disquiet of mind. Indeed, the mind that was not disquieted to-day was not Christian. In that Conference they could not say that the authentic word had been given to them. There was a great deal to humble them as Christian men and women. Nearly every speaker had said he would not accuse the Church, yet every speaker seemed to frame his own indictment. The conscience of the Church was disturbed. This was better than complacency or drinking the sweet drink called optimism, until they did not know the right hand from the left. It was far better to be plainly disquieted in the face of the tremendous needs of the world. The Church would be driven by its very exhaustion, by the sheer logic of facts, back to its only refuge. Was not that something to be glad about? The tasks of the Church were not merely difficult; they were impossible. He thought it was the will of God that they should be driven to that kind of despair which was next door to a victorious faith. And a victorious faith was the next step. They would be despoiled of all other helps until they were flung back upon God in a way they scarcely knew yet. Many wise words had been spoken in that Conference, though they had not had the authentic word they wanted. Like most of those who did a great deal of speaking, they might go away asking God to forgive them for most of what they said. They might represent millions, they might be splendid, important people; none of those things were any comfort to them; God had pity upon them that feared Him, even if they were ministers. It was only Jesus Christ who gave them the chance and the power to begin again. The older one grew, the more one realized the simple truth of that beautiful childish line, 'Jesus loves me.' When Mr. Chadwick was appealing for a return to evangelism the audience approved. Probably, however, they did not all think that if they needed to recover so much, they must have lost a good deal. They would never return to evangelism until they

had a passion for men. They would never have a passion for men until they recovered their faith.

Before the reading of the papers, Dr. WORKMAN said he thought that it might be well if the Committee developed a sectional plan by which the Conference might be divided into smaller and more compassable study-groups, and the findings recorded in the larger public gatherings of the assembly. This would be to follow the method used with great advantage in such comprehensive and complex meetings as those organized by the British Association for the Advancement of Science. He also desired to recognize the large-hearted and generous way in which the trustees of the Central Hall, Westminster, had placed their magnificent buildings at their disposal.

The question as to arrangements for future Conference was referred to the Ecumenical Methodist Committee.

The Rev. AUBREY S. TUTTLE (Methodist Church of Canada) read an essay on 'The Future : Its Great Tasks.' He said :

Christianity is the one religion of promise. Her roots are in the past ; she has a vital message for the present ; but her chief glory lies in the future. Christianity has nothing in common with fatalism and despair. Pessimism finds no place in her creed. She parts company with deterministic and materialistic views of the universe. She is realistic enough to recognize the ugliest facts which hamper life and obstruct progress, but she knows that the bottom facts about the universe are beauty, unity, and spiritual life ; and those facts constitute the ground of her hope.

Christianity has struggled and achieved in the past, but her great tasks and triumphs are in the future. Those tasks have been well outlined in the programme and admirably discussed during the sessions of this Conference. It remains only to summarize and apply.

The outstanding problems with which the Church, in the name of Christ, must grapple may be classified under three heads : first, the international problem, looking toward world peace ; second, the industrial problem, looking toward industrial peace ; third, the religious problem, with its goal of unity and peace.

These problems are not new, but they press so mightily upon us now that no institution which bids for the loyalty of men can possibly ignore them. The truth is that these problems are so insistent that if the Church and kindred institutions do not hasten to seek their solution, the people, impatient with inactivity, will take matters into their own hands, and settle them on a purely materialistic and utilitarian basis. Therein lies, at once, the peril and urgency of the situation.

I. In dealing with the international problem, we are confronted with certain facts not at all reassuring. The most stubborn of these is that which centres around the question of nationality. The sentiment

associated with nationality is intangible and illusive, yet mighty for good or ill. Commendable and even necessary as it is under certain conditions, it is a most fruitful source of conflict. It attaches itself to many things which appear inconsequential and irrational, yet which, taken together, are in the highest degree compelling and important, because they make up the nation's character, or, speaking objectively, her civilization.

Now, speaking from the standpoint of natural realism, the argument is clear, and the situation is pregnant with problems which make the world's peace appear very unreal and visionary. The argument is this : national existence implies the right to struggle, not only to maintain its existence, but to grow, to be itself, to express itself to the full measure of the possible. Self-realization for the individual is a divine requirement ; self-realization for the nation is none the less divine. The tragedy of it is, however, that in the struggle for this national self-realization the sentiment of nationality invites one nation to attempt what it incites the other to resist. The right to be carries with it the right to strive for favourable conditions of being, and that means a well-rounded-out territory, with adequate access to the sea and absolute freedom in the matter of ocean trade routes.

Professor Power, in his admirable book, *The Things Men Fight For*, says : ' The enormous development of maritime commerce in the last forty years has not only vastly increased the importance of this national interest, but it has quite revised its methods and changed its required facilities. Seas, once safe, can now be closed by rival powers, hence nations are insistent upon the acquisition of sites once unnecessary.' They are equally insistent upon keeping rivals from gaining naval bases at strategic ports. To stop short of this is to forgo true independence and to invite trouble. The mere statement of the case thus raises a host of problems, perplexing in the extreme, and well known to the diplomats of the world.

The trouble is that, in the first place, there are not enough sea-ports to go round, and, in the second, some nations, by reason of their geographical situation, must have such control of the thoroughfares of the sea as to bring them into direct antagonism with other aspiring nations.

The United States and Canada have been referred to as nations which have had over one hundred years of peace, without a fort or a soldier on guard along their boundary line of over three thousand miles. Quite true. We are proud of the fact, and we see in it the promise of like peaceful relations between other countries of the world. But the point is that both countries are splendidly squared off, with long stretches of coastline and magnificent sea-ports, both east and west. If, however, Canada's territory extended southerly along the Atlantic coast to a point below Cape Cod, shutting off a populous, thriving hinterland from access to the sea, except through foreign soil, the case would have been very different. But that is exactly the situation which makes the Adriatic and North Sea, the Baltic and the Yellow Sea, fairly bristle with problems in the field of international affairs.

Many countries in Europe and Asia are locked in behind closed doors,

and other nations hold the keys. They have freedom of access to the sea, but that freedom is by the suffrance of others ; and the insuperable difficulty in the situation is that the nation which holds the keys to the locked doors, and thus controls the sea, must, on peril of her very existence, never surrender the keys, or lose control. Control of the sea would be an advantage to any power ; it is a necessity to England. Others may be inconvenienced without it ; England would be ruined without it. That, of course, is arguing from the point of view of naturalism.

Now the problem is, given human nature as it is, given vigorous peoples, conscious of vital power, thirsting for self-realization, and believing nationality to be the outward expression and exponent of civilization—given this, can we expect nations to remain content without doorways of their own ? Or can we expect one nation to allow another powerful, not too friendly nation to gain a strong foothold where it might prove a menace by interrupting traffic and cutting off supplies in time of national crisis ? This was the problem of the Mediterranean and the Moroccan question, of the Yellow Sea and the Russo-Japanese War. Given these situations, and we can expect nothing but a constantly unstable equilibrium. War does not settle a problem of this character ; it only provides a breathing-space for the nations to prepare again for more favourable conditions of conflict. All this, of course, is on the assumption that human nature remains unchanged, and if that assumption be true there will be continual watching, mistrust, and preparation for conflict ; and all the leagues and covenants that men can devise will count but little toward permanent peace. But we deny the truth of that premiss, and the facts of history and of human progress support us in that denial.

Of course, we believe in the principle of national self-realization ; the only question is, What self shall the nation realize ? The nation, like the individual, has a smaller self, a surface, selfish self, and a deeper, a truer self. To express the small self, to live in the surface tastes and passions, indicates a discredited, hedonistic ideal of life. The real self has its roots struck deep into that dim immensity of being which lies at the base of all life—that inner infinity which, as Carlyle says, ‘ is in every man, and which, with all his cunning, he cannot quite bury beneath the finite ’ ; that cosmic consciousness, that spiritual life of the world ; and a man realizes himself only as he draws life and inspiration from this vasty deep of spiritual life and power,—only as he evokes the contents of that inner world, and brings it to flower through his own conscious life. All real genius, all true creative art, ethical idealism, and spiritual illumination spring from that reservoir of life which lies at the root of man’s own being, and yet has to be acquired by his own deeds and efforts.

Not only in the individual life must such a depth of being be brought forth, but in every nation—in all mankind. National aspiration must be detached from the small self and take root in a spiritual world, in which it will find its own essential being. The nation must find its life in grasping this inner principle of life, and bringing it to expression through its own political and social institutions. Only thus, and not by means of

victories and conquests, can a nation gain lasting significance for all humanity; only thus can it realize its true self, and express its genius, and the glory of its culture for the good of all mankind. As Goethe said: 'A nation can do beautiful things without ruling over land and sea.'

Now it is the great task of the Church to hold this ideal aloft before the nations of the world. The secret of world peace lies in discovering some common ground of unity and harmony for the nations, and some common task big enough and glorious enough to call out all their energies. But there is only one true ground of unity for the nations. We cannot unite men on any materialistic view of life. We must reach beyond what is merely human, beyond what is comprehended within the category of the senses; we must penetrate to the unity which underlies and dominates the most varied forms of expression. We must recognize a metaphysic which proceeds out of the depths of the human soul—those depths where all are anchored to God-consciousness, that spiritual world-ground which is the source of all life and truth and the inspiration of all the creative energy of the race. This was the unity that Socrates hinted at when he said: 'The differences which the Sophists observe among men are superficial and upon the surface; you only need to remove the surface layer and you will discover in all men the same aspirations after truth, goodness, and beauty.' Paul, too, overleaped the boundaries of nationality when he said: 'God has made of one' (there is no equivalent for the word 'blood' in the original)—'God has made of one' (spiritual substance, if you will) 'all nations of men for to dwell upon the face of the earth.' But this is a distinctively religious view of the world. Only religion, then, can bring to pass this inner solidarity of the race, and facilitate mutual understanding and goodwill.

It is, therefore, the great task of the Church to bring the nations to recognize the fundamental oneness of mankind, and to unite them in the common endeavour to co-operate with the movements of these universal moral and spiritual life forces, and to bring them into expression, each through its own distinctive political, industrial, and cultural institutions.

This is what Eucken meant when he told the German people, just a few years before the war: 'It is not the mission of Germany to extend her sovereignty over the world; it is rather to deepen and intensify her real culture for the enrichment of the race.' Is not this task of national realization one that should call out all the latent energies of a people? Is it not a magnificent moral equivalent for war? Would it not be a work worthy of the nations to strive in holy rivalry to send out the fruits of their culture to the world? And thus, out of the various contributions of the nations, to have a blend—a blend of north and south, of east and west, a blend of idealism and realism, of sky and earth, of mystic contemplation and scientific efficiency, to the end that we might see realized the poet's vision of a world with 'universal ocean softly washing all her warless isles.'

II. The industrial problem is no less urgent than the international; it has been called the real storm-centre of Christianity. A great change

in outlook has, of late years, come over the workers of the world. It has become increasingly difficult to carry on industry on the old accustomed lines. Justice Sankey, in his final report on the Coal Commission in Great Britain, went to the very heart of the subject when he said : ' The relationship between masters and workers is, unfortunately, of such a character that it seems impossible to better it under the present system of ownership.' And it is a most significant fact that this eminent judge, after weighing all the evidence submitted by experts from both sides, recommended a radical change in the ownership and operation of the mines of Great Britain. The workers everywhere have been thoroughly aroused. The demand is not merely for decreased hours and increased pay, but for a voice in the management of industry. The workers are not satisfied with Whitley Councils or grievance committees ; they want joint control of the conditions under which they work. The passionate impetus of the social movement expresses a longing for more happiness, fuller development of life. At bottom it is a question of spiritual freedom, of self-realization through widening functions. And if that is so, then it goes beyond questions of economics and politics. These, of course, will loom large in the solution of the problem, but they are not the ultimate factors. The problem at its centre has to do with religion. Probe every social problem deeply, and you will find it opens up into a moral problem ; probe it to the very heart, and you will discover a religious problem.

We freely admit the reaction of environment upon character ; we admit, too, that the present system under which industry is organized is not a suitable economic expression of the principles of the Kingdom. But we do not pin our faith to environment and framework, important as they are. Given human nature as it is, leaving greed and selfishness in the human heart, any change in the framework of society will only mean a change in the direction in which selfishness will express itself. This is why so many social reformers are beginning to despair of a purely economic programme to bring about industrial peace. Bernstein, for example, has said : ' I once thought that Socialism contained all that was necessary in order to solve the social problem, but I now very much doubt it, unless, in some way, it can be linked up with religion.' And John Spargo, one of the foremost interpreters of Socialism in America, in a book on *Marxian Socialism and Religion*, reached the conclusion that if Socialism ever hoped to triumph on the American continent it must be prepared to saturate itself with the spiritual fervour of religion. The fact is that true self-expression cannot be obtained by means of economic adjustment of things designed to secure material plenty. Man can never find satisfaction for all his wants by concentrating upon the visible world. It is true, of course, that there will never be industrial peace so long as a system of things exists which spells upon its very face economic injustice ; but it is equally true that there can never be industrial peace so long as man's soul is restless and divided in its deepest depths. In the ultimate analysis the conflict without is a reflection of the conflict within. The ugly cleavages in society are an outward and visible expression of inward and

spiritual cleavages, which go to the very root of life. No economic adjustment of these things can be final and complete that does not take into account this inward adjustment—the establishment of relations which have to do with forces that are superhuman and spiritual in their character.

Of course, the positivist denies all this. He thinks of human life and happiness only in terms of economic relations and social control. He believes that there is nothing in the world but that of which his senses tell him ; that the visible world exhausts the universe, and that religion is a purely human undertaking, humanly initiated and consummated. We have witnessed the result of this view of life, with its intense concentration of thought and activity upon external matters. And in the midst of all the amazing peripheral progress, of undreamt-of technical accomplishments, we have seen a stagnation of the inner life, an impoverishment of the real self, and, growing out of that stagnation and impoverishment, a shaking of the material fabric of civilization.

We must get back, then, to the central values ; we must cultivate a true inwardness of life. We must show men that life proceeds from within, that the inward divisions must be healed. The divided self must be unified by conscious connexion with spiritual forces before there can be true self-realization, or true union, or harmony in the outward relations among men. And then, to save this inner life from unwholesome subjectivity, its spiritual power and moral energy must be directed toward the external world, to labour there for justice, unity, and goodwill. This is surely what Jesus meant when He said : ‘ I and the Father are one. The works that I do, I do not for Myself, but for the Father that dwelleth in Me ; He doeth the works.’ He insisted that the brotherhood which He proposed to establish on earth must grow out of this inward experience, and can flourish only as it is rooted in the Fatherhood of God. Here, then, is a gigantic task for the future. It is essentially a task for the Church, because it is distinctly religious in its character. It requires clear thinking to pierce to the core of the problem and grasp the true ideal. It requires spiritual incentive and moral force to realize the ideal in the workaday life of the world. Then, and not till then, will

All men's good be each man's rule,
And universal peace lie like a shaft of light across the land,
And like a lane of beams across the sea,
Through all the circle of the golden year.

III. The religious problem has a twofold aspect. First there is the problem of interpreting Christ to the world. We must begin at Jerusalem, in our own homeland. Here the Church's task is to inspire every individual and impregnate every social, commercial, and political institution of the land with the spirit and life of Christ, and then to carry this spirit into less favoured lands than ours. In prosecuting this task we shall meet with much in modern civilization that stands in unrelenting opposition to the mind of the Master. Efficiency and utility are the watchwords of industrial civilization. In this ideal there is much to uplift men, much

that is designed for his material comfort, but, divorced from counter-acting spiritual tendencies, it is a curse that leaves misery and degradation in its train.

Two articles in a recent magazine bear on this question, one by Bertrand Russell, in which he says: 'Russia and China will do well, I believe, from the point of view of the happiness of their populations, to remain unindustrial, if that were possible.' The other is by a well-educated Chinaman, who, in speaking of the future prospects of Christianity in China, said: 'We have always observed a strange gap between the teachings of Christ and the spirit in which Christian nations do their work in China. And so long as the actions of Christian nations are irreconcilable with the Bible it is useless to think that sensible Chinese will take account of the Christian religion.' The appeal of Christianity will always be weakened abroad until she builds a civilization that is Christian in fact as well as in name at home. Here, then, is the immediate task of the Church—to discover Christ in the innermost depths of the soul, and from those personal centres to enthrone Christ in every centre of civilization. The Church must keep alive the spiritual depth, combined with high ethical aims, in the face of a civilization which opposes it. But not only this; it must press forward to conquer and subdue the elements alien to the spirit of Christ, and then, going abroad with the gospel, in which all men are united by their common relation to an invisible inward world, it will triumph gloriously.

The other aspect of the religious problem is that of Christian unity. All that is necessary to say on this question is that, if the Church is serious about the task of winning the world for Christ—thus bringing His peace to the souls of men, and into the political and industrial relations of the world—it must close up its ranks and go forward unitedly. To do otherwise is both meaningless and confusing to the world outside, and will hinder belief. From a theoretical point of view the Church ought to be one. Christ is not divided. The spiritual life of the world, from which we all receive our quickening, through spiritual connexions in the silent recesses of our being, is one. The outward expression of this spiritual life should be elastic enough to allow for the temperamental differences of Christian people, but unified enough to impress the world that the followers of Christ are one.

I would not say that denominationalism has been altogether an evil. Good has been accomplished by the rise of different Churches, each emphasizing some neglected religious truth which was in danger of being lost. But now that these truths are generally recognized their distinctive mission has been fulfilled. To-day denominationalism is a decaying idea, out of sympathy with the spirit of the times and the mind of the Master.

The time is now ripe for a united Christendom to take up the work of Christianizing the world. The problems are altogether too gigantic for a divided Church. The Church, in order to be heard and heeded, needs to speak with a united voice upon the complicated questions of to-day.

If the Church unitedly endeavours to realize the spirit and the life of Jesus, and to spread His Kingdom among men, it will grow and flourish like a tree planted by the rivers of water, whose branches will spread to cover the whole earth, and 'The leaves of the tree will be for the healing of the nations.'

The Rev. HENRY J. PICKETT (Primitive Methodist Church) spoke on 'The Problem of the Home.' He said :

The security of the future is inseparably bound up with the supremacy and sanctity of the home. There is a profound sense in which it is true that the mighty world problems facing our Churches now, challenging our strength, and that constitute these, the greatest days of the Son of Man, all of them run back into the domestic, and find their first and most important solution on the hearthstone. For all lands, and for all times, the bottom problem of any well-ordered society is the problem of the home.

And if, for any reason whatever, religion in the home is either weakened or lost, we are always attempting to overtake questions and settle difficulties that either should not have arisen at all, or should have been taken in hand much earlier.

It follows, therefore, that the problem of the home is fundamental and persistent. It is, in the nature of things, our first care. It must always be the first charge upon our attention and service. The nation that neglects the home is doomed to a backward place. When our Lord took a little child and placed him in the midst, He deliberately reaffirmed, as in a permanent object-lesson, the original purpose of God, who, at the first, stamped family life with sanctity, making every man the priest of his own home. And when Jesus restored that neglected truth, He placed a strong hand on all the centuries. He did more. He pointed the true and living way out and up for them all.

For when all is said, the child is always in the midst, our greatest problem as our greatest treasure, for, as is the child, so is the individual, the society, the State, the world. And it is particularly important now, when world problems are so insistent, and the world situation is so critical, that we shall not overlook nor undervalue the near-at-hand problem which so vitally affects it.

No one can look out thoughtfully upon the conditions of our modern life, and not feel that this question of preserving the religious character of the home is in the very forefront of the tasks that await us.

What are these conditions? There is what is sometimes spoken of as the hotel and club habit, the substituted home of the hotel—by no means the creation of what, let us hope, is the temporary difficulty of the housing problem; there is the undoubted lamentable weakening of parental authority, partly, no doubt, the accompaniment of changed industrial relations; the alarming growth of divorce; the excessive attention to recreation and sport; and, I fear, equally with any, a growing impatience with

the unexciting life of the hearthstone. These are some of the conditions giving urgency to this question of the home, and making it one of the most difficult, and perhaps the most pressing, of our modern tasks.

I would not say that modern conditions are threatening the home. That would, I think, be too sweeping. The home, as an institution, is too deeply entrenched for that. But I do solemnly affirm that they are compelling us to the supreme business of keeping in the forefront the object lesson of Jesus, revealing as it does the eternal order of the divine thought, and the universal and unfailing method of human progress and redemption.

I do not plead that we can now insist upon the ritual of worship in the home at stated times, such as some of us cherish as a very precious memory, and to which many of us would be prepared to say we owe so much. We are bound to recognize the enormously changed conditions of modern industrial and social life. That some ritual of worship is important must be obvious. The form has something to do with keeping in exercise the reality. Still, after all, that is not the chief thing. What is chief, and what surely becomes our solemn business to urge, is that in some way the religious atmosphere of the home shall be preserved. The child central, the parent as God's ordained instrument and teacher of the Kingdom, the home first; all the tasks of the future are concealed in fidelity to these basic facts. Unless we can solve the problem of the home it is difficult to see how we can hope to succeed with any of the tasks of the future, or, indeed, what future of hope is left?

If, therefore, the future, as we long, and hope, and pray, is to be possessed, controlled, and shaped by Jesus Christ, it becomes our immediate and permanent task to reaffirm these primal and essential truths in all our public teaching:

1. The sacred privilege and the equally sacred obligations and responsibilities, of parenthood.
2. The correlative truth that the most precious entrustment of God to us is the child, and the central problem of the child.
3. The formative and permanent ministry of first influences.
4. The supreme place of the hearthstone as the best training-ground for life and service here, as for the higher service of that land to which we can give no better name than that of home.

Bishop CANNON read a telegram which had been received from Dr. Atkinson conveying hearty greetings to the Conference from the World Alliance for the Promotion of Peace, then in session at Geneva.

The Rev. JOHN H. RITSON, D.D. (Wesleyan Methodist Church) read an essay on 'The Future: our Great Spiritual Resources.' He said:

It is impossible to stand before this Conference and to think of all it represents without a sense of profound thankfulness to Almighty God.

We glorify Him for what He has done through Methodism to quicken the life of the Christian Church, and to further the progress of His Kingdom upon earth. God has never yet failed us, and He never will while our trust is in Him. And yet, while we are thankful and hopeful, we cannot look out, as we have been doing, on the present world situation, and on the Christian Church, without a sense of uneasiness. We are not here to criticize other communions, but rather to sit in judgement on ourselves. Even so, it is dangerous to generalize. No one can speak for the whole of our Church, but only for that part of which he has knowledge.

We must, therefore, each for ourselves put the question, Are we satisfied with Methodism as it is? It is not that there is any disloyalty. We love Methodism; it is a part of our very life. But we are not satisfied simply because we are capable of doing far more for the kingdom of God than we are doing. Our spiritual output is disappointing in view of the amount and the character of our machinery. It would be gross exaggeration to talk of failure, but we lack something that would make for the greater success which we expect and might have. We meet with ministers and laymen who, while engaged in a ceaseless round of activities, feel that much of their toil and sacrifice is without result, and many are weary and depressed. Not a few are yielding to a pessimism that is paralysing their usefulness, and, like Elijah under the juniper-tree are saying, 'It is enough; now, O Lord, take away my life.' This pessimism is a spiritual disease that is very infectious, and it will rapidly spread if it is not healed. If we would have a healthy and cheerful Methodism, it can only be by a fresh vision of God, revealed in Jesus Christ, and working through the Holy Ghost.

In God lie all spiritual resources. 'In the beginning God created the heaven and the earth . . . and God created man in His own image.' And His resources are not afar off, in a reservoir, as it were, away in the everlasting hills, and out of reach. They are near and at hand. We may have them even within ourselves. 'Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit.' 'They shall call His name Emmanuel, which is, being interpreted, God with us.' God is not only willing to give of His infinite resources, but also to give Himself. 'All authority hath been given unto Me,' He said in Christ, 'and lo, I am with you alway, even unto the end of the world.'

We accept the sufficiency of God, however, as an axiom. The question is not so much one of spiritual resources—we know they lie in God as an unfathomable deep—but, How can we draw from them and make them available for the human race? How can we make Methodism a better channel of God's grace and power than it is at present?

Perhaps it will help us to answer our question if we recall the method by which God chose to communicate Himself to a lost world. When Jesus Christ closed His ministry in human flesh He did not draft any kind of external organization. He did not leave any written instructions on propaganda. He did not even commit to writing any part of His wondrous

teaching. The one thing He did leave behind was a little band of men and women who loved Him and were filled with His spirit. Mark tells us that Jesus 'went up the hillside and summoned the men He wanted, and they went to Him. He appointed twelve to be with Him.' 'To be with Him'—that they might know Him and love Him as He loved them. They were slow in learning their lesson and in acquiring power. On one occasion when Jesus came down from the Mount of Transfiguration He found them in difficulty, baffled by a case of demoniacal possession, and they asked Him, 'Why could not we cast it out?' Jesus said it was because they had so little faith, and He told them of the one way to success. 'This kind can come out by nothing save by prayer,' and He taught them to pray.

With the Crucifixion and the Resurrection came the assurance that He whom they now loved with a consuming love was Himself God. He had called them 'that He might send them forth to preach, and to have power to heal sicknesses and to cast out devils.' His last commission was that they were to make 'disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I command you.' But even yet they were not ready. They had to wait for Pentecost. And when they were filled with the Holy Ghost they became channels of God's resources of grace and power, and through them, in less than four centuries, the foundations of the great Roman Empire were undermined. This early Christian Church was feeble enough from the point of view of material resources, but it was irresistible, and prevailed over conditions as serious as any confronting us to-day.

God chooses as the channels through which the divine resources become available the men, women, and children who know Him by being with Jesus, who have been born again by faith in Jesus, and who have received the Holy Ghost. The strength of a Church, then, is not to be measured by its material wealth, its social and political influence, or its size as shown in figures of membership. The strength of a Church is neither more nor less than the number of its members whose lives are hid with God in Christ. 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.'

Now let us apply this to Methodism. We do not wish to boom Methodism, but there is no doubt God has richly blessed us in our past history. He has lavished upon us His spiritual resources, and never found lacking men, women, and children through whom His resources may flow. In the past experience of Methodism we have an incomparable heritage. We of this generation are apt to live upon it, forgetting that God never endows a Church with spiritual resources—that they have to be sought afresh every day by the prayers of its people. The Methodism of to-day is rich in material resources—in money, in organization, in numbers, in world-wide expansion, in boundless energies and activities. How different we are in these respects from our fathers! but I doubt whether we are as rich as they were in spiritual resources. If we to-day, with our vastly increased human resources, are not yielding proportionately more spiritual fruit

than those great pioneers at home and abroad who gathered around Wesley and Coke, there can only be one explanation—we have proportionately fewer members full of faith and the Holy Ghost, through whom the divine resources can become available for the uplift of the race. To remedy the defect, let us follow in the steps of Jesus Christ, and devote ourselves to the growth of spiritual leaders, making our work as intensive as it is extensive. We are all busy with schemes of all sorts. Social and economic problems, and even political problems, so far as they touch moral and spiritual life, are occupying much thought, and rightly so. But if we spend all our energies on these things, and neglect to cultivate the inner character of our people, it may be said of us, 'These things ought ye to have done, and not to leave the other undone.' If the divine resources are to be fully available through Methodism, we must lay emphasis on the quality of our members, not on the quantity. In spiritual things it is height and depth that count. The true wealth of Methodism is wrapped up in those who most nearly attain 'unto the measure of the stature of the fullness of Christ.'

How to cultivate such a life is too big a question to answer in a few minutes. We can only stress a few points. First we must begin with ourselves, for 'as the man is, so is his strength.' Our watchword should be 'thorough'—thorough in our own devotion to our Lord and Master, thorough in our preaching of that gospel which centres in the Cross of Christ, and is still 'the power of God unto salvation to every one that believeth,' thorough in our whole ministry, seeking by all means available to evangelize, but not resting content with a shallow and superficial evangelism. We ourselves must be thorough.

And in building up our own Christian character and that of our people, we must give to the devotional study of the Bible the first place. It remains the most popular and widely read book in the world. It contains the one perfect portrait of Jesus Christ, in whom the world can see God the Father. It is infallible for the one purpose for which it is given—to guide men through the Son to the Father, which is the only thing we are concerned with. We welcome the reverent scholarship that contributes in any way to the better understanding of the Bible, and we have no desire to shut our eyes to truth. Every new fact we learn stamps the Bible more and more as inspired of God, though it may reveal the inadequacy of any human attempt to define inspiration. We are only going to grow saints to be channels of the infinite resources of God, if we feed them on the Word of God.

Further, if we are to grow men and women who are channels of power, in spite of our healthy fear of sacerdotalism, we must as a Church enter more deeply into the meaning of that sacred fellowship in which we join when at our Lord's bidding we partake of His broken body, and drink of His shed blood, binding ourselves, one with Christ and with the saints above as well as below, in an indissoluble brotherhood, seeking life through death.

One other means of grace to which Methodism owes an incalculable debt must also be emphasized—the class-meeting. Its comparative

decay is due largely to the lack of leaders fit for their task, and it is another sign that we are not succeeding in raising up those who are channels of divine power and grace. There has been no atmosphere and soil more favourable to the growth of holiness than that of well-conducted class-meetings, and we must in some form or other provide for Christian fellowship or we shall suffer spiritual loss.

It may seem to some that these trite remarks on things that are obvious fall short of what the Conference might expect to hear in its closing session. Ought we not rather to organize a great revival within the Church, and plan a bold crusade against the sins of the world outside? 'Let us appoint committees,' say some; 'Let us raise funds for equipment'; 'We must make things *go*'; 'Let us not be afraid of doing something big and dramatic in the full limelight.' But spiritual movements do not begin, and can never be sustained, unless God calls the workers and they seek to know and do His will. 'The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the Spirit.' It may seem to some to be a measure lacking in the heroic if we put first in our programme the growth of holiness in individual life, but in the end it is the quickest way of solving the immediate and pressing problems of the hour. If among our members we create new channels through which the resources of God can reach humanity, we shall accomplish more than by any spectacular attempt at world-conquest hastily devised by a Conference.

So far we have been considering the increasing of our spiritual resources by multiplying the channels between heaven and earth. But there is another question, How to make the best use of the resources we have? Perhaps God will not increase our resources until we learn to make the best use of those we have. We are losing unspeakably in power when we are divided against ourselves in the living Church. We need a spirit of unity within each family of our great Methodist Church. It is a serious responsibility to divide the Church into parties ranged against each other and to advertise the divisions in our Church papers, while human souls around are perishing. Let us give one another credit for the best. The radical should remember that the common elements of the standards of faith sum up the accumulated knowledge and experience of the past, and cannot safely be swept aside with a few thoughtless words. The conservative should remember that stagnation is death. There must be growth in the interpretation of doctrine, and in the knowledge of God, and to deny to individuals the right to speak of it is to hinder the healthy development of life. There is just a danger of substituting for the infallibility of the Church or of the Bible the infallibility of oneself. Charity must rid us of internal strife, if we are to make the best of the great resources God has already granted us.

And there must be a wider unity, for every section of the Church has resources of its own, peculiar to itself, which would supply much of what is lacking in other sections if only they would come together. No one can read ecclesiastical history, with its tragic story of schism born of bitter

enmity, without wondering how the Church has survived, and why it has the power it still retains. Thank God we are learning that in unity is strength, and many are praying for it, and are earnestly seeking to understand the point of view of those from whom they differ. If we cultivate this spirit Union will come, Union which is comprehensive, recognizing that diversity of operation is ordained of God as much as unity of spirit. Our Foreign Missionary Societies in their co-operation are showing us the shortest path to Union. They work together, while each treasures what is distinctive and precious to itself. They are beginning to realize that because of their differences the varying contribution they make to the common pool is a source of enrichment to the whole. Why cannot we extend this co-operation to other spheres of Church work? In every other sphere of life men are promoting unions, brotherhoods, guilds, and alliances. 'The children of this world are in their generation wiser than the children of light.' The Churches will never make the best use of the resources they have until they too present a united front to the common enemies of the kingdom of God.

To sum up, there are infinite resources at the disposal of the Church. God is only waiting for men with faith to draw upon Him and make the best use of what He gives. We shall never know how great these resources are until we measure them against the world's need. This is not a time to be timid and fearful. Forget not that if we fail to-day it is going to be a dark morrow for our children and our children's children. The flame of class hatred is not yet extinguished. It may yet 'set fire to the round circle of existence with a flame fed by hell.' Nationalism, materialistic and selfish, organized without any international consideration, is growing, and may yet plunge succeeding generations into internecine strife. The storm-clouds which are gathering over white, yellow, and black may cover the sky, and burst in a race struggle, by the side of which the recent cataclysms may easily be paled. Let us thank God we live in these days—days in which it is possible to turn the tides of human history, and to save the generations that are to come from dangers which threaten them with keener suffering than we have ever known. 'So up with your listless hands! Strengthen your weak knees! And make straight paths for your feet to walk in.' Apart from the Christian Church there is no hope for the future, but in Christ we have all power. God 'raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world but in that which is to come; and hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body, the fullness of Him that filleth all in all.'

The Rev. C.W. FLINT, D.D. (Methodist Episcopal Church), gave the first address. He said :

The Church, we are told, must furnish the interpretive ethical leadership through the present-day political, social, and economic mazes. This calls

for an understanding of the social order, its laws and forces, equal to any, and a knowledge of the laws and forces of the spiritual world superior to others ; our main usefulness will be in the power to bring men consciously into the presence of God and hold them there.

Against three errors we must constantly be on guard : first, against a too exclusive trust in the might of our mortal minds. We have of late attained in the Church a high degree of human ingenuity, resourcefulness, and acumen, of insight and strategy ; we have power with men and over men ; we know the psychological 'tricks of the trade.' But this instrument of doing may easily prove our undoing, if not subordinated to the mind of Christ and controlled by the Spirit.

Second, we must guard against too great trust in the might of money, and measuring prospects by financial resources, forgetting the loaves and fishes, the multiplying power of the Spirit. Our Church in America has money in her coffers, and promissory notes in her wallets, financial resources beyond the most imaginative dreams of a few years ago, but the great question is, 'Are we richer in vital experience and in power with God ?' Material resources are decidedly secondary and instrumental.

Third, we must guard against too great trust in the might of machinery, the magic of organization and propulsion by mass movement. There is some question whether the children of the world are still wiser than the children of light. Of recent years, in genius for organization, in marshalling forces, in achieving results our Church has shown herself resourceful, sophisticated and practical to a degree equal to any War Department or G.H.Q. and far superior to many. Skilled in the world's wisdom, financial, political, and social, we perhaps have been in danger of a higher degree of perfection of organization than of possession by the Spirit of God. The kingdom of God comes not by the sword nor even by the ballot, but as leaven, by persuasion and pervasion. The ballot certainly and even the sword have had their defensive place in the process, but the Kingdom comes by conviction, not compulsion ; and extensive spiritual sway must precede effective legislative enactment. Let us, then, be no less skilful in organization, no less resourceful in method, but ever realizing that we prevail only as our efforts are sanctified of the Spirit.

The specific and immediate task for our Church is to *grow roots—deeper roots*, or in other words to deepen the spiritual life. Some have expected too much fruit for the depth of root. The world once accused us of 'otherworldliness,' but we have outgrown the accusation ; in business capacity and organizational talent we have shown ourselves peers, but we need an emphasis on the new form of otherworldliness, viz. interest in a real world of the spirit with its own laws and forces operating here and now.

Changing the metaphor, our task now is to deepen the foundations. In lower New York, great skyscrapers, throbbing with business, tower high above the old church spires lost among them, and some pessimists have thought this symbolic of the relative place of business and religion in men's lives ; not necessarily, but if the Church figuratively is to tower over business or any other interest of men's lives, it must first deepen its

foundation—that it may build higher. The majesty of the great dome and tower of the steady-riding iceberg near our steamer a few days ago was due chiefly to its eight times larger bulk beneath the waves; the Church can be majestic only on deep foundations; the world will be impressed most by our reserve force, the eight times unseen power back of the visible effort.

Our immediate tocsin should be, not 'Evangelize the World,' 'Win Men to the Church,' 'Save the Home,' 'Make the World Dry,' 'Christianize Industry,' or any similar worthy but secondary slogan. The call of the hour is to 'Grow in grace and in the knowledge of our Lord Jesus Christ,' to 'commune much with God' as fundamental to all else. In reaction from the lingering and malingering at Jerusalem, of which we were once, perhaps justly, accused, we are now in danger of failing to tarry long enough to be endued.

We need be no less resourceful, aggressive, efficient, no less men of the world, proficient in the world's wisdom, but we must be primarily men of God, exhaling the fragrance of divine fellowship, manifesting the dynamic and illuminating radio-activity of a Spirit-filled life.

It is ever true that 'the deepening of the devotional spirit and the best work in the field of religion are connected as cause and sequence.' Would it be permissible to elide two passages and say 'Seek first the kingdom of God, which is within you, and all these things shall be added'?

In brief, my plea is for a practical mysticism, for more fellowship with God, the cultivation of a God-sense, an awareness of God as intimate as my awareness of myself, a God-consciousness as real, vivid, and vital as self-consciousness, a clear personal realization of His presence constantly, 'closer than breathing, nearer than hands or feet'; a practical translation of the exhortation 'Feed on Him in thy soul by faith.' To lead men into the Presence of God, we must spend much time there, indeed be always there. For the individual this will mean the whole self wide open to God, and God back of all motives and activities. How empowering to feel this relationship, and that our efforts are no longer ours but are of the Spirit working in and through us!

What would happen in the next ten years—what reports would be heard at our next Ecumenical, if only twenty per cent. of our membership spent but twenty minutes each day in earnest, concentrated definite communion with God?

The Rev. DAVID BROOK, D.C.L. (United Methodist Church), delivered the final address of Benediction. He said:

I have been commissioned to voice the last words of Conference as a whole to its individual members, who in a short time will be taking their several ways to all parts of our planet. The dispersal of a great council is less impressive to the vision, but more impressive to the imagination, than its assembling.

Your thoughts may have leaped like mine over the intervening centuries

to great Ecumenical Councils in the far past, and most of all to the famous gathering at Nicaea. The world from which you have come is greater in sheer magnitude than was theirs, but scarcely greater in the sense of remoteness of its parts from each other and time and trouble required to effect a meeting. They came together at Nicaea to debate and determine for the orthodox for all the ages to come the absolute divinity of our Lord. We have had no need to debate it, for we have none among us who deny it, but we would delight to think that as we depart for our homes our hearts glow with a richer fervour of adoration and devotion for our Lord as theirs did after Nicaea. We have been dwelling these past days among great thoughts; we have had many a heart-thrill, as from an intimate touch of the finger of God; we have enjoyed the widest Christian fellowship that the Church on earth can as yet provide, and now comes the parting. There is the inevitable pathos, the inevitable wondering about our next meeting. When? Where? Who? And the hidden, unknown way between the now and the then.

It is that hidden way of which we would first think a moment. Each one of us, though he really knows not a step ahead, yet casts forth a glance upon a well-defined way he *expects* to travel. One sees his remote and lonely station in the village near the eternal snows and another in the sunny island of the far Pacific, and each knows the way he must travel if he is to reach it. We have to act on these presumptions. Some of you are going to China, some to India, some to Australia, some to New Zealand, and very many to Canada and the States; to the crowded cities, to prairie lands and mountain settlements. We try in vain to visualize them all. But each man sees clearly his own location. And what the Conference of all would say to each is, To what are you going back? And in what spirit, with what purpose, are you going back? And how has this Conference influenced you, and how is it going to help you?

You have heard and shared so much speaking that you may well have a renewed doubt of its adequacy. But you will assuredly find refreshment in the thought that your own system is related to a very large whole. Few of us in this age have not found ourselves sometimes with Elijah under the juniper-tree. We cannot but be comforted by the thought of the millions serving Jehovah no less faithfully than ourselves. We shall feel braver in the enforcement of Christian principles in public life awaking to our opportunity because we shall be sure of the support of the common conscience of Methodism. In England we shall take fresh courage for temperance reform. In America you will be strengthened to maintain the solidarity of the whole of a real Christendom for the maintenance of world-wide peace and universal justice.

But you already suspect that when again you reach your system of personal service you will find yourself at grips with difficulties of a sordid sort and in a moral atmosphere vitiated by petty ambitions, spiritual indolence, and feverish with pleasure seeking. The contrast between the slope of Hermon, with its vision of angels and a transfigured Lord, and the valley, with the devil-possessed child, the broken-hearted father, and

the curious crowd is only an extreme instance of what will happen to most of us.

Shall we fail, then, in the valley? For we know that there are devils to be cast out. We have heard a great deal about them these days.

And when all has been said that can be said about our influence on Senates and Parliaments, in the last resort it remains true that you can only get devils out of the world by getting them out of the individual human heart. Hate and lust have to be expelled from the hearts of John and Sarah. And each of you will meet them, and unless we can succeed individually we cannot succeed at all. And this means two things. It means *hard work* for each. We are for ever teaching and preaching that the civilized world will never achieve its economic recovery until men are willing to *work* and to work hard and long. We need to set the example. Our work of casting out devils and saving men's souls means *work*—hard work among people who have to be sought out and loved and shepherded, though there would seem to be nothing lovable about them.

It means *prayer*—such closeness and intensity of communion with God as will charge us constantly with God-power. It involves a certain austerity in our life. It involves, of course, a self-abnegation and abandon which ought to be spontaneous with the Christian, but which invariably surprises the world and frightens the devil. And it would be the utmost folly for us to imagine for one moment that the new world to be rebuilt on the ruins of the old—a nobler and fairer world, of which we have dreamed these past days—can ever be other than a dream, except there be men and women ready to sacrifice themselves utterly to its building.

We all agree that other foundation can no man lay than that is laid, which is Jesus Christ. And it is Christ Crucified. But we must also know that the only effective builders are those who are willing to 'take up the Cross' and follow Him. You are going to suffer if you are going to carry out the ideals of this Conference. But what then? The fellowship with the suffering of Christ will bring us into an intimacy with Him closer than *can* be gained without it. We must feel it an honour to be counted worthy. The most influential men at Nicaea were not the orators or scholars—with exceptions—but the men who survived from the great persecution and could say, 'I bear in my body the marks of the Lord Jesus.' If by the blessing of God a new world, a more Christian world, is shaped before the Ecumenical Conference meets again in London, and Methodists take their full share in making it, some of you who may be present will carry the marks of the struggle, and the Church itself may have gained its life by risking it.

But what would we not do and endure for Jesus, who loved us unto Calvary, and, having loved His own, will love them to the end? It is in the comfort of that love we part from each other. We do not part from Jesus. He is with us *always*, and everywhere. There is no more stimulating or upholding thought. The Conference bids each member cherish it. Keep your hearts open to His Spirit, your minds to His interpretations and leadings, and you will assuredly see the working of His

miraculous powers on others, you will yourself grow into His likeness, and, whether you have part in another Ecumenical Conference or not, you will be sure of a place in the general assembly and Church of the first-born. May we *all* meet there !

Bishop J. W. HAMILTON commended the members of the Conference to God in prayer as follows :

Our Father in heaven, in whom we have confidence through our Lord Jesus Christ, hear our prayer. We have come to this hour, waiting patiently, to worship Thee. Our paths are at the parting for years or alway. We know not what lies before us on land or sea. We only know we cannot drift beyond Thy love and care.

We recognize with great joy the inspiration of these hallowed days in Thy Presence, and with our brothers and sisters come from the ends of the earth. Thou hast been over all our wisdom and our peace.

We confess with deepest penitence our sins that have brought on us distressful circumstance and confusion everywhere. We are heartily sorry for these our misdoings, the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, Most Merciful Father, forgive us all that is past. Thou art our Father and hast promised to forgive us our sins. We do not distrust Thee. We sorrow not even as others which have no hope. We do not lose heart. Thou dost uphold all things by the Word of Thy Power. We are strengthened by might by Thy Spirit. We thank Thee for the hope begotten within us in these uplifting days. We are assured that the darkness over all the earth shall flee away as in the days of the Son of Man. We find good cheer in Thy Word and take courage with unyielding firmness to do the right as Thou dost give us to see the right.

We thank Thee for the Christian Church and all these branches that have brought us into this fellowship. We are profoundly grateful for the holy concern and brotherly love which have kept us in unison with the Holy Spirit, and in constant sympathy and unity with one another. Help us again, dear Lord, here and now, to renew the consecration of all that we have and are, to Thee, that every branch of the Vine may abide in the same heavenly calling wherein it was called. Let Thy blessing that maketh rich and addeth no sorrow come upon and remain with Thy people that dwell on these storm-beaten shores. We thank Thee for their welcome acquaintance and Christian homes that have made for us so precious and abiding memories. We pray for multiplied visions for the ministry of the prophets. We rejoice with joy unspeakable for the response of the peoples in all nations to our ministry. With thanksgiving and with praise we go again into all lands with songs of deliverance on our lips. Go Thou with us, we entreat thee, in the plenitude of Thy power, by the Spirit of the Lord and of Judgement and of Might, to declare unto Jacob his transgression and to Israel his sin. Preserve the life and health of our families and bring us again to our homes in safety. When our work is

done, gather us with all them that believe on Thee through our word, to the land not very far off, where we shall see the King in His beauty and be like Him ; to whom be honour and power everlasting. *Amen.*

BENEDICTION.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God and of His Son Jesus Christ our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. *Amen.*

At five o'clock the Fifth Ecumenical Methodist Conference was thus brought to a close.

APPENDIX

I.
GENERAL STATISTICS OF METHODISM, 1920.

Denomination.	Ministers.	Lay Preachers.	Church Members and Probationers.	Sunday Schools.	Officers and Teachers.	Sunday Scholars.	Churches, &c.
Eastern Section :							
Wesleyan Methodists : Great Britain	2,520	18,457	483,763	7,295	116,089	849,861	8,533
" " Ireland	248	586	27,245	327	2,109	22,188	545
" " Foreign Missions	655	8,600	217,096	2,454	9,318	146,054	3,740
" " French Conference	28	75	1,502	37	116	1,127	109
" " South African Conference	270	4,560	145,153	914	2,965	41,363	4,285
Primitive Methodists	1,095	14,383	206,372	4,009	55,253	424,452	4,721
United Methodist Church	738	5,834	183,789	2,183	37,800	272,191	3,083
Wesleyan Reform Union	16	403	8,506	183	2,453	21,978	196
Independent Methodist Churches	380	—	9,185	169	2,934	25,172	169
Australasian Methodist Church	1,102	9,074	179,215	4,000	25,778	210,000	4,460
New Zealand Methodist Church	181	925	25,180	422	3,162	29,035	468
Western Section :							
Methodist Episcopal	20,439	14,885	4,393,988	35,871	392,106	4,414,472	29,823
Methodist Episcopal (South)	7,664	4,701	2,254,752	16,205	145,244	1,698,871	17,261
Methodist Church of Canada	2,607	1,935	395,653	3,403	40,566	393,063	4,603
Methodist Protestant	1,450	—	179,500	1,903	18,970	152,521	2,288
African Methodist Episcopal	6,550	6,330	551,776	6,250	29,996	278,313	6,900
African Methodist Episcopal Zion	3,456	—	458,734	†2,092	†16,245	†107,692	3,434
Coloured Methodist Episcopal	2,402	2,500	267,361	2,560	18,884	170,027	3,285
Free Methodist	1,483	—	37,253	1,124	7,493	41,443	1,237
Wesleyan Methodist	590	—	21,000	†505	†5,442	†21,463	675
Primitive Methodist	78	—	9,600	†98	†1,563	†13,177	91
Congregational Methodist	†500	—	†21,000	†182	†1,146	†8,785	†352
New Congregational Methodist	†27	—	†1,256	†27	†143	†1,208	†24
Union American Methodist Episcopal (Coloured)	220	171	21,016	192	960	5,076	281
African Union Methodist Protestant (Coloured)	600	—	20,000	†68	†441	†5,266	575
Reformed Zion Union Apostolic (Coloured)	53	—	9,500	†36	†212	†1,508	53
Reformed Methodist Union Episcopal (Coloured)	51	—	1,726	†54	†204	†1,792	29
Japan Methodist	230	—	22,000	583	1,590	38,108	337
British Methodist Episcopal (Coloured)	*20	*6	*700	*18	*125	—	*21
Totals	55,651	93,325	10,153,821	93,152	937,307	9,896,296	101,548

*Government Census of 1916.

†Returns of 1910.

II

**LETTER OF AND REPLY TO THE ALLIANCE OF THE
REFORMED CHURCHES HOLDING THE
PRESBYTERIAN SYSTEM***(See page 230)*

510 Witherspoon Buildings,
Philadelphia, U.S.A.,

August 30, 1921.

DEAR DR. WORKMAN AND BRETHREN,—I hope this may reach you in time to be submitted to the General Methodist Council to be held in London next month.

The Alliance of the Reformed Churches, holding the Presbyterian system, desires through me, its Secretary, to send the most cordial fraternal greetings to your Council. We, too, are meeting in a world-gathering at Pittsburgh, from September 16 to 25, in the First Presbyterian Church of that city, and the opportunity of exchanging salutations and good wishes is not to be missed. On our part, we feel that on all the essentials of Christian faith we are one, and that our methods of Church government are closely allied. Hence there is a manifest drawing together of Presbyterians and Methodists, especially in the great Dominion of Canada, where the project for an incorporating union has recently received the formal approval of both, and only awaits a little more time for its consummation. The combination of the children of John Knox and John Wesley will be one of almost irresistible Christian force and fervour, and even where an organic union is not yet possible we are conscious of influences that are binding us more and more, along with our brethren of other denominations, into a very real fellowship.

We rejoice in the wonderful progress of your Communion all over the world and in its faithfulness to the high spiritual ideals of your honoured founder. We pray that the divine blessing may richly attend your deliberations in Council, and that you, with us, may be guided at this critical time to devise and attempt great things for the Kingdom of our common Lord.

I am, yours most truly,

J. R. FLEMING,
General Secretary.

REPLY

Rev. J. R. Fleming (Secretary),
Pan-Presbyterian Conference.
First Presbyterian Church,
Pittsburgh.

September 14, 1921.

DEAR DR. FLEMING AND BRETHREN,—We acknowledge with grateful thanks your fraternal greeting of 30th ult., and note with deep interest

that your own great Conference will shortly be in session. We would assure you of our keen interest in the object of your gathering, which is to extend the Kingdom of our one Lord and Master Jesus Christ. We are conscious in addressing you that we are addressing Churches kindred to our own, and the closer co-operation, so manifest in recent years, promising as it does to merge into complete Union in the great Dominion of Canada, has our most cordial support. We pray that the divine blessing which has rested so graciously upon our own gathering may in double measure be granted to your Conference, and that in the providence of God you, with us, may have abundant cause for rejoicing in ever-increasing prosperity and usefulness.

Yours fraternally,

H. B. WORKMAN,

General Secretary Methodist Ecumenical Conference.

III

LETTER OF AND REPLY TO THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

(See page 230)

July 19, 1921.

To the Methodist Ecumenical Conference the Federal Council of the Churches of Christ in America sends its cordial greeting and best wishes. The Methodist Churches in America were hearty participants in the establishment of the Council, and they have vigorously sustained it in its ever enlarging work, and the Council is assured of their continued support as it is made more and more from year to year the instrument of the common life and co-operative work of the Christian Churches in the United States. It is, therefore, with grateful appreciation and with full understanding of all that the Methodist Churches embody and represent that we send to you in behalf of the Council our earnest salutations.

We rejoice in the energy, the spiritual glow, the outreaching zeal, the courageous faith of the Methodist body throughout the world, and its readiness for fellowship and co-operation with all evangelical Churches in our common task of making known to all men the gospel of our divine Lord and Saviour.

We pray that the Churches of the Methodist doctrine and order may grow in membership and power, that the great inheritance of the past may be both preserved and enriched, that you may furnish a summons to all Churches to new evangelistic fervour and purpose, that you may be enabled to make fresh contributions to the application of the gospel to all human life, that you may be used in new and ever more powerful ways in helping

onward the establishment of Christ's Kingdom in the hearts of men and among all the nations, that God's richest blessings may abound toward you and through you be poured forth on all mankind.

We rejoice to introduce to you our brother, the Rev. S. Parkes Cadman, D.D., who will bring you by his own person and word the assurance of the goodwill and affection of the Communions which are united in the Federal Council of the Churches of Christ in America.

Very faithfully yours,

ROBERT E. SPEER,

President.

REPLY

The Ecumenical Methodist Conference receives with high appreciation the Christian salutations and good wishes of the Federal Council of the Churches of Christ in America as expressed in the communication, signed by its President, Dr. Robert E. Speer, and also as voiced by its distinguished fraternal messenger, Dr. S. Parkes Cadman, whom we welcomed most heartily, in his eloquent message to the Conference.

We rejoice in the good which has been accomplished by the Federal Council as the great agency by which the Evangelical Churches of the United States manifest the spirit of Christian unity and co-operate in promoting the interests which are common to them. We pray that the favour of Almighty God may be continued to your powerful organization, and that your endeavours to promote peace and goodwill, to secure industrial justice, and to rid humanity of oppressive evils will be crowned with increasing success.

We join with you in expressing the hope that the spiritual life of our Evangelical Churches may rise to higher levels and express itself in a more intense loyalty to our Divine Leader and Saviour, and in a more zealous service in building up His glorious Kingdom.

IV

REPLY TELEGRAM FROM THE SECRETARY-GENERAL OF THE LEAGUE OF NATIONS

(See page 267)

TO ECUMENICAL CONFERENCE, LONDON,—Telegram gratefully received and published in Assembly Journal.

SECRETARY-GENERAL LEAGUE NATIONS.

September 19, 1921.

V

**BOY SCOUTS : REPLY TO THE TELEGRAM RECEIVED
FROM GENERAL SIR R. BADEN-POWELL***(See page 322)*

The Ecumenical Methodist Conference has received with great satisfaction the telegram of General Sir Robert Baden-Powell expressing the good wishes of the Boy Scouts and the Girl Guides. It thankfully recognizes the great contribution that these organizations are making toward a healthy, reliant initiative in the citizenship of to-morrow, and welcomes their co-operation in the training of its youth in whatsoever things are true and pure and of good report.

VI

**RESOLUTION ON THE ASBURY MEMORIAL :
ADDITIONAL STATEMENT***(See page 359)*

The Rev. J. Alfred Sharp, by request, presented from the Business Committee a resolution approving of the movement in America to erect in Washington, D.C., a bronze equestrian statue of the founder of American Methodism, Bishop Francis Asbury, and moved its adoption with words appreciative of the great work of this man, whom he was proud to claim as an Englishman, sent to America by John Wesley in 1771.

Dr. Carroll, Corresponding Secretary of the Association, stated that the movement was inaugurated by the Ecumenical Methodist Commission appointed by the Ecumenical Conference at Toronto, and represented all bodies of Methodists in the United States and Canada. He said that both Houses of Congress had adopted a bill authorizing the statue to be placed on public ground in the national capital, and told how the signature of President Wilson was secured during the twelve days he spent in Washington on his return from Paris, and how the site had been selected by the Association's officers, with the consent of the National Fine Arts Commission, at the intersection of Sixteenth and Mt. Pleasant Streets, and how the statue when erected would look down the Avenue of the Presidents to the White House and to the Washington Monument. The Commission had also unanimously approved of the design of the monument. The cost of the memorial would be \$50,000, including the pedestal, and of this amount \$30,000 was still needed. He trusted that Methodists of America and elsewhere would furnish the balance required, so that it could be dedicated at an early day.

VII

THE METHODIST CHURCH AND PROHIBITION :
REPLY TO LORD NORTHCLIFFE.

(See page 394)

Full text of the document prepared by the Committee of Five appointed by the Ecumenical Conference in answer to the article on Prohibition by Lord Northcliffe published in the 'Daily Mail' of Friday, September 16, 1921.

We do not question the sincerity of Lord Northcliffe in the closing words of his article : ' I went into the United States with an open mind on the subject. I went away convinced that Prohibition, as I saw it at work, is not the right solution of the drink problem.' However, we can but think that to find ' the right solution of the drink problem ' is a question of such vital importance to the welfare of humanity that Lord Northcliffe should have made a much more thorough and a different kind of investigation of American prohibition than his article indicates that he did make. There are many strong assertions and criticisms and half-truths and some particular cases cited, and incidents given, but Lord Northcliffe has not presented in his article any sufficient positive authenticated evidence to warrant the general statements which he makes, or to justify his sweeping and practically unqualified judgement against Prohibition. For example, there are three half-truths in the first paragraph, in which Lord Northcliffe declares that Great Britain ' has not the same reason for the movement that brought about Prohibition in the United States.'

(1) ' Our working classes do not habitually drink spirits. They have always had the *via media* of ale.' Clearly the implication is that American working classes habitually drink spirits, and that Prohibition resulted from this habit. What are the facts? In the year 1913 (the last year before the war) the consumption in the United States *per capita* of distilled spirits was 1.50 gallons ; of wine .56 ; of malt liquors, 20.60. In the same year in the United Kingdom the consumption *per capita* was of distilled spirits .70 ; wine .25 ; malt liquors 27.76. Thus, while it is true that there was a larger *per capita* consumption of distilled spirits in the United States than in the United Kingdom, it is also true that the working classes of America were also drinking malt liquors far more plentifully than distilled spirits. And Lord Northcliffe's mistake at this point is more clearly shown by further comparison. In 1860 the consumption *per capita* in the United States was of distilled spirits 2.86 gallons and of malt liquors 3.22 gallons. The consumption of distilled spirits shows a decrease from 1860 to 1913 of nearly 50 per cent., while the consumption of malt liquors shows an increase of about 600 per cent. Had Lord Northcliffe based his statement on the official statistics rather than upon his restricted personal observations and the casual declarations of uninformed persons, he would not have intimated that the movement for Prohibition in the United States

was a result of the habitual drinking of spirits by American working men, but that the enormous increase in the consumption of beer was a strong factor in what he truly calls a 'tremendous movement.'

(2) Again, Lord Northcliffe says: 'Prohibition in the United States began with the Southern white folks' fear of the negro, whom the drink makes mad. We have no negroes.' This is a most amazing mistake. Prohibition did not begin in the South in the United States, but in the Territory of Oregon in 1843, and was adopted a few years later by Maine, New Hampshire, and Vermont, all New England States. In the year 1880 Kansas adopted Prohibition, and in the year 1890 there were seven States under Prohibition, namely: Maine, Kansas, North Dakota, South Dakota, Vermont, New Hampshire, and Iowa, none of them Southern States. It is true that the prohibition of strong drink to the negroes was an important factor in Prohibition elections in the Southern States, but it is not true that Prohibition in the United States began in the South. It is true that the Southern States were greatly influenced by the excellent results of Prohibition in other States. For example, when Virginia voted dry in 1914, seventeen other States had previously voted for State-wide Prohibition, of which only five were Southern States, the other twelve being in the North and West. Prohibition, therefore, did not begin in the United States because of the fear of the negroes, as Lord Northcliffe declares.

(3) Again, Lord Northcliffe says: 'Prohibition has spread because of the fear of the saloon and drinking dens, millions in number, whose enormous political power was even a greater danger than the bad spirits they sold. We have no saloons.' It is true that Prohibition has spread, because the American people became satisfied that the United States Supreme Court was right when it declared that 'the liquor traffic was the most prolific source of insanity, misery, vice, and crime,' and they determined to destroy the traffic because it had become a public nuisance, a menace to the school, the home, the Church, and the State. But after some study of official statistics, and an observation of the public-houses in Great Britain made at various times during the past ten years, and a reading of speeches made in the British Parliament, and of the legislation adopted by that body, we cannot perceive any essential differences between the saloons of America and the public-houses of Great Britain, except *that the selling of intoxicants by young women, the percentage of women frequenting the public-houses and the percentage of women convicted for drunkenness out of the total number of convictions, are prominent, shocking, and distinctive features of the British liquor traffic as compared with that in the United States.* Furthermore, even in its palmiest days in America the liquor traffic never had a brewer or a distiller cracking the Party whip as a prominent leader in the National Congress. The above are fair examples of the half-truths contained in Lord Northcliffe's article.

(4) Lord Northcliffe's article is remarkable in that no facts are presented in support of his position, except some things which Lord Northcliffe himself saw in New York, and things that he heard from chauffeurs,

printers, railwaymen, a manufacturing friend, a distinguished professor, and a few other individuals. He does not quote from any City, State, or National official, or from any official report of any kind; he does not quote the opinion of any individual by name that his readers may judge of the value of his testimony. His own personal observations seem to have been limited practically to New York and Washington, and the statements in his article show that most of the persons with whom he associated were people opposed to Prohibition, and many of them violators of the Prohibition Law. For example, we are told by him that 'it is not pleasing to me to see American friends with long and distinguished public records locking their door in a club or hotel and producing a flask. Nevertheless, it is universal.' What meaning does Lord Northcliffe give to the word 'universal'? If he means it is 'universal' among his own American friends, it may be true, but if the word 'universal' is used in its ordinary sense, we submit that Lord Northcliffe is not justified in bringing this sweeping indictment against all distinguished Americans, because his own friends whom he met in New York locked their doors and produced a flask. As a matter of fact, such an indictment is a slander on the multitude of American citizens in bulk, even though unintentional.

(5) Lord Northcliffe states also that he went to a dinner on the roof of a great hotel in New York City, where the customary cocktails were served and where champagne flowed. He was also entertained at a small restaurant where 'sham temperance drinks' were sold containing as the base of the drink a large quantity of alcohol, usually gin. We do not question the accuracy of these statements, but a 'wet' banquet or a 'wet' soft drink restaurant in New York City does not justify a sweeping condemnation of Prohibition in a country with an area of over three million square miles and a population of over 110,000,000 any more than the attack of a mob of fanatical Irishmen upon the Union League Club of New York for displaying the British flag on an anniversary occasion would justify a denial of the genuineness of the sympathetic alliance of the American nation as a whole with the British people during the late war. There are hundreds of places right around the centre of New York City where only genuine, not sham, temperance drinks are sold, as Lord Northcliffe could have discovered in an hour or so of personal investigation. He would then have learned that his friends had taken him to a special place known by them to violate the law, and Lord Northcliffe would not then have written the paragraph in his article which, by implication, puts the brand of subterfuge and lawlessness upon the hundreds of thousands of soft drink stands and restaurants, increasingly to be found in every part of the United States, which are actually taking the place of the saloons.

(6) One other example of internal contradiction in Lord Northcliffe's article. He declares that 'Prohibition has been followed by wholesale corruption of the revenue officers and the police,' and he inquires in another paragraph, 'Who has been bribed?' 'Police, of course.' He had

already stated, as quoted above, that one reason for the adoption of Prohibition was the 'fear of the saloons and drinking dens, millions in number, whose enormous political power was even a greater danger than the bad spirits they sold.' We frankly admit that some policemen, some magistrates, and possibly some higher officials have been bribed to wink at the violations of the Prohibition law, but this bribery and corruption cannot compare in its extent with the bribery, corruption, and practical control of town and city governments resulting from the 'enormous political power exercised by the saloons and drinking dens, millions in number,' which, as Lord Northcliffe himself states, formerly existed before Prohibition. Before Prohibition the liquor traffic did its destructive work under the protection of the law. Now it has been branded as a criminal, and must do its work under cover as an outlaw. An overwhelming majority of the American people have declared by local, State, and national legislation, after a careful study extending over forty years, that the sum total of all the evils resulting from the liquor traffic is far less when it is branded as an outlaw than when it operates under the protection of government licence. Do the facts justify the decision which the American people have made? Let us see.

(7) Lord Northcliffe was reported by the American Press to have said while in America: 'When does Prohibition begin?' And in the article in the *Daily Mail* he says: 'If Prohibition existed, it might be a fair subject for discussion.' What does Lord Northcliffe mean by this statement? Does he demand that a different rule be used in testing the Prohibition liquor law from that which is used in testing the Prohibition theft law or the Prohibition adultery law or the Prohibition drunkenness law? All these laws are prohibitory. We have read in the columns of the Northcliffe papers during the last few years of the violation of the hoarding and rationing laws, of arrests for assaults, rape, theft, abortion, disorderly conduct, hold-ups, and murders, and we have recently read the official statistics which show that in England and Wales there were in 1920 95,763 arrests for drunkenness, of which number 15,248, about 16 per cent., were women, and these figures show an increase of 37,815, or 65 per cent., over 1919, and an increase of 4,065 drunken women, over 25 per cent. These statistics show that were we to adopt Lord Northcliffe's theory we could with equal force ask: 'When do the laws prohibiting theft and assault, and especially drunkenness, begin in Great Britain? Take us to a place in England where the law against drunkenness is effective, and we will tell you what we think of that law.' If Lord Northcliffe insists that the results of the American law prohibiting the manufacture and sale of intoxicants shall be judged by a different standard from that used in judging the results of other laws, then he may declare that Prohibition does not exist, for certainly the Prohibition laws are violated, especially where appetite and covetousness—the twin daughters of selfishness—are allowed to dominate conduct. But if the value of the prohibitory liquor law is measured by the same standard as other laws, that is, by the results secured by the law, then the prohibitory liquor law

does exist, and is not a failure. The law regulating automobile traffic is continually and often fatally violated, but shall we say that there is no law protecting the public against careless, ignorant, or reckless drivers because it is violated? One of the most recent amendments to the Federal Constitution is the Income Tax Amendment. We do not hesitate to assert our belief that there is as much violation of the Income Tax law as of the Federal Prohibition law. In both cases covetousness plays a large part, and subterfuges, evasions, and downright perjury are practised by those who are opposed to that law; but notwithstanding the great difficulty in complete enforcement of the Income Tax law, and notwithstanding the multitude of violations shown by the records every year, no one has asked the question, 'When will the Income Tax law come into effect?' or the other question, 'When will the Income Tax law be repealed, because of the evasion, deception, and perjury of which it is the acknowledged cause?'

We insist that, judged by the usual standards, the results of the Prohibition law have been beneficial to the people of the United States of America. We could call scores of prominent city, State, and national officials, and of leaders in industry, science, literature, and religion as witnesses to the truth of this statement; we can present official reports from every section of the United States. Such testimony is limited only by the space at our disposal.

(8) In reply to the declaration of the *Daily Mail* that 'crime taken as a whole has increased by leaps and bounds,' and in connexion with the great increase in drunkenness in England and Wales during the past year, it will be interesting to compare the figures for the city of Boston for the years 1919 and 1920 (the people of Boston did not vote in favour of Prohibition, but the city was made dry by the national law). Total arrests in Boston in 1919, before Prohibition, 88,593; total arrests for 1920, 47,682, a decrease in total arrests of nearly 50 per cent. Arrests for drunkenness and disorderly conduct 1919, 52,682; in 1920, 16,487, a decrease in arrests for drunkenness of over two-thirds. The report of the prison commission of New York State shows a prison population for 1919 of 85,175; for 1920, 59,033, a reduction of 26,142, or over 30 per cent. In Louisville, Kentucky, the former seat of the distillation of the finest brands of whisky, the total arrests for drunkenness in 1919 were 3,624, and in 1920 only 412. In Peoria, Illinois, which formerly used 42,000 bushels of corn daily in distillation, the arrests for drunkenness in 1919 were 1,780; in 1920 only 295. In the city of Chicago the arrests for disorderly conduct in 1917 were 55,653; in 1920, 31,316. The Chicago Crime Commission Report shows that the decrease in murders in 1920, as compared with 1919, was 51 per cent. Arrests for all causes in Pittsburg in 1918 were 59,000; in 1920, 36,000; arrests for drunkenness in 1919 were 23,000; in 1920, 9,000. Total arrests in Philadelphia in 1918 were 94,039; in 1920, 73,000; arrests for drunkenness, 43,040 in 1917; 23,613 in 1919. In St. Louis arrests for drunkenness 1918, 4,958; in 1920, 1,861. In San Francisco, California, arrests for drunkenness in 1918, 15,437; in 1920, 2,257. Total arrests in

1918, 34,331 ; and in 1920, 22,990. In New York City, arrests for drunkenness 1917, 16,311 ; in 1920, 7,804. Total arrests in New York in 1917, 187,613 ; in 1920, 266,749. (As has been indicated elsewhere, New York cannot be considered in any sense a typical American city in its attitude, not only towards Prohibition, but in many other respects.)

In the fifty-nine cities of the United States, including New York, Chicago, and Philadelphia, with a population of over 20 millions, the official figures show a decrease in arrests for drunkenness from 316,842 in 1916, to 109,758 in 1920.

For the same fifty-nine cities referred to above, with over 20 millions population, the total official reports of arrests for all causes is as follows : 1917 (the year before war-time Prohibition restrictions began), total arrests were 986,301 ; in 1920, 856,693 ; showing a decrease of 129,608. Not only has crime not increased under Prohibition, but notwithstanding all the unusual conditions which have followed in the wake of the war, crime has decreased in the United States under Prohibition restrictions and absolute Prohibition approximately 14 per cent.

In New York City, where for well-known reasons the enforcement of the law has been confessedly imperfect, the total number of deaths from alcoholism in the city hospitals in 1916, before there were any restrictions, was 680 ; in 1920, under National Prohibition, the number of deaths in such hospitals was 69, a cutting down of deaths to about one-tenth.

The above are samples of official statistics of this character which have been published, and which could have been obtained by Lord Northcliffe had he sought them from the proper authorities.

(9) While most of the New York daily papers are opposed to Prohibition and contain not only criticisms but denunciations of the law, the sentiment, even in New York, is not unanimous. The *New York American* (February 14, 1921) :

The astonishing truth is that real estate having liquor saloons has not suffered at all in value, and general property has very much improved. It is universally admitted among the hotel men that their business has been better under Prohibition than before. California, with the finest vineyards in the world, feared ruin for her great wine-making industry, but the grape growers are more prosperous to-day than ever before.

The New York Evening Post (June 29, 1921) says :

What does it mean that after more than three years Congress persists in its attempts to render effective the purpose of an amendment which Congress and the Legislatures are supposed to have put through in a state of war fever or under compulsion of the Anti-Saloon League? Is it not conceivable that if Congress acted misrepresentatively at the beginning, it would be now showing a change of heart, especially with next year's elections already vividly present to the minds of Congress? Accepted facts never have much news value. The humdrum procedure in Congress concerning Prohibition is the very best evidence the world (New York) could have that *Prohibition is a fact because the country wants it to be a fact.*

(The above editorial was written after the House of Representatives had by vote of 92 to 251 passed the Bill prohibiting the prescription of beer as a medicine. The *Post* evidently believes that the House of Representatives did represent the people of the United States.)

In a comparatively recent issue of the *New York Tribune*, in an interesting and somewhat lengthy statement, a police reporter of that great daily, who reports for one of the boroughs of the city, containing 800,000 population, declares that since National Prohibition went into effect his work in the police court is practically negligible.

The above statements are taken from New York newspapers, but hundreds and thousands of statements can be quoted from leading newspapers in all parts of the United States showing the beneficent effects of the Prohibition Law.

(10) We only mention here the significant and exceedingly important fact that practically every local, State, and national Church body in the United States has adopted reports and passed resolutions declaring the beneficial effects of Prohibition. No body of men in the United States, not even the officers of the law, are better acquainted with the awful effects of the liquor traffic upon the social and home life of the people or the exceedingly beneficial results which have come from the abolition of the saloon than are pastors. Whether such testimony is accepted by Lord Northcliffe or not, it must be reckoned with as given by as conscientious, as intelligent, and as trustworthy a body of citizens as there are in the United States.

(11) The President of the United States, Hon. Warren G. Harding, on the eve of the presidential election in 1920, declared :

In every community men and women have had an opportunity now to know what Prohibition means. They know that debts are more promptly paid, that men take home the wages that once were wasted in saloons ; that families are better clothed and fed, and more money finds its way into the savings banks. The liquor traffic was destructive of much that was most precious in American life. In the face of so much evidence on that point, what conscientious man would want to let his own selfish desires influence him to vote to bring it back ? In another generation I believe that liquor will have disappeared, not merely from our politics, but from our memories.

Is the testimony of Lord Northcliffe and his unnamed American informers more credible than this statement made by Senator Harding on the eve of the presidential election, when such a declaration would have been suicidal to his political hopes were the majority of the people of the United States opposed to Prohibition ?

(12) Governor Henry J. Allen, of Kansas, declares :

The facts are that the Prohibition of the liquor traffic in Kansas has resulted in good for the people collectively and individually from every standpoint.

(13) General Leonard Wood, in charge of Camp Funston, Kansas, says, regarding Kansas boys who enlisted in the Army

I find that Kansas boys and men grade far higher in morals, obedience, and stamina than the men of other camps. We attribute this to Prohibition in Kansas. These boys were brought up in a clean atmosphere. They started right.

(14) Governor N. E. Harris, of Georgia, says :

The results of Prohibition in this State are incalculable. Our people are sober, industrious, prosperous, and in splendid condition. This applies to both races.

(15) Governor Shoup, of Colorado, says :

The fact of the matter is that the experience of every State of the American Union where Prohibition has been adopted has been to decrease drunkenness and many crimes incident thereto, and to improve the moral and financial condition of the people in a marked degree.

(16) Governor C. Stuart, of Virginia, says :

I have no hesitation in stating that my observation convinces me the Prohibition law as enacted by our General Assembly in 1916, and as now administered, is highly beneficial to the masses of the people.

Similar statements can be given from Governors, Congressmen, Judges, Mayors, and other administrative officers from every section of the United States.

(17) The great outstanding fact is that the people of the United States, acting in accordance with the methods prescribed by the Constitution of the United States, have prohibited the manufacture and sale of intoxicating liquors for beverage purposes ; that the adoption of War-Time Prohibition and the Prohibition Amendment put the ban of the law upon the operation of 236 distilleries, 1,092 breweries, and 177,790 retail liquor establishments of all kinds, and this was done with full knowledge of the facts that the hundreds of millions which were being paid into local States and national treasuries by the liquor traffic would no longer come from that source. But the American people are not so foolish as to think that the liquor traffic pays a dollar of that money. They know that it is all paid by the liquor drinkers, whose families, on the average, are least able to pay extra taxes. American citizens decided that they would save hundreds of millions of dollars by paying their taxes directly to the Government rather than to pay five dollars to the liquor traffic for every dollar of taxes that traffic collected and paid into the Treasury.

(18) We assert as a Committee representing three hundred American delegates to the Methodist Ecumenical Conference, representing every State in the United States, including bankers, manufacturers, merchants, farmers, editors, college professors and presidents, pastors and bishops, that we know from our own personal observation that the Prohibition law has been a great benefit to the people among whom we live and whom we represent as delegates. We greatly regret that Lord Northcliffe was not able to visit other parts of America and consult with people who really

know the facts as to the success of American Prohibition. The ignorance of very many residents of New York City is exemplified by the speech of Dr. J. J. Kindred, one of the New York Congressmen, who, on June 27, on the floor of the House of Representatives, urged the defeat of the Anti-Beer Bill because the people were opposed to Prohibition, and he said (quoting exactly) :

The citizens of the great city of New York will, on July 4 next (seven days later), have the greatest parade in her history of magnificent parades of approximately one million citizens, as a solemn protest against the further encroachment on their personal liberty.

The National House of Representatives refused to be stamped by this lurid prophecy of the approaching storm, smiled indulgently at his ignorance of conditions in his own city, and passed the Anti-Beer Bill by 92 to 251, the largest dry Congressional majority ever recorded. Seven days later, on July 4, instead of Dr. Kindred's million marching in solemn protest up Fifth Avenue, New York, there were 14,992 perspiring, thirsty slaves of appetite in line, while in Baltimore, instead of the 50,000 claimed in advance, there were actually present and marching 375. This is about a fair indication of the value of the average wild, reckless, uncertified statements made by the opponents of Prohibition ; in New York City the value is about 1 to 60, and in Baltimore about 1 to 130.

We greatly regret that space will not permit the discussion of certain other very interesting phases of the Prohibition question. While we know that this statement is longer than Lord Northcliffe's article, yet had we simply taken up his statements one by one and made nothing but a bald denial without any proof presented, our statement would have been considered to be of no value, and so we have tried to give the subject the treatment which its great importance warranted.

(Signed)

JAMES CANNON, JR.
CLARENCE T. WILSON.
LYMAN DAVIS.
T. A. MOORE.
JOHN R. HAWKINS.

London, *September 24, 1921.*

VIII

RESOLUTION OF THANKS TO DR. AND MRS. WORKMAN

Resolved that this Conference cordially thanks the indefatigable secretary, Dr. H. B. Workman, who has managed all the details of our Conference business, and unstintingly devoted himself to our interests.

We also recognize the splendid services of Mrs. Workman and the staff

of volunteer workers at Westminster for the gracious and bountiful way in which they catered for the delegates, who will carry away the happiest memories of these associations.

We desire also to include our thanks to the other secretaries and officers of the Conference.

IX

ECUMENICAL METHODIST COMMITTEE

(See pages 241 and 406)

Be it resolved that it is the sense of this Committee that the conditions require the appointment of a Continuation Committee, to be entitled 'Ecumenical Methodist Committee,' to conserve the results of this Ecumenical Conference and represent it in the interim in the furtherance of Methodism throughout the world.

Resolved that we appoint a committee of 48,—24 from the Eastern and 24 from the Western Section.

Resolved that we ask approval of these nominations by the constituent bodies which they represent.

ECUMENICAL METHODIST COMMITTEE

WESTERN SECTION.

Rev. S. D. Chown, D.D.
 Rev. T. Albert Moore, D.D.
 Hon. N. W. Rowell, LL.D.
 Mr. A. E. Ames
 Bishop W. F. McDowell
 Bishop F. D. Leete, LL.D.
 Dr. H. K. Carroll
 Dr. Jas. R. Joy
 Hon. James Watson
 Bishop Edgar Blake, LL.D.
 Rev. D. G. Downey, LL.D.
 Bishop J. W. Hamilton, LL.D.
 (Convener)
 Hon. E. L. Kidney
 Rev. Clarence True Wilson
 Bishop W. N. Ainsworth, LL.D.
 Bishop E. D. Mouzon, D.D.
 Rev. A. J. Weeks, D.D.
 Rev. Thomas D. Ellis, D.D.
 Rev. H. A. Boaz, D.D.
 Hon. Josephus Daniels
 Rev. T. H. Lewis, LL.D.
 Bishop L. J. Coppin
 Bishop C. H. Phillips
 Bishop J. S. Caldwell
 Mrs. J. H. McCoy
 Mrs. Lovell
 Mrs. M. R. Woodruffe
 Bishop Pearce
 Rev. Paul Barnhart

EASTERN SECTION.

Rev. J. A. Sharp
 Rev. Dr. Workman (Convener)
 Rev. J. E. Wakerley
 Rev. F. L. Wiseman
 Rev. W. Bardsley Brash
 Rev. F. H. Benson
 Sir R. W. Perks, Bart.
 Sir William Middlebrook
 Sir J. Barnsley
 Rt. Hon. W. Runciman
 Mr. G. Knight
 Mr. I. H. Holden
 Miss Lena Wallis
 Rev. Col. A. T. Holden, B.A.
 (Australia)
 Rev. Charles S. Lucas (S. Africa)
 Rev. S. Horton
 Rev. G. Armitage
 Rev. J. T. Barkby
 Rev. A. Baldwin
 Dr. A. S. Peake
 Mr. H. H. Bowyer
 Mrs. Proud
 Rev. W. Treffry
 Rev. Dr. D. Brook
 Rev. T. Sunderland
 Sir R. Walter Essex
 Mr. Wm. S. Welch
 Mr. Wm. Mallinson, J.P.
 Mrs. Butler

The Constituent Bodies be authorized to supply any vacancies.

MEETINGS OF THE COMMITTEE

(1) That a meeting should be held three times in the decade, the last meeting to be one year before the next Ecumenical Conference.

(2) Members of the Committee, if in the other country, to be entitled to be present.

(3) That at least a quarterly letter be exchanged ; and a Press Committee on each side be constituted to consider how best to get into touch and to exchange mutual information.

MATTERS REFERRED TO THE COMMITTEE

(1) The question of *publicity*, including the question of how to secure better publicity for Methodist religious work, was referred to the Eastern Section at its first meeting of the Committee.

(2) *Wesley at Lincoln College*.—The question of a Memorial Brass to Wesley at Lincoln College was referred to the Eastern Section of the Committee.

(3) *Rhodes Scholars at Oxford*.—The Committee (Western Section) was also instructed to consider how best to obtain information of Methodist Rhodes Scholars attending Oxford, and their continued membership in the Methodist Church (see resolution below).

(4) *Interchange of Pulpits between English and American Churches*.—This matter was referred to the favourable consideration of the Ecumenical Methodist Committee.

(5) *Character and Arrangements of the next Ecumenical Conference*.—The Conference requested the Committee to consider the whole question of the character and arrangements of the next Ecumenical Conference, with power to act.

RESOLUTION

In view of the necessity of consolidating and extending our work amongst the Rhodes scholars attending the University of Oxford, this Ecumenical Conference requests the Conferences of the Methodist Church in Canada, United States, West Indies, South Africa, Australia, and New Zealand to arrange for the names of such scholars to be sent to the Home Missions Department of the Wesleyan Methodist Church, or the Superintendent of the Oxford Circuit, in order that such steps may be taken as shall secure their closer connexion with the Methodist Church.

Further, that the Continuation Committee be requested to take such steps as may be necessary to bring this matter to the notice of the Conference above named.

G. HARGREAVES.
S. P. ROSE, D.D.

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